## THE

## PERPETVITIE OF A

## REGENERATE MANS

ESTATE:

Wherein it is manifestly proued: That such as are once truely Regenerated and ingraffed into CHRIST by a true and linely Faith, can neither FINALLY nor TOTALLY fall from Grace, As also: That this hath beene the received and resolved Doctrine, of the ancient Fathers: of the Protoftant Churches beyond the Seas; of the Churches of England, and of all Orthodox and solid Writers both forrains and domestique. All the principall arguments that

are, or may be objected against it either from Scripfure, or from reason, are here likewise cleared and answered.

The vies which Christians ought to make of this Perpetuitie of the estate of saving grace: the sewerall markes and characters whereby they may infallibly know whether they are yet in this estate: the motions to stirre men up to a speedy seeking and inquirie after it: the

way and meanes to purchase it: together with a copious answer (newly added) to all those secret objections and deceives which heepe off either wounded constitutes or presumptious, south-full, or secure persons, from a speedy pursuite after grace, are here likewise plainly deliuered.

The third Edition perufed and inlarged.

By WILLIAM PRYNNE Gent : Hofpity Lincolnienfis.

Pfal. v25. Verse 1.

They that trust in the Lord shall be as Mount Sion which cannot be removed but standard fast for ever-

Fulgentius de Prædestinatione ad Monimum.

Grasia pranenit imoium 6t fiat iuftus: (ub fequitur iuftum ne fiat impius: Pranenis alifum vi furgat : fub fequitur ele uatum ne cadat.

LONDON,

Printed for Michael Sparke, dwelling in Greene-Arbonr. 16 2 74

### PERPETVITIE OF A REGENERATE MANS ESTATE

Wherein it is manifeltly proved: That fuch as are once true's Regenerated and ingraffed into CHRIST by a true and linely Fairly san weither FIN F.L. I. Sar TOT ALL IT fall from Grass. As also & That this hash Decree the receise I and refolued Doctring of the ancient Fathers : of the Protest art Churches beyond the Seas of the Churches of England, and of all Or-

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The chiral Edition proseled and interviel.

LA WELLAND PRYHUS COURSES OF PROPERTY

Pal 126. Vefe 1.

They that traffer the Level foult be at France Son which cannot be remouted but Bunder high for cost.

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Princes for Mober Sparty, dyelling in Grome Arbom, 2627.



## TO THE MOST REVEREND FATHER

IN GOD, GEORGE BY THE

Divine Proundince Arch-Bishop of Canterbury,
Primate and Metropolitan of all England;
and one of his Maiesties most Honourable Privile Councell.



Of Renerend Father in Gop, it hath pleafed the dispenser and giver of all honour and preferment, out of his especial! Providence, to advance your Grace (next to our gracious and Dread Soueraigne) to the highest place of rule and dignizie in this out

church; whereby you are farre ingaged to patronize the truth of God, and the established and resoluted Describes of our English Church. Which when I had well considered, it moved me to confectate these first fruiter of my studies to your Grace; which are nothing elle, but a just, (though weake and meane,) desence of a principall and ground of that Religion, which hath beene long established and settled in our Church, till some factious and nouellizing spirits (if not worse) were so bold and impudent of late for to disturbe it. The men and meanes by which this truth hath beene

### THE EDISTLE

disquieted and drawne into question, are not vinknowne (I suppose) voto your Grace: and therefore I neede nor to informe against them. All that I shall fay of them is only this; that they are now to potent and to politique, that if they are not speedily and carefully preuented by your Grace, they are like to quell, at least to cloud, that glorious truth and Gospell (which hath shined to bright, so plentifully and comfortable as mong vs for fo long a leafon, with the difmall, the dangerous and pernitious mysts of Poperie and Arminianisme. Their bookes, you know, which are fraught with dangerous and hurtfull Errors (and fo much the more dangerous, because they are sweemed, cloathed and guilded ouer, with the name and countenance of the Doctrine of the Church of England) are printed and reprinted, fold openly and dispersed publikely without controll: and the pious, wholeform and Christian labours of all fuch as would confute them (by reason of thole meanes which they have made) can either finde no license for the Presse: or if they chance to come vato the Presse by sealth or otherwise, they are eyther quelled and imothered in it before they come vnto their birth, or elfe they are called in and quite suppresfed, before they can bee published and dispersed, to cleare and vindicate the truth : fo that by the supportation and propagating of the one; and the difcountenancing and suppressing of the other, that truth of God which wee have hitherto professed, is like to bee betrayed. Shall these factious, scismaticall and hereticall spirits, bee so industrious to establish and to vent their Errors, and to crush the truth : and shall not weebe as diligent and couragious to defend it? Shall they with

with all their might and maine plant Poperie and Armimianisme nay Pelagranisme and Atheisme in our Church; and shall wee fit still with foulded hands, with filent tongues, and supified hearts, not labouring to withstand them? Alas where is our love, where is our zeale to God and to his cause ? where is our ancient courage for the truth, that wee are now fo cold and frozen; that we are now fo much ashamed of that glorious Gespell of lefus Christ, which hath florished to long among vs and hath made vs a mirror and a spectacle of Gods mercies vnto all the world; that now wee dare not, or at least wee will not, detend and take its part; that we dare not to (a) contend and firuggle for it according vnto 4. Iude 3. Gods injunction ? but that we fuffer it fo willingly to be furprised and betrayed; as if wee were more willing to be rid of it, then any longer to inloy it. Certainly this want of courage for, and loue vnto the truth, as it is a fure symptome, (b) that iniquity desh abound among vis, 10 6 Math. 24.22 it may justly cause the Lord to bring a famine, and scarcity vpon vs. (e) mer of brasid only, but even of the word of a Amos 8, 11. God, which is larre worle : yea, it may proughe him, and 2 . . . . . . . . . . . . that deleruedly, (d) to give us up to Brong delafions to d 2. Thelato, beloese lies, that we all may be dammed because word word not receive the lant of the south, that fo we might be faned? O therefore let me now beleech your Grace, that as in former times, you have, fo now, you would take heart and courage for the truth. You have many encouragements, many inforcements and ingagements to it. For your encouragement, you have the Lord of bofts, and the almighty King of heaven to take your part; you haue the votes and prayers of all true harted Christians, you have all the ayde & affiftance that heaven and earth.

LLIT

e Isy 2.22. can yeeld you: O feare not then the (e) face or frowne of man whose breath is in his nostrells; feare not the power

or the malice of any that oppose the truth, for wherein f Plal. 46.7. II. are they to be accounted of? The (f) Lord of hosts is with you, the God of lacob is your refuge, man therefore cannot stand before you. For inforcements and incouragements to be zealous and couragious for the truth, you have very many. You are called to defend and to support it: the very nature and qualitie of your function, and the very dignitie of that place and person which you now sustaine, doe even ingage and binde your

Grace to be couragious and zealous for it. God hath committed his truth and Gospell to your trust, and hath given it you in charge to propagate and defend it: God and our Gracious Soueraigne, have deputed the care and custodie of this our Charch to your charge; they have given you more ability and power, (and so more cause) to defend the truth and doctrine that is

established and settled in it, then to other men : and

therefore they will require and expect from your Grace,

Luke, 12.48 (g) to whom so much is committed) much more then they
can, or will from any other. O therefore as you tender
the glory and honour of the God of heauen, the defence
of Christ, and of his cause and Gospell: the peace and
satetie of this our Church, which is committed to your
charge as you tender your owne honor and reputation with God and man, or that great account which
you must shortly make to God, of that great stewardship which is committed to you: it you tender
the good and comfort of your owne soule both here

and hereafter: if you would have lefus Christ to owner Marke 8.38 you, and not to (b) bee asbamed of you at the last, when

hee shall come in the glory of his Father with all his boly Angells: if you would not bee cast with those other (i) fearefull ones, into that lake which burneth with fire i Reu. 21.8. and brimftone for ever: take heart and courage for the Lord of hoafts, and for his truth and cause, which now are likely to miscarie. Suffer not his word and truth to bee betrayed and suppressed, by scismaticall, factious, and Antechristian spirits, for want of supportation and defence: but fince the eyes of God and man are east ypon you expecting much more from your Grace in these perilous and dangerous times, when few or none have any zeale or courage for the truth, then they doe at other feafons: execute, flirre vp and act that place and power, which God and man have given to you, to the abolishing of heresie and scilme, to the extirpation of Paperie and Arminianisme: (which are now flowing in to fast voon vs, that they doe even threaten a fodaine inundation and deluge to our Church) to the subuersion of the kingdome of Satan and Antechrift, to the maintaining and inlarging of the kingdome of Ielus Christ, and to the establishing of that glorious truth and Golpell, which bath florished and shined fo long among vs. to the admiration and mirror of our friends, and to the griefe and enuy of our aduerfaries. Remember that these are the times wherein God calls vpon you in a speciall, manner to make up the bedge, and to Exech, 22,30 fland in the gap before him for the land, and Church, left herefies and factions should destroy them : that these are the dayes which fummon you to plucke vp your spirits; to bee couragious and valiant for the truth: to execute and act that trust and power which belongs vnto your place; and to display those graces and

vertues which are planted in you : Wherefore let not teare or cowardice, let not flesh and blood nor any other worldly or carnall impediment whatfoener dannt your courage, or coole your love and zeale to chrift, or to his cause; but be willing to denie your felfe, to part with all for him, who hath even denied himselfe, and parted with his life and all for you, And here I would intrease your Grate to pardon this my boldnesse and my rudenesse with you; ( which though modelty and manners might canfe mee to forbeare, yet piety and zeale to God and to his truth, and the loue I beare to this my Mother Church, together with the necessity and extremitie of the times, have made me guilty of it, I hope not faulty in it) and withall I humblie consecrate these Firstlings of my studies to your Grace, being nothing elfe but a just defence of a comfortable and Orthodox point of faith, which hath long beene fetled and established in this our Church, and in all reformed Churches beyond the Seas: which if your Grace will but youch fafe to Patronize and shelter, they shall not feele, they will not feare, a totall nor a finall fall.

Now the God of all Grace, so beautifie and adorne your Grace, with all the graces of his Spirit, so fill and replenish you with zeale, with fortitude and courage for his truth: and so firmely settle and establish you in the glorious and happy estate of true and saving grace, that neither your Grace in your dayes, (nor yet that truth and Gospell which wee now inioy,) may ever

feele a finall, totall, or a Partial fall.

Tour Graces in all humble submission and respect

WILLIAM PRYNNE.

# To the Children Reader.

# TO THE CHRISTIAN READER.



Hirstian Reader; when as I had well considered with my selfe the great danger and combustion that was likely to befall our Church and State, by reason of some dangerous points of Pelagianisme, Poperie; and Arminianisme, which some sattions and nowillizing spirits, have lately broched and set on foote among vs, as the received positive

and refolaed doctrines, not onely of the Scriptures, Fathers, and Protestant Churches in forraine parts, but likewife of the Church of England; I supposed, that I could not performe a bet. ter peece of fermice to God, or to our Church and State, then to cast inmy Mite amongst the rest, and to endeasour according to my poore ability, to stoppe the streams and current of these late remined and new minted Errors; which by reason of the pollicie, learning, fame and greatneffe of their Patrons, and the deprauation of mans nature ( which is more propense and prone to Error, then to truth and bolineffe ) are like to threaten a generall and uninerfall deluge to our Church and State, if authority present them not intime. Upon this 7 refolued to put my pen to paper, and thereupon I feletted and culled out from among the reft, this hereticall & permicions Error, Of the totall and finall Apoltacie of the Saints from grace, to combate and to grapple with. The reasons which moned me to single out this one about all, or any of the rest, were these. First; because this Error is most of all insisted and stood upon, and is more peremptorily maintained and defended then any of the reft; and therefore re-

auires the Beedieft and frongest opposition. Secondly, because this Error by reason of a misreported conference, bath drawne more disciples and parties after it, and found more Patrons of late among us, than any other Error that I know; and therefore I thought that I Bould doe the greatest good, in opposing and suppreffing the most infectious & spreading Error. Thirdly, I fingled out this about the reft, because it was a part of Pelagianisme beretofore, and it is a point of pure Popery, and Arminianisme now: and thence } presumed that I might wish greater boldnesse and audacity, and with leffe offence to any, adventure to refell it: efpecially, fince those who now defend it, produce no other reasons, arguments, answers, or authorsties, than those Which the Pelagians, Papists, and Arminians, bane framed and collected to their hunds before, Without any new addition of their owne. Fourthly, I made choyce of this, to vindicate the Church of England, the Fathers, Scriptures, and Protestants in forraine parts, from the falle calumnies of those, who would make all thefethe Patrons of this Error, When as they have all with one unanimous confent, condemned, censured and refuted it, yea. and resolved against it, as against a dangerous and bereticall position. Fiftly, I selected this, because the sound consutation of it, Will oners browe the whole frame and fabrick of Arminianisme : it will like wise cut off a great part of Popery and it Will in effect suppresse and quite subuert, the most of all those Errors which have beene lately broched among us. For if this totall and finall Apostacie of the Saints bee once proved to be but an Error : then the Dostrines of Vniuerfall Grace; of freewill: that fuch men as were never elected to faluation have true faith : that the number of the elect is vocertaine : that the sinnes of the Saints doe cut them off from Christ: that all those who are baptized are regenerated: that the Sacraments convey grace alike to all ex opere operato: that there are some sinnes which are not mortall in their owne nature: that men ought to doubt, and that they cannot be certainely assured of their owne saluation without some speciall reuelation: that Grace is but a morall perswasion, and that men may receive it or reject it at their pleasure: that such as are

not elected to faluation, are true members of the holy Ca. tholike Church : that fuch as are not predestinated may bee faued. Tea, the Sacrifice of the Maffe, Purgatory, Popifit pennance and Indulgencies, will all to wrecke, and fall vnto the ground : So many other Errors are there which depend on this, Sixtly, I culled out this about the rest, because it is an Error of greatest consequence. For it derogates very much from all Gods great and holy attributes ; from his glory, mercy, honour, goodneffe, truth, wifedome, inflice, power, and the reft : it derogates from Christs intercession, and the merits of his death and paffion : it detracts very much from the Deity, might, power, efficacie, truth, and working of the holy Ghoft: it quite onershrowes and defanulls the Scriptures, and the very kingdome, nature, efficacie and potter of true faning grace : it robbes the Saints of all their bappinesse, soy and comfort: it frips and foiles them of all their furituall priniledges, of all the treasures of their soules, and leanes them destitute, poore and miserable, where else they were the onely, happy, and bleffed of the Lord. In aword, it frikes at the very roote of all true religion; it pulls God out of beauen: and it eyther makes men Atheilts, to have no God at all, or at least to have no God besides themselues. These and many other, are the inenitable consequen. cies of this Error, which as they are many, fo are they very great and dangerous, and therefore to be carefully prenented and withstood in time. Laftly, I made choyce of this above the rest because it is not ( as some surmize ) a notionall and speculatine Appeale, page Error, fit onely for Schooles and Schollers to know, and to determine ; but it is a practicall Error , trenching farte into the practice of Christianity : it is a point and Error that concernes not onely the learnedest, but the very lowest and meanest Christians, it extends it selfe alike to all, and therefore the moreneedefull is it to refellit. Queftions which concerne the nature and truth of Grace, the Perpetuitie and properties of Grace, extend indifferently to all those to whome grace it selfe extends to one as much as to another : because they are alike ofe\_ . full and necessary to all, be they learned or unlearned. Now this being a question concerning the very nature, esfence, and property

property of true faming grace, extends alike to all men, and it is af great wfe and moment, even in their very practice of religion. Tea. I dare affirme, that obere is no one thing what foe. ner, Which Will more hinder men in the practice of religion, then this one pernicious Error, of the totall and finall Apostacie of the Saints. For of Ministers should preach and publish. this for Orthodox and current truth; that true grace is of a corruptible and fading nature; that it is such a thing as may be loft, When once it is obsained; who is there that Would feeke it or respect it? Who is there that eyther would or could preferre his profit and his pleasures, his riches and his honours farre before it? Who is there that would part with these to purchafe it, when as bee is not fure to enioy it, or might bee diffof. feffed of it at the laft. If grace might otterly bee laft, if it Were a transitory and fading good, men Would not, nay then could not lone it or affect it; they would not part with other things to winne and purchase it : enery man would then love and ferne his owne lufts, finnes, and pleasures, every man would then be a flane and vaffaile to the world, you flould have none at all to lone or ferne the Lord. Besides if this Weretrue, that the Saints might fall from grace, what comfarts or encouragements could Christians gine voto themsolues or others . If a mar should come to any one that was perplexed in his conscience, or to a dying Christian, if this were true, What comfort could be give them? Should be magnific Gods grace and mercy to them in Christ? Should be repeate these comfortable and precious promises of grace and mercy which are enery where recorded in the Scriptures ? should bee tell them that they have lived a godly and religious life? That they are in a happy condition and state of grace? that they are the beloned of the Lord? that Christ bath prepared an everlasting kingdome, and a crowne of glory for them in beauen, and therefore they need not doubt nor yet dispaire of Gods mercy? Alas, all these might bee wiped off with this one answere; wee are fallen quite away from the flate of grace by these and these our simes; if not, wee are sure to commit some sinne or other ere wee dye. which will veserly fener and cut us off from Christ for ener ; fo рэпоренер

that all thefe promifes and comforts which you bring, belong to others not to vs. our foules can takeno comfort in them. Doubtdeffe there is not a Christian in the world, which could adminifter any ioy or comfore at all, winto his owne or other mens fonles. if true regenerate men might fall from grace at last, and lose the fruit and benefit of all their morkes and graces, Againe, what comfort or encouragement could any Christian have to doe or fuf. fer any thing for the Lord if this were true - Who is there that would bend his life and dayes in doing of Gods service? Who is there that would suffer persecution and affections, that would undergoe diferace, concempt, and scorne, or fire and fug got for the Lord, if he might after all this fall from grace, and lose the things which bee had wrought & Christians could have no comfort nor encouragement at all, to do or suffer any thing for Christ if this were true, Againe, in what a miserable and forlorne estate should poore Christians be in dubious, troublesome, and dangerous times, if this position were grounded in their bearts. that they might fall from grace & they were not fure of beauen, they were not fure of earth; they were uncertaine of this prefent life, but more uncertaine of the life to come : they then fould bene no certainty at all of any thing; they fould have nothing left them on which to flay or reft their foules : they fhould have borrors within, and feares without troubles and doubes with bin, and croffes and afflictions mit bout shat curfe of God which is denounced against all disobedient and impensions sinners should light upon them. Among the nations they should finde no Deut. \$ 64. ease, neyther should the sole of their foote take any rest; but they should alwayes have a trembling heart, and fayling of eyes, and forrow of minde : their lives should hang in doubt before them, and they should feare day and night, and have none affurance of their lines; In the morning they fhould fay, would it were even, and at even they should fay, would God it were morning, for the feare of their heart where with they should feare, and for the fight of their eves which they should fee; they should then finde no case, no comfort to their foules at all, and fo they must needs finke and perish in defeatre: Where asif they had this piller to rest and

66,67.

2.Cor.4.16.

3. Cor.5.1.

flay their foules upon , that they can never fall from grace, nor be deprined of the love of God : that let What will befall their bodies, their foules are fure to befafe : that though their outward man perish, yet their inward man shall be renewed day by day : that though their earthly house of this tabernacle were desolved, yet they have a building of God, an house not made with hands, eternall in the heavens; this Would comfort and reioyce their foules beyond expression, this would beare them up in all extremities, and keepe them from sinking in despaire. So that you see, the whole comfort and treafure of a Christian, the whole service of God, and practice of religion are utterly abolished and taken away by this pernicious Error : and therefore & made choyce of this above any of the rest, to combate and grapple with, especially in shese dubious and ambiguous times of ours, wherein we need an anchor on which to flay our foules. But now fome men may thinks my labour vaine and needleffe, and perchance unfeafonable to, because so many proxibies of our Church, baue so lately bandled and discussed this our present Controversie. To which I ans Swer first. That the flackneffe of the Printer ( in whose hands this worke bath bin pending ever fince Lent last past ) bath turned my fring into an Aurumne, and thefe my First fruits into Gleanings, againft my expectation and incent difaherefore you returned Tarde to them, bet the Printer beare the blame not 7. Secondly, I answer, that though many have lately bundled and discussed this very controverse in the by, conseyning it with ather points; yet none of them have handled it particularly, and individually by it felfe, as I have done, Yea, I have aleaned fome arguments reasons, and quotations from Scriptures, Fathers, Councells, Synods, Confessions, and moderne Denines to confutethis Error, which those who have written of this subject herecofore, have pretermitted, and let paffe. Wherfore notwithflanding, fo many have larely discoursed of this which ; I hope shatebefe my tabours, ( which f baue undertaken in ebe fince\_ rity of my heart, for the glory of God, for the peace and quiet of this our Church, for the windicating of the truth, and for the comfort and consolation of all fuch fast bfull Christians as shall

beemade partakers of them) shall find such approbation and acceptance in the world, that they shall neither bee condemned as uncimily, nor loathed as superfluous. And here ( Courteous Reader) to free my felfe from causeloffe censure, I must intreate thefe fette courtefies at thine hands. First, that where show findeft any miftakes or flips in words or letters in reading. of this Treatife, that thou mouldest take the paines for to a. mend them; imputing the fault varo the Corrector, and nos vato my felfe. Secondly, that when thou findest the fame reasons, Scriptures, Arguments, or answers reiterated or repeated in Guerall places of this discourse, that thou wouldest not forth. mit h condemne me of Battolegie and Surplusage; because they ane alwaies urged and recited in a different forms and manner and to other ends and purpofes then they were before : fo that though they are almost the same in words and matter, yet they alwayes differ in circumstances, forme, and end, and in the manner of propounding; so that in truth they are not the same, though prima facie they may feeme to be the fame, Thirdly, I would reque ft thee foto censure and indee of these my labours, as thou wouldest have me and others to indge of thine, if thou thy selfe hadft written. Fourthly, since it is the common vice and custome of the times. Ve omnia admodum dicta tanti exis- salvian. Prafat. timentur, quantus est iple qui dixit : Et vt hi qui legant non in lib.3.4d Ectam considerent quid legant, quam cuius legant; nec tam clesiam, carbol, dictionis vim atque virtutem, quam dictatoris cogitant dignitatem : That men doe more regard the Author then the worke : a fault of which Saluian long fince complained. I Would therefore request thee (Christian Reader) not so much to regard and inquire what fam, as what f write : remembring the rule which Tertullian gives vs. Non ex persona estimanda Tertul, De Prafides, fed ex fide persona; that wee must not refeet the truth scrip.adner. hafor the authors, but the author for the truths fake : knowing that ret. lib.cap. 2. God hath chosen the foolish things of the world to confound the wife: and the weake things of the world, to confound the things that are mightie, and base things of the world, and things which are despised; yea, and things that are not, to bring to nought things that are, that no fielh should glory

1.Cor. 1.27, 28,29, 2.C et.4 7.

Tob 33.8.9.

Luk,10,21. 1.Cor. 3.8,9,

1.Tim,4 11,

in his prefence; and that he almales gives vs his treafure not in colden but in earthen veffels, that the excellency of the power may be of him and not of wal Regard not therefore whole, but What show readel : left the youth and worthlefieffe of my perfon, deprime thee of the fruit and comfore of my worke, Remember that of Eliba: Great menare nor alwaies wife, neither doc the aged understand indgement leis the infpiration of the Almightie and charactery, which giveth men understanding in dinine and beancaly mifteries, which God doth oft times hide from the wife and prudent, from the great and learned in the World, When as hee reveales them voto Babes : let no man then dispile my wouth, nor take offence and frandall at it. It Some band done; if my mutter bebut grane and ancient, it shills not What my youthornanage are: The leffe bere is of mine; the more of Gads to whom the bonour of this worke is die. Lafty fince the generall end and scope of these my labours, is nothing else but to vindicate and pleare, the honour and the truth of God? to establish peace and wairs in this our Church and State, that our prefent contraverse, and shofe as her smhich depend whomest, may no more molest and trouble them ; and to comfort and resource the hearts and fonles of all the true and faithfull Saints of God, in thefe ambiguous doubt full, and perpleteling somes, in hofe shell ioy and comfort, whole onely they and propping whole very themeth upon earth and chiefest happine (fe, tye all at stake, and are furtient ded on this prefent Controverfie : ) I would request theo for torend and meditate on thefe my rude and indegested labours [ which I have now corrected and tolarged for s by greater good ) at if then didst unfamedly defire to learne and profite by them, and to dine into the truths contayned in them. Read them with a fingle and impartialleye, and wish an upright and an honeft beart, toyde of all criticall fore-stalled and presudicated affections. Read them with a meeke & bumble foirit, not to carpe or quarrell with them. but Willing ly to yeeld & to fubmit unto them as farre as truth and

conscience will permit: and if then shalt receive any benefit, comfort, or saisifaction from them, give God the glory, pray for me

The vnfained well wither of thine

WILLIAM PRYNNE.



### TO ALL THOSE OF THE

Church of England who failly and malitiously traduce, calumniate, and flaunder, the Patrons, of the totall and finall perseuerance of the Saints in grace, and thereupon labour to suppresse their workes, because they know not how to answer, or refell them.



T is recorded of (a) certaine of the Synagogue a Ads 6.9.to of the Libertines and Cyrenians, who diffuted with that holy Martyr, Saint Stenen, that when as they were not able to relift the wifedome, and Spirit by which bee Bake: they suborned false witnesses against him

Which faid; wee have heard him Beake blafphemous Words against this holy place, against Moses, and against God: and vpon these false accusations, they stirred up the people, the Elders and the Scribes against him, and caught him, and brought him before the Conneell: thinkeing to carry away the cause. and to confute that which they were not able to gainfay, by calumniating, traducing and condemning the innocent perfon who defended it. Thus did the lewes confute and an- 6 Acts 17.3.to fwer, Saint Paul: when as they had nothing to reply vnto 15. cap. 21.27. his doctrine, they prefently fly upon his person; accusing 28. and cap. 24. him, (b) for a pestilent and sedicious fellow: for a ringleader of 5.6. feets : for a mouer of fedstion throughout the world, and one that christanis. did contrary to the decrees of Cafar. And thus did the Gentiles d Apolog. adweri in former ages confute the Christians, if (c) q. Infin Marryr, Gentes. (d) Terrullian. (e) Arnobius or (f) Lactartius may be cre- e Aduers. Sen-dited You (my Breathren) who oppose and bend your selucing the spainlithe Doctrine, of the totall and finall perfenerance of cip.1,0

the Saines in grace, which hath beene fo long fettled and established in our Church ; reflect and cast your eyes on these examples, which are such lively Emblems, and reprefentations of your felues. Thefe Libertines, fewes and Gentiles, when as they could finde nothing to reply against that truth, the which they did oppose, they leave the matter, and the points in question, and five vpon the persons of such as did defend them. So you fince you have nothing to reply vnto the arguments of those who defend, the totall and finall persenerance of the Saints in grace, doe waine the Controner. fie, and fall foule vpon their persons; thinking to carry away the cause by calumnies, and scandalous accusations, because you cannot do it by force and truth of argument. For first you accuse and taxe all such who patronize this orthodox 20 App. pag. 44. and ancient truth for Puritans. Secondly, for pestilent, " sedi-

60.112.291. tions and factions perfons. Thirdly, for fuch as doe contrary 305 to the decrees of Cafar: fuch as violate and transgreffe his Maiesties most pious Proclamation: and vpon these false and scandalous grounds, you labour to suppresse the workes, and profecute the persons, of all such as doe defend this truth. A worthy and a learned confutation; which fauoreth nothing but of pure malice, and venomous rancor against all grace and goodnesse, and such as doe defend them. Now that all the world may know how falle your accusations are. and fo, how ill your cause; I will a little fift them and difcuffe them.

Your first accusation and objection, against our present asfertion is this. That there are none but Puritans who defend it Surely, if you so confidently affirme, that there are none but Puritans that maintaine it: I may with greater confidence and truth auerre it, that there are none but Pelagians, Papifis and Arminians, nay Atheifts who oppose it : if any of you thinke I speake to harsh in this, I haue the warrant of our late and learned Soneraigne King James, to instifie me, who Declaration 2. hath fliled them (g) Heretickes, and Atherficall Sectaries gainst Perstins. vpon record. But are there none but Puritans who defend it? Sure I am (and I hope I have fufficiently proved it) that Christ

himfelfe,

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himselfe, his Prophets and Apostles, that the ancient Fathers, and some Councells, that the Protestant Churches, and found orthodox writers in forraine parts : that the Synod of Dort: (at which there were the choyce Divines of most Protestant and reformed (burches ) that the Church of England, and all her cheifest worthies and that King James of bleffed memory, have from time to time dilivered, published defended, propagated and resolued this our present affertion, as found and orthodox: and yet are there none but Paritans, or are they all Puritans who defend it? Was Christ, his Prophets and Apostles, Puritans? were all the Fathers and the primitive Church, Puritans? are all the Protestant and reformed Churches beyond the seas, and all their found and orthodox writers Puritans? was the famous Synod of Dort but a meere packe of Puritans? are the Church of England, and all her cheifest worthies, Puritans? or was King James a Puritan, that none but Puritans should maintaine this truth? If you will condemne all these for Puritans, ( as you must doe, if your accusation goe for current truth ) and fo make Puritans to be nothing else, (as they are in truth) but the true Church and Saints of God, who professe, propagate and maintaine the truth and puritie of the Gospell, and will not be withdrawne nor seduced from it : then we willingly acknowledge the accusation to be true, Magisque Ter.ull ad Scap. damnati quam absoluti gaudemus : yea wee shall account it, 16. not a blemish: but a grace and honour to our cause: but if you will have none of all these to be the Puritans which you accuse : your accusation : That none but Puritans defend this affertion, must needs be false : vnlesse you know to make a difference betweene those who have maintained it in former times, and fuch as doe defend it now.

Now that I may give a further answer vnto this false, feandalous, and malitious accusation; I will a little inquire what kinde of creature this Puritan should be, which makes fuch a stirre and busines in the world, and is so much accused condemned, hated, perfecuted, inueighed at and spoken against; that so the odiousnesse and infamy of the very name.

may not impeach the worth the credit, the qualitie, or condition of the person on whom it is imposed, Certainly, the onely Puritan that is now aymed at, and is so commonly accufed and spoken against, is nothing else in veritie and truth (if you will but lay afide the name that fo you may behold him as he is ). But a godly and foncere Christian, who flickes. close unto the word of God both in his indgement and his practise, being more abstemious from all kinde of sime, more diligent and frequent in all holy duties, and more industrious to serve & please the Lord in all things, then these who doe condemne, repreach and censure him, or file himby his name. Hee that now flicks fall and close vnto the word of truth, and will not be with. drawne from it : hee that shewes forth the power and efficacy of grace in the constant holinelle of his life: hee that is diligent and frequent in Gods feruice, and squares his life and actions according to his word : hee that makes a confcience of all his wayes and workes, and will not bee foritious and licentious, fo riotous and deboist; so prophane dissolute. and desperately wicked as other men: hee, and hee onely, is the Puritan which is now so much condemned : hee onely is the Puritan who now is made the very But and object of all mens hatred, malice, enuy, scorne and disdaine : hee onely is the Paritan whom you doe here accuse. Take but away the vely, horrid and mishapen name and visard of a Puritan, (which doth now so wholly ouercloud, the persons on whomit is imposed, and present them in a strainge and. different forme from what they are in truth ) and confider. but the persons, the lines, the graces, and the inside of those men who are reputed for the greatest Puritans, disrobed. and vncased of the name it selfe : and then the greatest and fiercest Ame-puritan of you all, (if his conscience be not strangly cauterized) must be forced to confesse, that as it was with the Christians among the Gentiles, so now it is with Puritans, among such as feeme to be Christians : (h) Non scelus aliquod in causa est, sed nomen: et solius nominis crimen est: that Puritans are hated, contemned, reproached, accused, and condemned, not for any offence, for any cuil

b. Teren'. Apol. aduerf. Gentes.

euill or wickednesse that is in them, but only for their name; which is imposed on them onely for this end, that men may the more freely persecute, oppose, dispile, condemne and hate them for their holy lines. And if this feeme strange vnto you, that men should be condemned, hated, reproached, perfecuted, and accused for their graces and holy lines : confider then, that even from the beginning, and from the time that God (1) put enmitie betweene the feede of the Woman i Gen 3, 13. and the feede of the Serpent. it hath bin fo. Take but the two first borne of the world Caine and Abell for an example. Caine he doth not only hate, but flay his Brother Abell : and wherefore flew he him, not for any injury he did vnto him: but ( k ) because his owne workes were enill, to his brothers right - k 1. John 2.12. trons. Doth not holy lob complaine that he was (1) hared and 1 lob 30 9.10. made the very fong & by word of the people? Doth not holy Da- cap. 16.9.10,11 mid informe vs almost in every Pfalm, that the (m) drunkards m Pfal. 22.6. made fongs upon him: that he was derided, perfecuted, hated, flan- Pial, 25.15 to dered remited, and langhed to scorne, and all because he followed 10. Pl.69 11. the things that were good and pleasing onto God? Doe not all Plal.71.7.10. the Prophets complaine, that they themselves, (") were n Isy 30.10. bared, perfernted, reniled, accused flaundered and condem- cap. 50.6.cap. ned, even for their grace and holineffe of life, and for their \$4.17. let.6. prophecying of the truth? Doe not they all record it, that in c.15.10.c.17. their times, the righteous, and the vpright Saints of God, 1548, 618, 18 were pointed and hiffed at, and made a (a) very pronerbe to 23.c.20.c. of dischaine and scorne? that they were (p) as signes and 29.c.27.84.38. wonders in Ifraell? and that (q) such as did depart from Wild s. Amos s. 10 cap.
mil did but make shomselves a prey? Was not lessus Christ 7.30 Zacha. himfelfe) the very fpring and fountaine of all grace and 8. Ifay 14. 17. holinette; though hee were guilty of no crime at all; p lay 8:18. though hee went about doing good to all, and hurt to none; q Ifay \$9.15. though hee came to feeke and faue the loft and periffing foules of men; hated, perfecuted, flandered and derided for his grace, his goodnesse, and his holinesse? was hee not reported r Luke 7.24. to be (r) a glutton and a Wine bibber, a (f) deceiner and impo. f lohn 9 16. feer, a (1) finner and not of God; a (v) man possessed with a v lohn.7.20. dewill, and one ( w) casting out denils through Belzebub the w Math.5-34-

y.A. 17.3. to 15.C. 21.27.28 C.14.5,6. 3 1 Cor, 6,8. AAA.6.11.12. 6 Act. 17.7. 28. ses Tertul. Apol. adm. Gentes. Stant de Iuftit. lib 4. 1. 9. 14 ftm Mart. Apol.1. C 2.pro (hrifrians Eufeb. 611.0 Heb.11. 33. to 40. e Socr Schol Ec. Hift.lib.6.cap. 4,5,16. f Epift lib. 2 E. pift. 2. Donato 5.cap.12. Dei,lib.4.

Prince of the denils? were not all his glorious and holy -1-\* Act. 28.32. pofiles, condemned, hated, perfecuted, and (x) every where, foken against? were they not accused, for turbulent, (7) fat ctions and feditions persons; for ringleaders of fects and beresies : for incendiaries and diffurbers of the whole world; for (2) hypocrites and decemers: for (a) biasphamous persons and (b) enemies to Cafar ? were they (c) not made a spectacle unto c 1, Cor. 4 9.10 the world unto Angels and to men? were they not diffifed, buf-14,2 Cor.4.8. fetted, defamed and revisled? were they not made as the very 11.c. 11.23.10 fileb of the World, and as the dregs and offcouring of all things? Was not this the case of all the Christians in the primitive Atlem. Alex Cr. Church? were not they (d) all accused, bated, persecuted, exhert ad Gen- flaundered and condemned, as factions and feditions perfons ? as: a false, idle treacherous and burtfull kind of people? as enemies. Arnole lib. 1. ad- to the Gods, States and Countries Where they lived? as uncleane ner. Gentes, La. unchaft and adulterons perfons ; as murt berers of infants, and the causes of all the mischiefes which did befall the world ; and that for no other cause at all but this, because that they were (briftians ? Was not that holy Father (e) Saint Chryfostome. hated perfecuted & remiled by the Clergie of Constantinople, and Rule. Hiftor lib. were not his followers scoffed at by the name of Johannites, and 4.6.19.16.lib 5 all for their austerity and bolinesse of life ? Doth not Saint Cyprian complaine thus of his times? (f) Effe iam inter nocentes: innoxium crimen eft: malos quifquis non imitatur offendit: and Lastantius of histimes ? (g) Adeo nobis inuifa infitia eft vt. summis sceleribus adaquatur, & Supra omnia facinora babetur, nullum fucinus admittere, pectufg, purum ab omni sceleris conta-E De Jufit Lb. gione prestare? that it was accounted the greatest crime not to be vitious: and that men grew angry with all fuch as h Di Gubernut, Would not be as wicked as themselves? Doth not Salnian fay of his times! (b) Si honoration quifpiam religioni fe applicuerit, ilisco honoratus effe defifit : vbi enim quis mutanerit veftem, mu\_ tauit protinu dignitatem. Si fuerit sublimis, fit dispicabilis. Si fuerit plendidiffimus, fit vilifimus. Si fuerit totus honoris fit totus iniuria. Peruersa enim sunt, & in deuersum cuncta muta. ta. Si bonus est quisquam, quasi malus spernitur. Si malus: eft, quasi bonus honoratur. Statim vi quis melior efe tentunerit.

rit, dererioris abiettione calcatur : ac per hoc omnes quodam g Jufin. Matri. mode mali effe coguntur, ne viles habeantur. A true Embleme, and patterne of our finfull age. Have not all the other (g) Fathers and Saints of God, complained of this very thing 1.6. Lastant, de from time to time, that they have bin bated, flandered repros. Infir. libe. 1.91 ched accused, persecuted contemned (though under other presences ) yet only for this very thing , that they fluck close water the truth, that they made a conscience of their wayes, and Would not (init. Det,lib. s. rush so boldly into some as others ? and is it any wonder that cap. 20. in Ff. it is fo now? Doth not Saint Paul informe vs, that all as &4.100, ferm,6. will line godly in Chrift lefus fhall fuffer perfecution? and doth not Christ himselfe foretell all such as are his true and faith- & 10. De Puf. full members (i) that they shall be hated of all men and nati- Don. ferm. 19. ons for his fake? that men shall remile and perfecure them? shall they shall seperate them from their company, cast out their name as enill, and fay all manner of enill against them falfly ? and Epift ad Rom. what is the cause of all this? what any sin, or wickednes that cap.3.1.6.3.0 is in them, or any injury or wrong, that they doe to God or is lob. lib 1. man? No fuch matter: but because they honor (1) and professe his name ; because (m) they are Christs disciples and belong to him: because (n) they maintaine, restifie and tell ment be truth 72. lib. 4 fol. 98. because (o) they are borne after the foirit : because (p) their Macarins. workes are good and righteons, and the lines and workes of fuch Hom. 12.15. us bare them, enill : because (q) they keepe the commandements of God, and have the testimony of lefus Christ: because (r) to 36.c.249. men can finde no occasion at all against them, except it be con- lohn 16.2.33. cerning the law of God : because (f) they are chosen out of the k Math 5.11, world, and made men of another world : because (t) their lines are not like other mens, and their wages are of another fa-Shion: because (u) their holy and religious lines dor reprone Mathad. 22. and secretly condemne, the sinfull and ungodly courses, of carnall cap.24.9. withed, and ungodly men, and prone them to be enill : because (x) they will not runne into the same excesse of sinne and riot a Gal.4.16. that others doe? and shall we thinke it strange that men are Ichn 2,20,

Quadr. Serm, 9. Bafil. Epift 80. Eustathio Medico. Originin Primafius Com. in Gal 4 29.18 Apoc lib. 3.fol. b 2. Tim. 3.12. i Mach 10.16. 12 Luke 6,22, 1.Ma:b/5.11. Luke 6.12. m Math, 26.69 o Gal. 4 29-

Apola pro Chris

fisan. Tertul.

ad Scapulam,

12. Greg. Nys.

de Santta Trus.

lib August de

de Epiph. de

p 1. Iohn. 3, 12, 12. Toh. 10, 32. 9 Reuel, 12, 17. r Dan. 6.4 5. / lohn 15 19 cap. 17 11. 1 Wild. 1 19. > Wild. 2.12, 14, 19. Ichn 7.7. Ich. 3.10, Lettant de luftira, lib.cap. 9. x 1. Pet, 4. 3,4.

y 2.Pet.2.3. 12. Iude 10.

and here and

hated perfecuted, flandered, and condemned for the felfe. fame causes new ? Doe not the, Apostles prophecie, that y 2.Pct.2.3. in the latter times and ages of the world, there shall be (y) feefto y.v. Per. v. falfe accufers, fierce, dispifers of those that are good, speaking ewill of the things they know and underfrand not, and corrupting themselves in those things which naturally they know ; having an outward forme of godlineffe, but denying the power thereof? CHER. De les ca And may it not then finke into your thoughts, that you your felnes are fuch in whom these prophesies are experimentally. fulfilled that you are fuch, as hate, reuile accuse, condemne & censure the Saints of God, who defend this truth (because they find the very sence and feeling of it in their foules) vnder. the name of Puritans, (which you are pleased to impose ypon them.) because their gracious, their innocent, and holy lines, and that practicall power of religion : which is within them, area griefe, and eye fore to you, and because you have nothing elfe which you can truly object against them? Consider a little with your selues, that the Deuill is a cnnning and ambiguous fophister, who playes on both hands: that hee cloathes sinne with glorious, rich, goodly robes to make it louely; but grace with base and vgly rags, with odious and loathsome names to make it odious & contemp. tible. Quia non tolerat nequissimus, vt aliquis feruns Dei fit. vel omnino nominetur. Because hee cannot indure, that any man should be : or if he be, that yet he should be stiked, a feruant or a Saint of God. Consider likewise, that no man can be so impudently and desperately wicked, as openly and directly to condemne, abhorre, contemne, oppole and perfecute grace in any of the Saints; and therefore to avoide the 28.c.24.5.6.14 infamy and shame of men, and to restraine and blinde his owne conscience, which else would flye into his face, he vieth (a) some presence or ather, that so he may with left suspition, and with greater boldnes disgorge his malice and dispight a. gainst it. Againe, consider that there is nothing so crosse and contrary, fo odious and hatefull to vnregenerate and carnall men, as the very power and truth of grace and holineffe : nothing

Origenin lob. 16.16

a See Aft, 6.9. to 12.cap.17.30 tot (. C.21, 27. 10 12 Luk.7. 24 Math. 9.34 loh 7.20.0.9. 16.1. King. 18. 17,18. Efther, 3.8,9.ler.18. 18 :49.20.10.

thing is there in the world that carnall men abhorre and loath to much, norbing is there that they hate much fach (b) a b See Ad.7. bifeer, exorbitant, unlimited, and compleciable deteffaction, as \$4.5% \$ 8.cap. that power of prace, and image of bolineffe which faines fo glo 9.1,2.c.22.4. rious and reflendent in the lines and actions of the Saints ; this 29.27. Pial. 22. makes them fret, fame, maft their teeth and mads them to the 7,13,16.Pfal. hears: And laftly, confider feriously and in good earnest 35.15.16.1er. with your felies ( because it is not flight nor lefting, but a. 18.18.c.20.10 ferious matter which concernes your louks) that there al 20,10b 16.9, waves have beene, are, and shall bee (c) a generation of men upon the carth, which foall bee hated , foorned, perfecule See Math.10. ted, reproached, remiled, accused, flaundered, and condemned 16.10 36.cap. enen of all fores of men, for no trime, no canfe, nor finne at all; 24.9. Luk. 6. but onely for their general, godly, and their holy lines, and 22.10h.16.2.

for their burred and deteffation of all kinds of since 27.16ay 8 18. Now lay all these together, and see what men there are in Luk. 2,34. Act. all the world, who are generally hated, reproched, con-128,22.1.Cor. demned, founed, faltely accused, persecuted, disclaimed, 4.9.10 14.2. reuiled, cuen withbitter hatred, andvirulent deceffation ; Pet.4.12,12 fee what manner of men they are, whose mames are cast out 143 Pet. 2.2. ar enill, and who have all manner of enill fookats against them Iud. 15. Reu. 5. falfely, by all forts and kinds of men; and that only for the 9.6.7.14.6.12. forcere professions (the name of Christ, for the vorightnesse 13.17.C.13.7. and funceretie of their hearts, for the Puritie and holineffe of their lives, and for the auoyding of all kind of finne ; and then you shall finde that these, and these only, whom you accuse, censure, and condemne for Puritans are the men : for they onely are hared of all fores, qualities, conditions and kinds of men : Papifts, Protestants, Arminians, civill and morrall men, prophane and loofe persons, young and old, rich and poore, Clergie and Laitie, (though they are all at variance betweene themfelnes) doe all band and feragainst them, they all reuile, reproch, accuse, condemne, deride; perfecute, flaunder, and abhorrethem : they all avoide thun and faperate them from their companie, more or lette, they all distaste them in their hearts, cast out their names as ewill, and profecute them even with virulent and bitter ha. tred.

fed . 30.

thed, as faire as opportunitie, law, or power will give them leave; (yea, many men are to zealous and raving mad asucrony Calige gainst them, that they could with as Caligula once did of the Romans, that they bad all but one necke, that fo they might cut them off at a blow : and fo farre transported are they with this their mad and inperstitious zeale, that they can yeeld no other account, nor confession of their faith : but this, that they are no Paritanse or that they bute a Puritan from their, Soules; when as the Divil himselfe who hates a Puritan most of any, can make as good a confession of his faith as this.) And all this is for no other cause at all, but because they are too frequent in hearing and reading of Gods word; in prayer, fasting, and such like holy duties because they will reproue men for their euill courfes, and will not beare them company in their sinnes: because they will not sweare. whore, drinke, dice, game inordinately, milpend their time, haune Playes and Tauernes, and play the good fellowes as others doe; because they speake against Plutalines. Wonrefidents, and lazie or good-tellow Puffors, who cither tharne and quite neglect, or elfe miflead their flockes, If all men would be prophane and wicked and make no bones of finne, there would not be one Puritanin all the world Ifthen Harmani (as they are now taken) are fuch men as thefe; if they are the best the dearest and holiest Saints of God (as there is no doubt or question but they are, if you will give your owne consciences libertie to determine it) If the name of a Puritan, be nothing elfe but a meere invention of Saran and his inforuments to bring the very truth and power of religion into contempt and fcorne, If it be now. but a meete precence and colour which some Romanized and Antichristian spirits among vs, have secretly laboured for fome few yeares past, to suppresse and quell the truth and light of that bleffed and glorious Gofpell which by the infinite mercy of God we have to long injoyed ; to extirpate and roote out the true, syncere, powerfull and zealous profession and professors of Religion; to persecute all grace and goodnesse in all degrees and kindes of men: to bring

in all diffolutenesse, sinfulnesse and prophanesse among vs. and to at the latto fet vp the Pope as head in our Church, if not the Spanish Monark as supreame in our abrone (as I feare me it will proue to true in part, if not imall, if all circumstanges are but well confidered and examined) then this your accusation that none but Puritans defend this Doctrine, will be fo farre from difparaging it, and such as doe defend it, that it doth highly grace and honour them, and proue you who doe oppose and contradict them, to be prophane, licentious, carnall and graceletle persons, to be veter enemies to all grace and goodnesse, and to our Church and state. And now fince I have made it manifest vnto your understandings (at least vnto your consciences) that Puritons are not the men you take them (or rather such men as you would have them ) for to be : forbeare from hence-forth to hate. to scorne, disdaine, reproach, accuse, deride, condemne, oppose and stander them without a cause, as formerly you haue done for feare left whiles you bend your tongues, your bearts, your malice and your force against them, for Itanding close vnto the truth, and for manifelting the very power and truth of grace and holinesse in their lives : you willfully take up armes against the Lord of Hoasts, and King of beauen, and wrecke your foules voon that rocke, and finne: against the Holy Ghost, which shall never be forginen. But admit now that none but Puritans mainetaine our present affertion, that is, (as you in part intend it) that none but Calumsts, or men infected with Genenanisme defend it : mult it forthwithbe a Paritan dostrine, must it therefore be a false position? doth the qualitie or condition of the Patrons, make truth to be no truth? consider I pray a little of it, and then reflect vpon your felues, perchance it may be: fome disparagement to your cause. But fay that the qualitie of the Patrons doth change and alter the very nature of the truth are Caluin and his followers, fo vndeferuing of the Church of God; or is the Church of Genema, or are the Belpicke Churches fo Subject voto Errors in their doctrine, that this should not be truth, becanfe all these defend it? Surely, though.

though I will not wholly pinne my faith on Maister Calnins fleeue, cor canonize himfora Saint, ffiling him St. Calum, (as forme of you have done it in didaine and fcorne) though I make no doubt, buthe is now a Saint with God in heaven. yet this I will fay unto the best, the proudest, and the learnedest of you, that the name of Culum shall bee remembred and renowned in the Church of God, when as your names Shall rorre and beforgetten. And asfor the Church of Genena, and the Belgick Churches, though they differ from vs in their discipline, yet none but Papifts or Arminians can cauell at their doctrines ityou are fuch (as you must be fuch. if you continue to oppole our prefermaliertion) goe on and cauell at them whiles you will your cauells will but honour them, not diffrace thems and this our cause shall never fare the worfe, because it hath these Patrons to defend it. Since therefore the quality of the Patrons of this truth, can neuer change the nature of it, or make it not to bee a truth: fince Paritans appeareing in their proper colours, are men of greater grace and holynesse than the best of those who flander them and ftile them fo ; and are not fuch in truth, as they are commonly taken and reported to be: fince Christ, his Prophets and Apostles, and the whole Church of God from time to time have propagated, embraced, resolved, and defended this our present affection as found and orthodox and there were never none as yet, but Pelagians. Papifts, and Arminians, that opposed it: then this your accusation, that none but Puritans dos defend it, must needes be falle and forged: at least it must bee idle and impertinent, because it is but a meere enasion and waiting of the Controversie, a meere Calumnie and reproach, and a falling foule upon the persons of syncere and upright Christians who defendir, for want of truth or learning to answere to little of the Parrow doth change and the rent the realrowniads

Ac. 17.3.10 I come now vnto the second accusation, that the Patrons Ac. 17.3.10 of this affertion are nothing etfe, but a packe and company of Sect. King. 18. pessions, fathious, and seditions persons, Indeed St. Paul 17. Esther 3.8. had this very accusation laid against him by the severe be-

devods

eause he was so zealous to maintaine propagate, and defend the Goffell and the word of God: and I am verily perfwaded, if Se. Paule were now upon the earth, as one vnknowne to you, that you would presently flie voon his Person, acculing and condemning him for an Arch-puritan, for a peltslent, factions and seditions fellow; fince you accuse his followers of the felfe-fame crime, for defending this affertion, which he himselfe hath commended and recorded to them. when as they are nothing like so hot and zealous for this truth as he. But are there none but pestilent, factious and seditious persons, who maintaine our present affertion; then Christ himfelfe, his Prophets and Apostles, then all the Father. and the Churches of God, from age to age were but a faction; and a pack of pestilent and seditious persons; then the Church of England, and the reformed Churches in forraine parts, are but a faction: then the Synod of Dort, and our late. Soueraigne King I A M & s, who was the cause of affembling. and calling it, together with all the other Germaine States and Princes who were parties to it, were but a faction : for all. these have maintained, defended, and resolved this very asfertion of ours as found and orthodox. If these were not afaction (as none but Heathens, Atheifts, or Dinells dare to stile them i then surely those are not a faction who defend it now : and so this false and scandalous accusation, which you labour to fasten voon others that are guitlesse, must truly light and rest vpon your selues, who strine with all your might and maine, and lay your heads and force together, to question, vnsettle and suppresse, this ancient and approved truth, which hath bin fo long established, ferled and resolved in the Church of God, and in this our Mother Church. If one man should set an house on fire, and another should endeaucur for to quench it : If one manshould raise and stirre vp strife, and another should take paines for to appeale it : If one man should breake anothers head, and a third man should apply a salue to heale it. If one man should oppose and labour to suppresse the truth, and another should fet himselfe against him to defend it.

factions, and feditious person? which of them is it who deferues the blame? he that puts out the fire, or he that kindles it? he that feekes for to appeale the ftrife, orhe that flirres it vp? he that heales the wound, or he that gives it? he that defends the truth, or he that doth oppose it? Now those whom you accuse for pestilent, factious and seditious persons? they doe but labour to extinguish and put out the flame: it is you that kindle, nourish, and increase it: they doe but appeale the strife: it is you onely that stirre it vo: they doe but feeke to heale and to repaire, the wounds, and breaches of our Church, it is you that give and make them : they doe but shelter and defend the truth, it is you onely that oppose it, and seeke to quell and roote it out: therefore you onely are the Incendiaries and fire-brands, you onely are the turbulent, factious, and feditious spirits, you onely and not these good Eliahs ) are the Ahabs who trouble this our Ifraell, you onely are the men : \* Qui fuam vtilitatem potim considerantes, quam unitatem Ecclesia, propter modicas & quaslibet causas, magnum & gloriosum corpus Christi conscinditis. & diniditis, & quantum in vobis est interficitis, pacem loquentes & bellum operantes, vere liquantes culicem, & camelum transglutientes : you onely are the men : \* Qui fecundum Apoftoli vocem transfigurant se velut Angelum lucis, & ministros subor\_ nant suos velut minifros infinie, afferentes noctem pro die, in\_ seritum pro salute, desperationem pro obtentu fpei, perfidiam sub pratextu fides, Amichriftum fub vocabulo Chrifts, ve dum veresimilia mentiuntar, veritatem subtilitate frustrentur, you only are the men: \* Qui pro fide vos agere creditis, & fidei contraitis, Ecclesia nomine armamini, & contra Ecclesiam demicatis. You onely are the dangerous and prevailing Faction ( who like fo many vnnaturall vipers, will care out the very bowell of this your Mother Church, and of all true faving grace.

if you are not preuented and withstood in time) and not the men whom you accuse, of purpose for to free and cleare

your selues: like the teismatical Donatifts in Optatus his

time. \* Qui vt crimina in fileutium mitterent fua, viram infa-

I pray which of the two should bee the pestilent, turbulent;

Irena.adu.bar. lib.4.cap.62.

Cypr.de simplic. Pralat.

Leo Epist. Decret

Optatus aduerf. Parminianum. lib. 1 pag. 23. mare conati suit alienam. Et cum possent ipsi ab innocentibus argui, innocentes arguere studuerant, mittentes voique literas liuore distante conscriptas: wherefore you must needs take this second accusation and slander to your selues alone, to whom it doth truly and of right belong, till you can finde some better cause to place it vpon those whom you doe here accuse.

To your third forgery and last accusation, That the Patrons of the totall and finall persenerance of the Saints, are such as doe contrary to the decrees of Cafar, and fuch as violate his Maiesties late and pions Proclamation. ( which is the same acculation that Hamon once made against the Iewes that so he might revenge himselfe of innocent Mordecay for not bowing to him: and which the lewes forged against Paule out of malice and enuy, for preaching and publishing the truth and Gospell of Christ; as you may read Efther, 3, 5, to 10. Alls 17. 5. 6. 7. from whom our Antagonifts have borrowed it ) I answer, that you are much mistaken, For as most of their workes were published and printed, before the Proclamation was, published or thought on (and so are not within the compaffe of it ) so the onely end of his Maieffies pious Proclamation was to establish and fettle the ancient setled, received and approved Doctrine of the Church of England in peace and quiet; and to keepe backe you and all other factious, scismaticall, nouellizing, Arminianizing, and Romani ing spirits from opposing or disturbing it: it was onely to defend, propagate and establish the truth of God and the doctrine of our Church, and not to quell them and suppresse them. Who then are those who violate and transgresse this godly Proclamation? those who under pretence and coulour of it, doe labour to suppresse and quell the truth, and Dostrine of our Church, contrary to his Maiefies good intent? or those who out of good and honest hearts endeauour to defend them, and to put them out offurther doubt and question? Doubtlesse ( if I and many others are not much miltaken ) not the defenders and eftablishers but the treacherous and pernicious quellers of the truth. nog

truth, and doctrine of our Church, are those who must incurre the blame and centure : and then this crime and accufation mult fall off from others, and light heaviest your your felues, to whom it doth in truth belong. If any of you obicct; that the total and finall Apostacie of the Saints, is the vindoubted truth, and the established and resolved Do-Etrine of the Church of England. I answer, that this is but an impudent and audatious forgery; and I dare to justifie it against the greatest Gamaliells of you all, who dare to contradict me in it. Yea, more then this; if any of you will bona fide affirme, the totall and finall Apoftacse of the Saints. to be the positive and absolute truth, and the received Do-Strine of our Church; I dare adventure to chalenge him, not onely for a graceleffe person, and one who never had as yet any truth of fauing grace with in him ; but likewise for a friend vnto Arminians and the Church of Rome, and an open and professed enemie to the grace of God, and Doctrine of our Church : if any of you will be so bold, as to take up this challenge, this present Treatise, (or if not this, another) shall make it good against him; so as the peace of this our Church bee not dillurbed by it. But if that your affertion, be the positive doctrine of our Church, (as perchannce you doe pretend it for to be) how then doth it appeare to be fo? Sure I am, our Articles; our reverend and learned Writers; our Dininity professers & Schooles, in both our Vninersities; our reuerend Ministers throughout the kingdome, haue alwaies cried it downe till now, as blasphemous, Papisticall and hereticall; and there is not one approved writer of our English Church, that did ever dare as yet to publish it vnto the world as found & orthodox, or as the doctrine of our Church, And if it bee the doctrine of our Church, why doe you not ioyne iffue on it, and put it to the trial!? why do you not answer and refute, but only labour to suppresse, the workes of those who doe oppose it, and challenge it as vnsound? Indeed the truth is this : you know your cause is bad : you know that this your doctrine is but falle and counterfeit, and quite repugnant to the doctrine of our Church : wherefore you dare 1171132

not put it to the tryall, for feare it should bee proued to bee faite: you dave not goe about to disproue our postcion as unlound, or to give an answer so such as have dofendebit all your labour is to quell it; and to supprefie, not to answer, the workes of fuch as have defended it. And why is this ? let (w) Lattantins relate the cause. w De Infine lib. Timent ne a nobis remicti manus dare aliquando; clamente cap.t. infa veriente cogantur. Obstrepunt igieur, m'intercedum ne andiane, et sculot fiest oppriment, ne lumen videant quod offierimus, quum neque cognoscere, neque congredi audent, quia foiume fo facele superari- Et ideirco disceptatione sublata : petticur e medio sapiencia, vi periour ret. You know you are notable for to answer; and therefore you labour to suppress our workes: thinking to carry away the cause by forceand pollicy, and to intercept the truth, before it shall bee able to come vinto a just and legall tryall. But comember, that (x) Intercipers feripen, es publicaram welle x Arnob, contr. submirpert lectionem, non of Does defendere, fed weritaris Gentes, lib. 3. pa. refligitationem timere: this is not to confirme and proue, but to condemne and matte your cause. That gold which dreads the touch flone is but counterfeire that felon who doth refule his tryall, and labours to suppresse the enidence which is brought against him, doth but confesse himselfe guilty : and that doffrine which (y) haves the light, and y loh 2.20,21. will not come onto it? which would establish it felle by force and policy, and not by truth and honest dealing? doth. but diffcouer it felfe to bee cuil, falle and courterfeite. Whiles therefore you labour to Support your hardie, by force and policy, and by Supprelling of the truth, you doe but (2) dande with untempered morrer, and marre it , & Ezech, 13 10 whiles you make it. Wherefore, give over now for very Shame, your finefter and disloyall practifes (of which the world rakes notice though you thinke not of it : ) peruert not any longer, the godly and religious intent of our grations Soutraigne, to a wicked and irreligious end : and make not that an instrument, to suffocate and curbe the truth of God, and Doctrine of our Church: which hee

log adverf. Gentes,cap. 4.

b Epift decret. Epift. 78.cap. 1.

intended should support, inlarge and succor them. How a Tertul. Apo- ever take this instruction from an ancient Father: (a) Mulle les vetat disenti, qued probibet admitti. Or if the faving of a Pope will please you better, let Lee, tell you thus much for your learning (b) Que patefalta funt quareres qua perfecta funt retracture : et qua funt definita connellere: quid alind est, quam de adeptis gratiam non referre, & ad interdicte arboris cibum, improbos appetetus mortifere. capiditates extendere ? I know not whether you will. I am

fure you may apply it,

You fee now, how fcandalous, how flight, how false and forged all these your accusations are : you see they are but thirts for to enade, and colours to oppose the truth and fuch as profelle it and defend it : they are but meere impostures and pretences, wherewith the deuill and your owne deceitfull hearts, labour to blinde your eyes, to keepe you still in darkenesse, to stupishe your hearts and consciences, and so to set you in opposition against all grace and goodnesse, that so they may deprive you of your soules at last. Consider therefore, these wiles and pollicies of Satan, and looke vnto the end of all your actions and of these your scandalous accusations, Consider who and what it is that fets you now on worke to flaunder and traduce the Saints of God, and to oppose his truth : and know, that it is not the God of peace and union, the God of grace, and truth: but the very \* Denill himselfe, the 13.1. Tim.4.1. very spirit of Anteebrif, and the enemy of all grace and 2, Gal, 5.20, 21 goodneffe, who out of fome carnall, wicked, finister and by respects, hath put you on this service: aske but your owne brefts, and the fecret whilperings of your owne consciences, and they will so informe you. Therefore, though I have spoken somewhat sharply to you before, to make you know your felues, (the want of which knowledge, if (c) Lastanting may bee credited, is the cause of all your Errors, ) to now I doe enen befeech you by the mercies of God, and by the death of Jefus Christ your Saujour.

Rom. 16.17. lam. 21.4.10 the end.

r De Falfa. Relie lib.cap. 1.

d 2. Cor. 5.15. (d) who died for you, that you should no longer line unto your Telnes

Telues but unto bim, and that you fould endeauour to keeps Ephel.4.3. the unity of the spirit in the band of peace that you would now lay downe your armes of rebellion and womit up your bitter hatred, malice, and dispite against all grace and goodnesse, and such as doe excell in piety and holinesse: that to you may with all meeknedle of spirit, and humility of heart and minde, submit vato this comfortable and holy truth, that here I offer and expose vnto you; which will bee the onely joy, the onely comfort, and fafety of your foules at last, however you neglect it and contemne it now. If you will but feriously consider, and ponder it in your hearts, desiring God to sanctifie and blesse it to you: if you will but reade it with meeke and quiet spirits, with indifferent and impartiall mindes, and with an earnest desire to finde out the truth : it may bee it may rectifie your judgments and reforme your lives, it may bee it may doe you good, and faue your foules. But if you will that your eyes and will not fee; if you will stoppe your eares, and will not heare, or if you will harden your hearts and not confider. It you will fill proceed to oppose and persecure the Doctrine and the power of grace, in such as doe defend them. (e) Si quod semel fine e Arnob adver! ratione fecistis, ne videamini aliquando nesciffe, defenditis : Gentes, lib,6 p. meliusque putatis non vinci, quam confessa cedere atque an- 1930 nuere veritatie if you thinke it a disparagement to recant your Errors, and would rather obstinately continue in them, then disclaime them; Goe on and perish: your blood shall light vpon your owne heads, not on mine. All I have to fay voto you then is this; that there is a day of account, a day of death, and judgement comming (which now cannot bee farre) (f) wherein the Lord festus 12, Thef. 1.6. Christ shall bee renealed from heaven with his mighty An- to 11. lude. 14. gells, in flaming fire taking vengeance of you, and punishing 15. Wifd. 5.1. to you with enerlasting destruction, from the presence of the Lord, and from the glory of his power; for hating, flaundering, reailing, perfecuting, deriding, and traducing, of his Saints, and not Submitting to his word and truth. Consider

there-

therefore, and agains I say, consider, and thinks well of this, and of that great account which you must render vinto Go bete long, even for your cartage and demeane in this ga.Tim 3.7. particular Controversies (g) and the Lordgine you understanding in all thongs; that you may report you of all the

euill of your doings, and of all your damnable and pernitious Error both in life and Doctrine; chiat lo you may bee faued, and not condemned in the day of

will be the or to yet but ni beamstroot and Little of your loules at late, won third the child it and contenue your loules at late, won the contenue of the co

you : if you will but reads it with merke and quiet foi-

your hearts and not confider. It you will fill proceed to oppole and profession of coppole and profession of sace, in such as due defend them. (\*) Si quad tend fine has our foofier, he will can in diquence within the me and a such a such as will be the such as with good to the such as with good to the such as with some such as well as the such as with some such as well as the such as with a such as well as the such as with a such as well as the such as the such

The earnest and bearty desirer of your true connersion, both to the Doctrino and the life of Grace,

will that your eyes and will not fee; it you will fleppe and wattat We hear, or a you will harden

were thereon, and would rather continue to recar your Errors, and would rather continuely collinate as them, then did idme them; Goe on and periffer your blood halling to be a your ownels ado, not on more fall there to lay your you can is and, that he is a like of gooding, a way or could, and adop near your ring of gooding, a way or could, and adop near your ring (which now cannot bee rates) (1) referred to had former than Charlen had bee rateaful from branch much has implicitly a factor relatives.

Leard, and principle of paper yes bring, fladeder org, realing - Perfecting, deraling, and realising, of his : Same, and has jubilisting to his word and truth, Confiles



## A briefe Epitome and Compendium Of the whole worke, which may ferue for a Table to it.

His whole worke may bee devided into foure generall pares: Into the state of the question controverted: Into the proofes of the conclusion maintained: Into the answer and defeat of the Argumeius objected: and into the view which arise from the conclusion and assertion heere defended.

1. The flate of the question you shall finde recorded, Pag. 2.

to Pag.6.

2. The proofes and Arguments in defence of the conclusion

heere maintained, are reduced unto 8 generall beads.

First, onto arguments do a wne from God himselfe: which are 10 in number : The first of them is taken from Gods eternall purpose and Election which you shall finde, Pag. 6. Where it is largely proved, that there is an election of particular men unto evernall life; that this election is absolute and irrenocable; and shat true faith, grace regeneration, inftification and fanctificati. on are the fruites of election, and proper only to the elect of God: as also that the elect onely are the true Church of Chrift, that Christ died effectually for none but they; and that all the elect. and none but the elect are faned : from pag. 6 to 40. The fecond from his almighty power and frength, pag. 40. The third, from his perpetuall presence with; and his continual vigilancie oner his Saints, pag. 43. The fourth, from his perpetuall and conftant lone unto them, pag. 46. The fift from his gracious mercie and goodneffe unto them, pag. 55. The fixt from his infinite inflice, pag, 54. The fewenth from his honour Pag. 59. The eight from his infinite Wisedome pag. 62. The ninth from Bis readine fe to beare the prayers of the Saints, pag. 64. And

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the tenth, from his gracious communes and promises, to suppore and keepe his Saints from falling, pag. 66. Now inchese promises of God there are some chings considered. Finst, the great multistude and number of them which are reduced vuto 10, beads: from pag. 67. to 85. Secondly, the absoluteness and freenesse of them, they beeing all absolute and positive, wiehout any condition at all impreced a them: in which all the canells to the contrary, are answered and cleared, from pag. 85. to 119. Thirdly, the ability and power of God to perform them, pag. 110. Fourthly, the truth of all these promises, and Gods truth and faithfullnesse in performing them, pag. 119.

Secondly, into Arguments drawne from festes (brist; being 7, in number. The sirst is taken from the essenaic and merits of his death and passion, pag. 112. The second, from his perpetual intercession for his Saints, pag. 113. The abird from his might and power, pag. 116. The southfrom his compassionate and tender nature, pag. 116. The sist from his perpetual vigilancie, and care over his Saints and sheepe, pag. 117. The sixt from his perpetual residencie and dwelling in their hearts. pag. 118. And the seventh, from his Sacraments, pag. 119.

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Thirdly, into Arguments drawne from the body Ghost bearing 7, immumber, The first is taken from his residencie and dwelling in the Saints, pag. 120. The second from that seale and stampe which hee sets upon them, pag, 122. The third, from that feed and anointing which hee puts into them, pag. 124. The sourth, from that earnest which hee gives them, pag. 130. The sist, from the witnesse of the spirit to them, and from the ordinarie and constant working of the spirit in their hearts, pag. 132. The fixt, from his continual quidance and direction of them, pag. 134. The seventh, from his intercession for them, and his assistance of them, pag. 135.

Fourthly into an Argument drawne from the perpetual prefence of the Angells with the Saints, and their continual watchfullnesse and protection over them. 136.

Fifty into arguments drawne from the present estate and condition of the Saints, and from those many priviledges which they does into y pag. 137, which are 16, in number. First they are partakers. partakers of the dinine nature and of the immortall feed, pag. 1 37. Secondly, they are borne of God, and they are the formes of God, pag. 137. I birdly they are built upon a rocke, and upon Christ the fure conner frome, pag, 1 38. Fourthly, they have a new beart, and anew fpirit, and the law of God ingrauen in shem, pag. 1.39. Fiftly, they have overcome the world ; they are men of another world : they are translated from death to life, and shall not come into condemnation, pag. 140' Sixtly. they are partakers of the first refurrection, and the fecond death it hall have no power over them, pag. 1 4t Seventhly they are alwaies greene and florishing like trees planted by the riners side, p. 141. Eighely, they are truly happy : they are truly and fully faued, and they baue eternall life begun Within them. pag. 143. Ninebly, they are called, inflifted, and fanctified, and they are made Kings and Priefts for ener unto God the father, pag. 144. Tentbly their names are written in heaven and in the Booke of life, pag. 145. Elementhly, they cannot depart from God, and at is suspossible for any to feduce them. pag, 150. Twelfibly, they cannot chuse but ferme and feare the Lord : and they can never finne unto death, pag. 154. Thirteenthly, they are married unto Godfor ever, and shey cannot bee feperated from his lone, pag. 155. Pourteentbly they are as pillers in the bonfe of God, and they are to established, feeled and grounded in grace, that they cannot bee caft downe, pag, 157. Fif. reenably, they are Gods owne inheritance : pag. 157. Lafty, they have all the inward and outward belpes and meanes that may bee to preferme them in grace, pag. 158.

Sixtly, into an Argument drawne from grace it felfe, which is of a perpenual, immortal, incorruptible, and never growing mature, pag. 159. to 177. Where all the objections against the perpetuitie and immortalitie of grace, or so prove that tem-

porary grace is true grace are answered.

Senenthly, onto Arguments drawne from the dangerous confequencies which would arife from the contrary position: which are branched into 4. generall heads, pag. 177

First, into the dangerous consequencies in respect of the whole Trainity and Desey: which are 1.5. First, is would derogate from

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the honour of the Trinitie, Pag. 158. Secondly, it would des rogate much from the truth, of the promifes and word of God, P. 178. Thirdly, it would derogate much from the infinite goods neffe, mercy, and lone of God. Pag. 179. Fourthly, it would derogate much from the omnipotency and power of the Trinity; and from the efficacie of the meanes of grace, Pag. 181. Fifth. ly, it would derogate much from the infinite inflice and Wildome of God. Pag. 181. Sixtly, it Would much ecclipfe the efficacie and vertue of Christs passion and intercession . Pag. 182. Sevenibly in would quite oversume the kingdome of Christ Page 182. Eightly, it would make the sweet and comfortable working of Gods Spirit in the hearts of the Saints to bee but a meere imposture, Pag. 183. Ninthly, it would rob the Lord of the hearts the affections and the lone of all bis Saints, pag. 183. Tenthly, it would rob the Lord of all his praise and glory, Pap. 184. Eleuenthly, it would make men negligent in Gods fernice. Pag. 185. Twelfehly, it would rob God of she prayers of his Saints and make the Lords prayer to be but vaine and idle Page 187. Thirteenthly, it Would take away all ab (olute and irrefpe. Etine predefination, Pag. 188. Laftly it would make men and not God, the authors of their awne faluation, pag. 189.

Secondly, into the dangerous consequencies can regard of the Saints themselves, which are 6. Pag. 190. First, it would canse them to call Gods truth and promises into question Pag. 190. Secondly, it would deprive them of all true happinesse in this life, and make them miserable men, Pag. 190. I hirdly, it would deprive them of all true ion and comfort, Pag. 192. Fourthly, It would drive them to dispaire, Pag. 192. Fifthly, it would make no difference at all betweene the godly and the wicked in this present life, Pag. 197. Lastly; it would breed a doubt, whether God had alwaies a true Church on earth or whether there are any saved, pag. 198.

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Thiatyra and Pergamus, pag. 464. Theelird from particular Saints, as the facond and third ground pag, 469, Those in John 20, 29. 340 pag. 468; The Disciples who went backe from Chrifte lebn. 6. 66. pag. 470. Dauid : pag. 470. Peter : pag. 479. Judas : pag 485. Solomon :pag. 487. The fine fooliff Virgins : pag: 488. The unprofitable feruant : pag. 491. Hymeneus and Alexander, Pag. 494. Saul, Joath, Simon Magus, the Elders of the Church of Ephefus. De as those of Math. 24. 24 and the rest of whom Paul, Peter, and hide bung prophefied, that they should depart from the faith : page 499. The twentie eighth and last argument, is from the incomnepiencies of this our affertion. p. 500, which are three, Firft. it Would make men prefumptuous and bould to finne, pag. 500. Secondly it would make men negligent and floathfull in Gods fernice, pag. 504. Thirdly, is would make men proud and avrogant . pag. 509. And this is the Sub france of this third ge. Exercicle from 2. Cor. 6.1 and 1. Cor. 15.2. Pag. avagliston

The fourth and tast part of this worke confifts of 4. profital ble pfes drawne from the affertion here defended : pag. 512. The first is a vic of examination, to prove and trie our selves Whether wee are yet in the flate of srve and fauing grace, on noe: pag. 512 Wherein there are : 10, characters and finnes propounded by which wer may trie and know it. The first is; a generall, univerfall and thorough thange of heart and life. Whereby Wee are made new men and new creatures : pag. 512. The second : an earnest and hearty desire of growing and increafing in grace, together With a diligent, carefull, conscionable and constant wife of all shofe meanes as may further, praserue and keepe vs in the flate of grace, pag. 513. The third is : a per\_ petuall harred and confrant deteffation of all kinde of finne, toges ther with a continual machfullneffe against it, and all occasions which may draw vs toit. pag. 515. The fourth is : a ferious griefe of heart, and a desection of foule and spirit upon enes ry listle loffe or deprination of the sence and feeling of the State of grace : pag. 516. The fift is : a magnifying and high esteeme of grace is selfe : and of all such in whom this grace is found: ongether with a means and baje effectoe of all jubluma

rie and carebty things, and of all ouregenerate; carnal and graceleffe men : pag. 319. The fint is : a readineffe to doe or Suffer any ching for Christ : pag' 519. The fewenth is : the dwelling, ruling, and residing of Christ leshs and the holy Ghaft in our hearts : pag. 519. The eighth is : a webement and fernent love to God and Topus Chrift, and to all those meanes of grace which may draw os mearer to them : pag. 520. The minth is : an farneft and vehèment defire to to lead a godly and an holy life, and to forme and please the Lord unfainedly in all things : pag. 523. The tenth is : the iniogment of particular graces : as faith, loue, and repentance, felfe densall, humility, feare of offending God for his goodnesse Sake: heavenly mindedneffe, peace of conscience; ioy in the boly Ghoft, and the seale, the anounting, earnest and testimonie of Gods spirit in our hearts: pag. 524. The second is a use of exhortation to excite and fires up all mento feeke and profe the state of grace which is fo permanent, pag. 525, in which there are 12, motines propounded to firre men up with speede and diligence to make out for this flave of grace, pag. 327. The 6, first of these motines are taken from the miserable and wretched effate and condition of all fuch as want this eftare : For first all such as are indigent of it; are under the very wrath and carfe of Ged: pag. 527. Se. condly: they are in an effate of death and domnation : pag, 529. Thirdly, they doe but sreasure up umo themselves wrath, against the day of wrath: pag. 529. Fourthly, all their prayers and holy duties are abominable unto God : pag. 530. Fifthly, they deprine themselues of all erne ioy and comfort pag. 531. Sixtly, they doe offend and grieve (brift fefus, and the good and bleffed firit of God : pag. 532. The 6. orber motines are deduced from the dignitie and excellencie of the flate of grace and those many princledges and benisies which accompany in pag-533. For first grace is the onely dignitie and excellencie of a Christian.p. 533. Secondly, It's the fole and richest treasure of mens joules : pag. 534. Thirdly, it is it alone which gaines the bleffed fanour and protection of God, and of his boly Angels .. p. 537. Fourthly, st is it alone which doth inable us to dye with io and comfort : pag. 538. Fifthly it is the onely true, proper full.

full; suitable and adequate chieft of our soutes: pag. 541. Sixt. ly it is the only inlet, way and passage to the state of glory pag, 542. Lastly the way and meanes to purchase this estate of grace are here briefely propounded: pag. 543. The third, is a wie of consolation to all perplexed and distressed consciences aimids their manifold and greatest temptations. pag. 544. The last, a wie of exhortation to the true. Saints of God, to comfort and rejoyce their soules in the consideration of the perpetuitie of their state of grace. pag. 546. And thus you have the compendium, summe and substance of this Treatise.

## Errate.

aces : as Marth, tone, and reventane less

Ourteous Reader, I have given thee a view of some Chiefe Errataes which have befallen this Treatise at the Presse: which I would request thee to correct before thou addresses they selfe to reade it: for other petty Errors in letters or orthographie. I hope thou wilt passe them by, as

things of no great confequence.

In the Epiffle to the Reader, pag. 4, line 15, for then, read, they 2 Epifle 3, pag. 8 l. 21, goodly, r. and goodly, p. 10.1.30. which, r. by which, p. 13.1.1.1.2. Bather, r Fathers. In the Booke, pag. 20. lin. 1 for that, read then 2 p. 19.6. Plat. 13 aread 13 o.pag. 21.1.2. defix, elected, p., 7.1.1.0. bely, r. wholy, p. 61.1.3. subtrefor effecting, r. leeting, p. 62.1.37. two, r. ten, p. 68.1.27. that, r. your, p. 7.1.8. bee, r. God, p. 95.1.29. bis, r. this, p. 174.1.10 ic, r. they, p. 177.1.14. ms, r. no, p. 178.1.15. sud, r. who, p. 190.1.19. for t. to, p. 197.1.9. ms, r. not, p. 210.1. 22. esr, r. your, p. 215.1.13. fulla, r. fallo, p. 300.1.14. Cantue, r. Cantio, pag. 271.1.20, 21. thefe, or s. those which haueit may fall from grace, p. 272.1.11. success, r. than p. 287.1.2. position, r. opposition, p. 412.1.1. feke, r. they may be ficke, p. 453.1.26. that, r. or else that, p. 488.1.8. Tim. 2. r. 1. p. 50r.1.20, 21. the s. lite, p. 519.1.1. success, flate of grace, p. 520.1. 11. ms, r. to enot, p. 524.1.12. time, r. time to time.

In the Margent, pag. 39. read, Corwinus Bogermanni, pag. 272. Elzeuirium; pag. 171. b 2. Tim. 21. pag. 371. Ioh. 1. 16. pag. 374. 2. Pet. 1. 10. 1. Pet. 1. 2. 3. Pag. 128. 4 2. Cor. 7. 10. Prou. 11. 23. Heb. 11. 15. 16. pag. 157. 4 Pfal. 94. 24. 2. Sam 22. 22, pag. 380. 4 Ioh. 8. 30. 51. pag. 479. 4 Luk. 22. 32. are left sut in most copies, and therefore thou may the adde them at thy pleasure.



## Sinsand sy which THE

## PERPETVITIE OF A REGENERATE

MANS ESTATE: WHEREIN IT

is proued by fundry arguments, reasons, and authorities, That fuch as are once truly regenerated and ingrafted into Christ by a true and littely faith, can neither Finally, nor Totally fall from grace. &c.



T is the expresse voyce and testimony both of the spirit and the word of God, that in the latter times and ages of 2, Pet, 3.1, the world, there shall bee some false teachers in the Church , which printly fall bring in damnable berefice, and permitions doctrines, enen denying the Lord that bought them, & bringing upon them felues

Yes, the fame spirit and word of God doe teftifie, that as there shall be such falle teachers in the worldfo likewife that there shall bee many who departing from the faith, and corning their sares from the truth, find gine beede to their Jeduceing and erronious spirits, and follow their pornitions wayer and dottrines, infomuch that wholefour dettrine, and the very way of truth it felfe that be entil spoken of. I would to God thefe prophecies and prædictions were not lo truly and experimentally



mentally fulfilled in thefe laft and euill daies of ours; wherein wee may truly fay, that there are some falle teachers crept in among vs , who privily have brought in damnable doctrines ( vnder the specious pretence and coulour, ofthe doctrine of our Church ) almost to the denial of that Lord which bought them, to the feducing of many ignorant and onftable foules, and to the scandall and reproach both of the word and way of truth. Who and what these persons and these doftrines are I neede not mention : the publique fame hat le made them to notorious, that it would bee altogether idle and superfluous for me to point them out. Wherefore pasfing by the persons, I shall onely single out one pestilent and pernicious doarine which they doe maintaine, (to wit, the Totall and Finall Apoffacie of the Saints) the which I here intend for to incounter, not with the weake and feeble armes of fleshly wisdome, but with the all-conquering, and all-fubduing fword of the Spirit, the word of God.

Now that I may not fight as one that beates the ayre, nor trouble you with a long discourse to little purpose; before I come to grapple with the aduersaries, I will briefly and perspicuously relate the state and substance of that contro-

uerfie which is betweene vs.

The question and controversie it selfe is onely this, When The state of the ther those that are once truly regenerated and ingrafted into Christ-question.

by a true and linely faith, may either finally or totally fall from:

grace ?

For the full and cleare vinderstanding of which, you must take notice of two distinctions: the first concerning regenerate men and such as are in the state of grace: the second concerning grace it selfe. Of regenerate men, which are in the state of grace, there are two sorts. The first are such as are regenerated, and inuested into the state of grace onely in outward shew, and in the bare opinion of men, but not in sincerity and truth: these, they are not within the question: for though they make an outward shew and slourish of grace vinto the world, yet they had never any truth of sating grace within them; wherefore wee grant, that such as these



these may both finally and totally fall away from that hypocriticall and superficiall shew of grace, the which they made. The second fort of regenerate men, are such as are regenerated in sinceritie and truth, and not onely in outward shew, such as have really the seedes and habits of true and saving grace within them: of these onely is our present question: and of these wee doe affirme; that they can wither swall, nor

totally fall from grace.

For grace it felfe, which is the fecond thing; you must obserue, that it hath a double acception in the Scriptures. First it is taken for the free lone and mercy of God in Christ Ielus: fecondly, it is taken for the gifts and graces which are wrought in men by the holy Ghoft : in this latter fense onely, and not in the former, is grace taken in our prefent question. Now these gifts and graces of Gods spirit, are of two forts. First, there are ordinary and common gifts and graces, which are common to wicked men as well as to the faints: as prophecie, learning, the knowledge and interpretation of Scripture and tongues; the working of miracles, the difcerning of spirits, extraordinary skill in any art, mysterie, or science: an beroicall valiant and Kingly minde and fetrit; which are commonly stiled in the Scripture, the gifts of the Spirit, of which wee may reade in the 1. Cor: 12. 1 : to the 13. Exod: 35. 30. to the end of the chapter. Indges. 14. 19.cap: 14: 15. 1: Sam: 11:6: and cap: 16: 12,14. Of fuch ordinary graces, or gifts of the fpirit as thefe, which may be in fuch as were never truly regenerated & ingrafted into Christ, this question is not intended, for these may be, both finally and totally loft, Secondly, there are fanchifying, fauing and peculiar graces of Gods holy Spirit, which are proper onely to the elect children and faints of God : fuch as are faith, love , bope , faming and experimentall knowledge, peace of conscience, iny on the holy Ghoft , and the like, commonly called in the Scripture, the fruites of the Spirit, of which wee may reade: Gal: 5: 22,23. 2: Pet: 1: 5.6.2. Col: 2: 12,12:14 of thefe onely is our prefent question, Now in these sanctifying, fauing, and peculiar graces of the spirit, there are two things to bee considereda

red s fire there are the feedes and habits of thefe graces, of which this question is onely intended : secondly, there are the degrees, the fence and feeling , the acts and effects of thelegraces, which are not within the verge and limits of our question. As for the feedes and habits of shele graces we affirme , that a seneregenerate man , oan mither finally wer totally fall from them: but as for the degrees , the lenfe and feeling, theacts and effects of thele fauing graces, wee hold; that a regenerate man may fall from them, and loofe them for arime. Sothar the question that is now to bee difputed of is no more but this. Wheeber thefe who are true belieners those who are once truly regenerated and grafted into Christ by a true and heely faith (and nor onely in outward fliew) may fall foodly and totally from the very feeder and babits ( not from the degrees, the lenfe, the afts and effects) of the family. (mellifying and peculiar graces, ) and not of the ordinary and common gifts of Gods boly Spirit ) Which are once truly wrought in sheir bearts and foules by the boly Ghaft.

In this question, there are three different opinions. Some there are, who affirme, that those who are once truly regenerated, and put into the flate of faving grace, may fall totally from the very seedes, and habits of their graces, but yet not finally: that is, they may so farre lose the very seedes and habits of these saving graces for a time, that there shall not be so much as any remainders of themself the hind, insomuch that they need a new instition & reingrafting into Christ; but yet they hold, that they can never fall finally from grace, because God having predessionared them vnto eternal life, and so releasing this their fall, doth alwaies out of his mercy raise them vp agains, that so they may not perish smally, but have curriating life,

Others there are, who hold: that the true regenerate faints of God, and members of lefus Christ; may fall from the very seedes and habits of saving grace; not onely rotally, so as veterly to lose them for a time; but finally to; so as to lose them for euer, and to perish everlastingly in their

finnes.

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Objection.

Mafrice.

Others maintaine, that the state of grace is such a permanence, seried, and well grounded offare; that the seeder and habits of true and saving grace; are so rooted and fixed in the hearts and soules of all those in whom they are but once in truth begun, that they can neither soully for a time, not finally for euer, sall from the state of grace, nor vererly loose the seedes amb habits of these sawing and peculiar graces that are begun within them.

The two first of these opinions, I am now to refere, as faile, hereticall, damnable and erroneous, and the last opinion onely will I maintaine, as sound and orthodox.

Now because the two first opinions of a rotal and final fall from grace are so wrapped & involved one within the other, and have so necessifinite one with the other; that the same arguments and answers setue to defend them both; and most of the arguments that overshow the one of them, doe setue likewise for to subject the other; to avoide prolixitie and tedious repetitions. I will joyne them both together, and oppugne them both, by maintaining this sound Outhodox and comfortable affertion, which defeates them both. Thus these who are once truly regenerated and impressed into Christ by a true and linely faith, can notaber finally not reveally fall from grace.

Infinite and many are the arguments which I might produce to proue this Orthodox and found position: which for order, method, and perspicuity sake; I shall now reduce to eight general heads. The first fort of arguments shall be taken from God himselfe: the second, from Christis the third, from the hoty Ghost; the fourth, from the Angels; the fifth, from regenerate men themselves, and from those priviledges which they doe injoy; the fixth, from the very nature of true and saving grace; the second, from the very nature of true and saving grace; the second is which else will necessarily sollow upon the contrary offertion; the eight, from the authorisies of Fathers, Councelle, Protessard Churches and Divines.

First, from Godkinsfelfe there are ten arguments, which a From God may be deductate protecthe totall and finall perfeuerance of himfelie.

A 3

nall purpole and election.

The first thing in God, is that which makes for the finall perseuctance of all such as are once eruly regenerated; to wie, Gods eternall purpose and immutable decree, whereby he hath elected and prædestinated all such as are truly regenerated and ingrasted into Lesus Christ by a true and lively faith voto eternall life. From which eternall purpose and decree of God, I raise this argument: which in my opinion is votant werable.

Thate who by Gods eternall purpose and immutable decree are pradestinated and ordained to eternal life, can never final-

ly fall from grace. The politice ! I'm

But all these who are once truly regenerated and ingrafted into Christ by a true and linely saith, are by Gods, eternall purpose and immutable decree, pradestinated and ordained to eternal life:

Therefore , they can never finally fall from grace.

The Major that cannot be denyed: for Godserernall purpose and immutable decree cannot bee altered or changed: this purpose of God according to election, it shall stand firms for ener. Psel: 33: 11. Rom: 9: 11. As he best purposed so shall it stand, and none shall disamall is. Iso 14: 24: 27. this foundation of the Lord it abideth sure, having the seale of God innexed to it. 2 Tim: 2: 19. therefore it cannot be changed: see more of this: 1: Sam: 12: 22. 2: Sam: 7: 14, 15. Psel: 89: 28: to 38. Eccl: 3: 14. Iso 25: 1. cap: 34: 16. cap: 40:8. cap: 44.7. cap: 46: 19, 11. ler: 31,35: to 40. cap: 32: 20,21,25,26. Iso 34: 10. Mal: 3: 6. Rom: 1::2,5,7. Pron: 19: 21. Psal: 102: 27, 28: and lam: 1:17. all which places proue express, that the election of God is vnchangable.

Obiettien.

If you object that of the 2: Per 1: 10. where the faints are exhorted , to make their calling and eletten fure ! therefore, their election is not fo fure, but it may bee altered.

Aufwer.

en to the calling and election themselves, as they have relation vnto God; for election and vocation in themselves, and as they have reference vnto God, are immurable; and if they were not so, it were not in the power of regenerate

men to make them so; but it hath onely reference to regenerate men themselves, or to election and vocation, as they have reference to regenerate men and not to God. so that the Apostles meaning is no more but this; That the saints of God, eught by their holy lives and godly conversation, and by the inward graces of his holy spirit; (which are the vindoubted fruites and markes of their true election and vocation, ) to assure their owne hearts and consciences, that they were truly called and elected to saluation. So that the

Major remaines found and true 1. 20 . 2.14 . 1.2.2. 1 2.00 . . .

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All the answere then, which is or can be given to this argument, is onely to the Minor, which answer confifts of two parts. First that there is no absolute, positive, and irrenocable decree , election or predeftinacion of any particular men vnto eternall life, Secondly, that there are many besides the elect and chosen faints of God, many who were never elected to eternall life, who are muly regenerated, and ingrafted into Christ, and indued with true justifing and faning grace, which men both may and do falltotally and finally from Grace: therefore the Minor, (That all those who are once truly regenerated and ingrafted into Christ by a true and lively faith are by Gods eternal purpose and immutable decree, predeftinated and ordained to eternall life) is fallewpon these two false and feeble grounds, do out Antagonists ( especially our Arminian opposites ) ground and build their havelie and error, of the rotall and fimall Apoliticis of the Saints. is dil ber a parte bit to the the room

Beaufe I would be loath to deviate and firsy from this our prefere Controuerfie, by falling whom any other point or question, then this which I have undertaken for to prove I will not spend any time at all, to answer or disprove the first branch and member of our Antagonist answer; towit, That there is no absolute, positive, and irrevocable decree, election or predestination of any particular men unto eternall life. All that I shall teply unto it, is onely this? That the Scriptures and Fathers, the Anticles and Confessions of all Protessant and resourced Churches, and the leasted la-

bors of moft Proceffant Dittines are fofull, fo frequenc, & to copious to the contrary, that I maruaile much how any man who dares professe himselfe to be a Christian , much more a Scholler , can have the heart or face to affirme it. If any man among ye make any doubt or fcraple of it, whether there be any fuch abfolice or irrettocable election, and predestination of fome particular men vnto eternall life of Scripture will fatilie him , let him reade and confides ar his leis fute. Exed 33.19. Pf. 199.16. Ifa. 1.9. cop.4.3. cap 6.13. cap. 10.20.21,22.cap.41.8,9.00.43.6,7. cap.44.1,2. cap 45.4.17. CAP 46.3, 4.5AP.49.1 5.5AP. TILLEAP. 62.9CAP.62.72. CAP 65.9. 15,12,23, lerit & dap 31.3,000 (60.20, Exach 13 9. Dan 12.1. Lool, 2. 32 Zeplo. 3, 13. Mal. 1. 2 cap. 2:15 Matthis 0. 22 ca, 22, 14. cap. 24.22, 24.60p.25.34,41. All.13.48. cap. 18.10. Rom. 8.29. 30, 32,649, 9,41,23,649,11.4,7,28,649,16,13.lab.1416.pap.10. 27.18.29.040.17.9,10.11.12.Gal.1.15. Ephiligi4.5,12.000:22 10 1 The 5.9. 2 The 24 3.14. 1 Tim. 6.12.2 Tim. 1 10. cap. 2 10,19,21. Tit. 1.1. Lam. 2.5. 1 Pet. 1,2.2 Pet. 1.10. Phil 4.3. Luke 10.20, 2 leb. 1.13 . Inde: L. Ren. 1.5, 6.cap. 2.4.cap, 2. 17.cap, 7.4. to 9.cap, 12.8.cap, 14.1.106.tap, 17.8,14.cap, 20:15, and cap.21.17 Cap 22.42 If Fachers will facisfic and content him : let him read Clemens Alexandrines from lib 6 and 7. Irenau nduer-Su Harofes, lib. 4. cap. 9. and 46. Hilario in Pf. 64. Enarratio. Tertultien de Fuga in perfesatione lib. cap. 2139 Origen in Epift. ad Romanos libes san's liber vin Sand cap of libes san . 200 Ambrefe Commin Rem. 8 age 301 and in Ephiliadas at su De wocat, Gent. lib. 1. cap. 4.9. and lib. 2. cap. Q. Chryfestome in his Homelies on Rom. 8. and on Ephilias St. Augustine Do Pra. deflinations at Gratia, and his whole a Tome Civillar and lexa andring lib g. on lob cap. to Printfin in his Camiling on Rem. S.o. and 11. on Ephofes. Me Apeculo asfolia619915 51761 Profper Aquitanicus, Rafpanf. ad Obiett, Vincentiam ; drad con Gallerum, De vocat. Gent, like 2, cap. 33 de algentine de Prade-Amazione ad Monimum like Gragorie abe Grace: Mor like cap. 98 2 Tim, 2.19 Hayma Estephis in Rom. 8.9, and In in Eshel? 1, and on 2 Tim. 2,19. Anfelme Expelie, in Rom, 8,29, 30, and atund in

in a Time a 19 Bernard Traff. De Granie et libera Arbite, and Bradwardyn lib. 1. De Canfa Dei cop. 22. If Articles and Confessions of Protestant Churches will fatisfie him : let him reade our ownery, Articles Articles of Ireland, Number. 22.38. The Confession of Helustics Article, 10,15,16. The Confession of the Franch Church: Acriele: 21122. The Beleiche Confession. Arrich 16. Soche Harmonie of Confessions cap. 9.10, Lutberana Concordia : pag. 600. to 604.77 1. to 190, and the Syund of Dort. Article. 1. If Protestant Divines will farisfie him; Let him reade Jaba Haffe Lather , Caluin, Beza, Zanchins, Aretins, Pateria Martyr, Remieberus, Hoffusins, Beerbrandus, Huttoms, Tilones, Gefnerus, Chemini tine, Vrfin, Sturmine, Kifnedeneine; Pofcasor, Tyndall, Perking, Willet; and most Procestant writers that are extant, who more or leffe do pitch upon this fubject : All which Scriptures, Fathers, Confessions, and writers doe affirme and teach , that there is an absolute, positing, and irrevocable decree, election and predeffination of particular men and not onely of a certaine kind of men ; ) as our Arminian Antafor this place, dealdlearnes orange to all sine and and I will therefore paffe by this, and dome viscosite fecond branch and member of the reply , which trenchesh for into our prefent controuerfie ; to witt: That men who were never elected to faluation, both are and may be truly rege neraced and ingrafted lines Christs and indeed with thuck inflifting and faming Grace , as well as the Elect and chofon Saints of God. This I shall absolutely denvi and there. fore my labour and indeauour now shall be so proue vire you. That true inflifting and fatting faith is proper and peculier onely coalre Elect of God: and that monetare truly segenerared aridin grafted inco Chrift; bus fuelo as are ele @ ed to faluation, sand to by confequently that mone of those who are onceanly regenerated and ingrafted into Christiby a true and lively frieh , mars riches finally or corally fall from Grace. This bank thand cleare and evidenchy thefe infuing arguments reasons, and dustoffices, de. of to tent My first Argument to proue this affertion is briefly this. If: orane!

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box If God doth truly and effectively call, infife, and fantisfic now, but fuch whom he hash prodefinated and elected to exernal life, then all fach as are once truly regenerated and ingrafted into Christ by a true and linely faith are prodessinated and elected to evernall life.

But God doth souly and effectually call, infifie, and fanti-

toeternal life. vag talbremed anare

Therefore all field as are ones truly regenerated and ingrafted into Christ by a true and thusty faith, are predefinated and the Red crestroall tife.

The Sequell being found and undeniable, the Minor is warranted by many expresse texts of Scripture. First by the excellent and knowne place of Rom. 8.19,30 : where we have this Chanas and gradation. Whom be did foreknow, be alfo did predefinate , to be conformed to the Image of his forme : worken ener, whom be did predeftinate, them be also called. St. Angu-Bine De Pradifimat: Santter, cap. 17. and after him Bede , An-Selme, and most of our moderne Commentators and Expesitors on this place, doadde this clause vato it (and no others) and whom he called , them he alfo in fified : ( and no others ) and whom be infified, them be also glorified, ( and none others:) this text therfore doth expressely proue, that God doth eruly and effectually call, justifie, and fanctifie none, bur fuch whom he hath predeftinated and elected to etermall life. Secondly , that of Row. PT.7. Ifraell bath not obtain ped that which be feeheth for , but the Election bath obtained it , und the rest wereblinded: (That is, ) as the most and best expofitors render it. Those onely are truly inflified, regenerated and ingesteed into Christ, who are predestinated and elected to faluation and none burtheydoth fully warrant my Minor to be true. Laftly, that of All. 12.48, As many as were ordained to eternal life believed : that of lames, 2. 5. Hatb not God chofen the poore of this world wich in faith , and beires of the Kingdome which be bath promifed to thems hat love him: and that of lob. 10,26.27. But ye beleins not , becamfe ye are not of my Sheepe : my sheepe bears my voice, and I know them, and they follow

follow me; makes good my Minor; for in thefe three texts. asalfo in thole two other texts before, we have thele 4. propositions plainly and positively delivered voto very First that nonc of those who are not in the number of the Elect and chosen sheepe of Christ, can have any true instiffing and fauing faith a secondly, that the originall and maine caufe, why men doe not beleene in Chrift, is onely this, because they are not elected because they are not his sheepes Thirdly, that election is the onely ground and cause of all true faith and grace: Laftly, that none but the true elect and chosen Saints and sheepe of Christ, do truly beleive on him, and that none are truly regenerated and ingrafted inso Christ but they : all and each of which do fufficiently proue, and warrant my affumption a efpecially fince I cannot find one text in all the Scripenre, which doth either in expresse tearmes, or by way of necessary consequence inforce thus much 3 -that there are some who are truly and effedually called, inflifed, and fandified, who are not predestinated and elected to eternall life.

My second argument for our present putpose may be this.

If election and predestination to eternal life, be the ground;

the rate, and cause of all true grace; and of all true and
essettual vocation, regeneration; instification and insisted
on into Christ, then all such who are once truly regenerated
and inguasted into Christ by a true and linely faith, are e-

letted and predeftinated to faination.

Rut elettion and predeftination to aternal life; is the ground, the roote, and cange of all true grace, and of all true and of festivall vocation, regeneration, inflification, and infition into Christ.

Thatefore all such who are once truly regenerated and ingrafted into Chrishby a true and levely faith, are elected and pre-

destinated to faluation, set sollion A seis to in

The sequell is irrestagable, because there can be no effect or finite at all, where the very ground, the very roote and cause of it is wanting; the Miner I shall backe and proue by these insuing scriptures. First by Rome 8, 28, 50 35, as place which

which all our Antagonifts can never answer or enade. The

been that all things worke together for good to them that loor Gods corn to them that are the called deterding to his purpose: For whom he did foreknows them alfo be did predestinate, to be conformed to the image of his forme , that he might be the first borne among many breshren. Morcouer, whom be did predestinate; them al-Cobe called and whom be called them be also inflifted and whom be inflished show by atfo glarified. Who find tay any thing to the charge of Gods cleft t it in God that inflifterb, who is be that condemneth & in which words we have these propositions plainly and politicely delivered. First, that predestination and election is the onely ground and baffs of all true and effectuall vocation and infliferation : it is the onely and fole foundation, woon which the whole frame and fructure of true grace is alwaies laid: it is the first rung in that(w) Lacobs ladder which leades vs vp to heaven : and the first linke of that golden chaine which vnites and knits men vnco Christ For whom he did predestinate, them be called and whom he called, them he also inflified sand whom he inflified them be also glerified, God is a methodicall and artificial workeman, he is a God of wifedome, and of order : he never builde the walls or roote of grace and glory , but where he hath laid the foundation of election fifth whence this election is filed the foundation of God which abidet b fore : in the 2 Tim: 2. 19. this place of Paul'is fo plaine and pun auall to this first propolitio, that men cannot deny it. Secondly, this text doth fully and expressely informe vs. that all effectuall vocation, and all true louc to God proceeds and flower from this Ele-Quan For whom bee did pred finate, then he alfo salled : and all things worke together for good, to them that low God, and who are they that loue him? what all men? no: buckben sobs are the called according to his purpose. So that by the exprelle words of the Apoltles predefination and the purpose of God, is the onely cause, of mens effectuall calling. and mens effectuall calling the onely cause of all true tone to God. Thirdly, this text informes vsa that prædeftination is the onely caule of our regeneration Planellication daudw and

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and true infition into Christ. For whom bee did forebiere them also her did produstivate; to bee conformed to the image of his some; that her might bee the suff borne among many bresh-ren: these who are truly regenerated, sandlisted, and ingrasted into Chrift thole who are conformed to his image, they are onely fuch, as are predefinated to it. If any one then would know the cause, why any man is regenerated, and genformed to the image of tefue Chrift : Saint Pint doch anfwer him here, that it is , because be was predestinated bereunter which made Aufelme in his Expesition on this place to Lay : Gratia oft pradeffinationis spfine effection : that true grace is the effect of predeftination. Fourthly, This text informes vs : that true influfication . is the effect and fruite of election. For who are those who are truly infified in shelight of God ? St. Paul informes vs. that they are fuch. and fuch onely as are predeftinated ; elected and truly called : whom he did predefinate , them be alfo called : and whom be called, them be also inflified : who fall lay any thing to the charge of Gods elett? it is God that inflifierb : but who are thole whom God doth inflified the text faith, that they are Gods elett , and fuch as be bath predefinated ; and why are sher thus instiffed & because they are elected. So that you plainly fee . that predeffination is the true and proper caufe of all true instification. Lastly this text informes va that all fuch as are elected and predeftinated, are vindoubtedly failed, Godisa perfect and complete workemen; her (6) we- 6 Luke 14.20. ner bigine , bushe likewife makes an end; as he is the (c) author 10. and beginner; to he is the finisher and accomplisher of our faith to Phil 1.6. Heb. mbom her did pradestinate, them bee also called: and whom her 12.2. Reu. 1.8. salled, them bee alfo inflified : and whem bee inflified , them bee Deut 344 also glorified. This golden and adamantine chaine cannot be broken. God neuer calls and justifies any, but fuch'as hee hath elected and prædeftinated to faluation and he newerdoth prædeftinate, call, or juftifie any, but hee doth alfo glorifie them at the laft : where any of the linkes of this chaine are, there they are all, and they cannot bee feuered: God himfelfe hath linked them together : therefore neither

man, nor Diuill, nor Angells, nor principalities, nor powers, nor things prefent, nor things to come ; nor height, nor depth, nor any other creature , shall ever bee able to fetter , breake them or dislovne them. So that this one text dorh vn deniablie proue: that prædestination and election to erernall life are the ground, and cause of all true grace; of true vocation, regeneration, justification, fanctification, and infition into Chrift, according to my Minor : as also, that fuch as are elected to faluation, can never fall from grace : according to the conclusion of my first argument. Secondly, that of Alls 11. 48. As many as were ordained to eternall life be-Leened: that of Alts 18: 17: Who when bee was come , belped them much who had believed through grace t that of Rom. 11:7. I (raell bath not obtained that which bee feeked for , but the election bath obtained it: that of Rom. 4. 16. Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the feede: that of lames 2:5. Hath not God chofen the poore of this world, rich infaith, and beires of bis kingdome? that of John 6: 37.44. All that the Father gineth mee fhall come unto mee and no man can come unto mee except my Father which bath fent mee draw bim : that of John 10:26,27. But yee beleene not, becanfe you are not of my beepe. My fbeepe beare my voice, and I know them , and they follow mee : that of lobn 17: 6, 8, I have manifested thy name unto the men whom thou ganest mee out of the world: thine they were, and then haft given them me, and they bane kept thy word : for I have given unto them the words which thou ganeft mee, and they have received them, and have knowne furely that I came out from thee, and they have beleeved that thou dideft fend mee. And verse 3.3. Thou baft given bim power over all flesh, that bee should give eternall life to as many as then bast ginen him. And this is life sternall, that they might know thee the onely true God, and lefus Christ whom show bast fent : that of Gal: 1. 15,16: But when it pleased God, who seperated me from my mothers wombe, and called mee by his grace, to reneale his Some unto mee : and that of John 15: 16. Yee bane not chofen mee, but I bane chofen you and ordained you, that you might goe and bring forth fruite, and that your fruite should remaine, Doe

all fully and ineuitablic prove, That true grace, true faith. and true conversion, are the true and proper fruites of true dection , and that they are proper onely to the elect of God. Thirdly, that of Pfal: 65: 4. Bloffed is the man whom then choe. feft; and canfaft to approach unto thee, that bee may dwell in thy course: that of Ifay 43:21: This people have I formed for my felfe, they fall fet forth my praife: that of Cant: 1: 4. Draw mee, wee will runne after thee: that of Ifay 4:3: bee that is left in Zion and bee that remaineth in Ierufalem shall be called boly, enery man that is written among the lining in lernfalem. that of ler: 1:4, and cap: 211 2: Before I formed thee in the belly . I knew thee : and . before thou cameft forth of the wombe I fantified thee : Yea, I have loued thee with an everlafting love, therefore with loning kindneffe bane I drawen thee : that of the 2: Thef: 2: 13. But wee are bound to give thankes to God alway for you, brethren, because God bath from the beginning chofen you to faluation, through fantification of the Spirit and beleife of thetrath : that of the 1: Per: 14 2: Elect according to the foreknowledge of God the Father, through fantification of the spirit, unto obedience, and sprinkling of the blond of Chrift : and of cap: 2: 9. But yee are achofen generation a royallarieft-bood, an boly nation, a peculiar people; that yee frould (ben forth the prayles of him; who bath called you out of darkeneffe into bie mermailone tight : that of the 2. Tim: 1:9: and cap: 2: 29. Who bath faued vs and called vs with an boly calling: not according to our workes , but according to his owne purpofe and grace which was ginen us in Christlefus before the world began, Nevertheleffe, the foundation of the Lord flandeth fure; having shis feale: the Lord knoweth who are bis, and let every one that wamerb the name of Christ depart from iniquitie: that of Eph: 1:49: 4. to 14. and cap: 20 10. According as bee bath chofen vs in bim before the foundation of the world, that wee flould be holy and without blame before him in love: baning prade finated vito the adoption of children by tefus Christe bimselfe, according to the good pleasure of bis will, to the praise of the glory of bis grace, wherein bee bath made us acceptable in the belowed. In whom alfo wee bane obtained an inheritance, being pradeffinated according to the . purpose of bim, who worketh all things after the counsell of his owne.

will: the weetheald best the praise of bus glory who first srafted in Christ: in whom you also trasted after the you beard the wind: of truth, the Goffell of jour faluation: in whom after that year beleveted, yes were fealed with that boly Spirit of promise: which is about mell of our inberitance, vatill the redemption of the parchafed poff flow, unto the praise of bis glory. For we are bis workemanship, created of Christ Lofus unto good worker, which God hash before ordained, that wee floudd walke in them : and that of the 1. John 4 19. Wee lone bim, because be loved us first : compared with Res. 1. 5,6. unto bim that loud vs , and walled vs from our finnes in his owne blood : and bath made vs Kings and Priefs was God his Father : All thefe fenerall texte and Seriptures, if you will confider them, either feuerally by themselves, or collectively as they are here put rogether, will fufficiently and fully proue: that true regeneration , fandification and adoption ; that true obedience , true repenrance, and true loue to God, are the immediate; and proper fruites and effects of true election; that they doe all originally proceeds and spring from it and that they are proper onely to the elect of God, and not common with them vnto other men. Laftly , that of Col: 3: 13 : Put on therefore ( as the elett of God boly and beloved ) marke this parenthelis well : bewells of mercies, kindueffe, bumbleneffe of minde, mestereffe, long faffering, charity de; that of the 1. Thef: 1.3,4. Remembring Wethout scafing your work of faith, and labour of lone, and patience of bope, in our Lord lofin Christ, mebe fight of God and our Father : knowing brethren beloned , your election of God : and that of the a. Pet. 1.5. to 10. where the Saints are exhorted, to make their calling and election fore; by adding unto their faith vertue, and to their versue knowledge, and unto their knowledge comperance; and to comperance, godlineffe: and so godlineffe; brotherly kindueffe; and to brotherly kindueffe love; and by abounding in all and each of thefe. Doc vndeniable proue; that all true grace, all true faith, all true love to God or man, or to the Saints of God, and all other fandifying and fauing graces elfe , doe flow from our election , and from that atone, as from an immediate ground and caufe : for elfe this phrase

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phrase, of patting outhese graces, at the elect of God: this determining, that the T beffalonians were elected, because they had thefe graces: and this exhortation, to make our calling and election fure, by purchasing of these graces, were all in vaine, and ferue to little purpofe. If you obie a now, that Obiotion; many are called , but few are chosen: Matth. 22. 24. therefore vocation, and so by consequence, regeneration, fanctification , faith and justification , are not the true and proper fruites and effects of election. I answer : that there is a dou- Answer. ble calling of men. The one outward by the Word and Sacraments, which is common both to the elect and reprobates, Se O. igin: in and is no fruite of true electione The other inward and fpi-cap. 8 y 18,29, rituall, by the inward and powerfull working of Gods tpie 30 lb 7.0 cas: rit on our hearts, whereby wee are changed and regenera-11.7.1 lib. 1. ted, and brought home to God : which is stiled by Saint Amb. Primaf. Paul: Rom. 8. 28, the calling of God according to his purpose, and Haymo, on Now this calling, which is the onely, true calling, is al- Rome 18,19, waies an effect and fruite of election, and it is proper and pe 30, and on the culiar onely to the elect of God. But this calling which St, 2 Tim. 2, 19. Manbew speakes of, (as all interpreters doe with one confent agree it) is onely meant of an externall and outward calling by the Word and Sacraments, as appeares by the parable of the mariage, in the precedent verles, to which it hath its whole relation: and not of an inward and spiritual calling, according to Gods purpofe: by the mightie and powerfull working of Gods fpirit. So that this objection is but flight and idle. Againe, this Scripture faith not; that many are truly justified, regenerated, fanctified, and ingrafted into Christ, but few of them are chosen : there is no such thing to bee found here: nay the contrary is here affirmed: For all those who had the wedding garment, all those who were adorned with true faith, and with the graces of Gods (pirit; all those who had put on lefus Christ and his image, they were chofen, as well as called: onely bee that wanted the wedding garment, and came without it, when hee was called by the Word and Sacraments, he was taken away, and cast into veter darkeneffe: cur. 11,12,13. therefore this text proues nor, that there are

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fome who are truly called, regenerated, fandified and ingrafted into Chrift, that there are fome indued with true grace? who were not elected to evernall life ; but it doth exprestyand vnantwerablie proue the contrary : it proues not, that election is not the ground, the roote and cause of all true grace, but it doth enidently disprove it. To conclude this argument : Clemens Alexandrinus from: lib. 6, and 7. Origen: in Epift, ad Rom cap. 8. ver. 30 lib. 7. Ambrofe in his Com. in Rom, S, and in Epbef. 1. Angustine in his booke De pradest, Sanc. cap 17, in his booke de Corrept, et Grat. cap. 11, 12. Primasius in his Comm. in Rom. 8,9, 10, and 11, and in Ephel, 1. 4, 5, 6. and libit, in Apocalyp: on cap. 3. ver. 11. Fulgentins in his booke De predeft! ad Monimum; and Do Incar et Grat. Dom. lefu. Chrifti, cap: 31. Bede in his Exposit in Rom, S. Haymo, in his Exegefis in Rom : 8, and in Epbef. cap : 1. cap : 4. and cap : 5. Anfelme in his Com. in Rom: 8. Caluin: Infrit. lib: 1. cap: 2. (ec. q. cap. 32. fee. 11; lib, 3. cap. 2. fee. 6. cap. 14. fec. 21. and de cap 2 4. fec. 12. Zunchim in his booke De predeffmat, Tom: 7. p. I. Sturming in his booke De pradeft. Thefis 6, 7. Kimedoneius de dinina pradest. cap. 13,14,15. Rennicherus in his Auren catena falutis. oap. 14,24,28, 34, to 38. Vrfin. Explicat. Catech. De aterna Des Pradeft quaft 4 Scharpins De Infificat. Contr. 3. Aretius, Heorbrandus, Hutterin, Hefbufins, Tilenni, Gefnern Chemnitius, Pifcator, and divers others in their feverall Trea. tifes, and Common places of Election and Pradestination. Abbot Bishop of Salisbury in his Lecture de Perfenerantia fanci fec; 2, to 8, and in his Aminad, in Thompf. Diatt. cap. 8. Dry Reynolds. Thefis 4 fee 29,24, 24. Mailter Perkins in his booke of Pradestination and Graces Doctor Benefield de perfeu. Sant. lib. 2. cap. 37. yea, our owne 17 Article, and Maifter Rogers 7 proposition deriued from it. Concordia Lutherana, composed by all the German Protestants : pag. 600, 601. The Confession of Heluetia. Article 16. and the Confession of the French Church. Article 21,22. doe all agree; that all true grace, all true faith, regeneration, justification and fanctification, are the effect and feuire of election, that they doe alwaies proceede and flow from it, as from their true and proper cause ! and that none

none are truly regenerated, justified and fan dified, none are indued with true grace and frith, but fuch as are elected. This is the received Doctrine of all Protestant Chuches and Dittines, and I know not any that oppole it, but Romanists and Arminians. Yea, most of them, if not all of them, doe confelle and acknowledge; that all true grace is the fruite and effect of election in those who are elected; onely in this they differ from vs; that prædestination and election; are not thetrue and proper cause of grace in such as are not elected : which we acknowlede too; because wee say, that such as are not elected have no true grace at all, which they deny. But to answer this cuasion and shift ? our Antagonists must know, that all those Scriptures, and Authorities formerly cited, doe make Election the ground and cause of all true grace in all men whatfoever, and reftraine true grace, regeneration, justification and fanctification onely to the elect: they fay, not that true grate is common to the elect, and reprobates; or that election is the cause of all true grace in the electionely, but not in others : but this is quite contrarie, and repugnancto them. Againe, our Antagonifes must know, that the same effect and fruite can never arise and spring from different and diffinct causes; no more then one kinde of fruite can come from feuerall and diuers forts of trees. Men Mat 7.1.15. doe not gather grapes of thornes, nor figges of thiftles: but of vines and figtrees: because the same fruite cannot proceede from different forts of trees, but onely from its owne proper flocke -and roote: Enery tree is knowne by its fruite : if therefore true Matth. 7. 16, to grace beethe proper fruite and effect of Election, in all fuch 21.8 cap.12. Tasare elected: it mult needes be the proper fruite and effect 33. of Elaction win all fuch as are parrakers of true grace, and norin fome alone : "And if to, then it followes incuitablic; that true grace is proper onely to the elect of God, and that othey onely are truly regenerated, justified, fan Crified and ingrafted into Chrift, becaufe they onely are elected; fo that this fecond argument flandeth firme and good. Mychied argument shall be this. a If the elett , dan they enely , are the true members , body and

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Chuch of Christ, that none but the slett of God are traly institled, sandished and regenerated, or indued with true grace.

But the elett, and they onely, are the true members, body and

Church of Christ:

Therefore none but the elect of God are truly instified, fantise fied and regenerated, or indued with true grace.

The fequell cannot be denied : because Christ Ieius and the Spirit of God doe quicken and inlinen nonesdoe justifie. fandifie, purifie, regenerate, redeeme and cleanse none, but fuch as are the true members , body and Church of Chrift: as is euident by Pfal.45.9. to 15. Cant:4:12. Execb:36.25. to 20, lohn 10.9. to 16.26,27,28,29. cap. 15.2,5.cap: 17: 2,3,8,9. 17,19. Mat: 7:6, lohn 3.15,16,18,36. cap: 21:15,16,17. Alls 20 28, leel 2: 32. Ifay 46:13, cap:45:17. cap:51:11. cap:59:12. Rom: 2:22. cap:4:11,12,16,24,25. cap:5:17,19. cap:9:7.8. cap: 8:1:to 18:82 to the end. cap:11:7. 1:Cor:1: 2 1,24. Luke 2:34. 1:Cor:1:2. compared with cap: 6. 11, 20. Enbef. 1. 4,5,11,19, 22,23. cap. 2.19,20,21,22. cap:3.10,11,21. cap.4.4,5,6,11,to 17. cap. 5.22. to 32. Col. 1. 2,13,14,18,24,26,27. cap. 3.3,4. 11,12, 1. Thef. 1.1,3,4, cap. 5,8,9,10,23,24. 2. Thef. 1.1,3. cap. 2.13,14. 2.Tim 1,9. cap.2.10,19. Heb.7.25. cap.1.14. cap.3. 9,10,11,12. cap. 12.22,23. Tit. 1,1. cap.2.14. cap.3.5.6.7. 1: Pet. 1.2, 3, 18, to 52. cap. 2.6,7,9. 1. lobn. 3.2,3. Inde L. Ren. 2. 5,6. and cap. 5.19.cap. 14, 1, to 6. By Saint Augustine Traft. 26. in lobn. De fpiritu Chrifti non winit nifi corpue Chriffi: and E. pift. 50. Non inflificat Christus nift corpus funm ; qued eft Ecclefin: with whom all the other Fathers and Protestant Diuines agree a whose workes and names for breuity fake I fpare ro mention : because these words of our Greed: I beleene the boly Carbolike Church, the Communion of Saints, the forgineneffe of finnes, andlife enerlafting : doe teach vs thus much: that fan &ification, forgineneffe of finnes, and life enerlasting, are proper onely to the true members, body and Church of Chrift : as all Orthodox Expositors on the Creede affirme.

For the Minore that the elect, and they onely, are the true members, body and Church of Christ; it is evident by

May 1.9. cap.4.3. cap.6.13. cap.10.20,21,22. cap.14.1. cap.35. 9,10, cap. 41.8,9. cap. 44. 1,2. cap. 45.4,7. Cans 4.12. Mas. 22.14. cap. 25.23,34. Rom. 11.5,6,7. cap. 8. throughout the chapter. lohn 10.1. to 30. cap. 17.2, to the end. 2. Tim 2.10, 10. Ephef.1:1, to the end. Hebr. 12.23,24. Dan. 12.1. 2 Pot. 2. 0,10. Exech. 13.9. Ren. 7.3, to the end. cap. 14. I to 6. cap. 17. 8.14. cap. 21.27. cap. 22.3.4. Matth. 7.24.25. cap 16, 17, 18. Ephel. 2. 19,20,21,22, 1 Pet. 2.5,6. and infinite other places. By Clemens Alexandrinus from. lib. 6, and 7. By Origen. hom. 1. in Cant. and hom. 17. in Luke, about the end. by Iveneus admerf. beref. leb.4. cap. 9. 18. 46. 70. By Bafil the great, Com, in cap. 2. Efaia. by Gregorie Nyffen Explanatio in Cant. orat. 6.9.14. by Cyprian De unitate Ecclesia lib. by Augustine De Bapuf. cont. Donatif.lib. 5. cap. 27. De Cin. Dei. lib. 11. cap. 1. lib. 15. cap. 1. De doftr. Chrift. lib. 3. cap. 32. De Corrept. et gratia. cap. 13. and Tratt.45. in loan. by Proper lib.2. de vocas. Gent. cap 33. by Primatius in Epbef. 1.4.5,6. in Apoc. lib. 1. fcl. 16 17. lib. 2. fol.46,47,55,56. lib 4. fol. 93. lib.5. fol. 111,117,128,129,135. by Fulgentius de missione spiritus santis lib. by Haymo, Exceefis. in Ephef. cap. 1. cap. 2. cap: 4: and 5. By Gregory the great : in Cantic: cap: 3. and Maral: lib: 28. cap: 9. by Anfelme: in Epift: ad Epbef. cap: 4. and cap: 5. and in Col: cap: 2. by Bernard: in Cant: Sermo: 12: and 78. by the Augustine Confession: Artic: 8. and Articuli Smalcaldici: Artic: 12. by lohn Huffe: Traft: de Ecclesia, cap: 1,2,3 4. by Caluin : Inftit: lib:4. cap: 1. fec: 2,3. by Morney, Danaus, (bemnitsus, Vrfin, Doctor Barnes, Doctor Field, Doctor Francis White, and all other Protestant Divines who have written of the Church: by Olenian, Bishop Babington, Maifter Nowell, Maifter Perkins, Maifter lackson, and all other Protestants who have written on the Creede. By Kimedontius: lib:q: de Redempt: cap:7. by Tindall: in his Treatife: Whether the Church may erre, and in his Answer to Meore: 2 booke: cap: 4. by Doctor Reynolds : Thefis 4: and Apollog : 4: Thefis. by Abbot Byshop of Salisbury : Lecture de perjen: Sanct: 2: to 7: and Aminad: in Thomps: Diatr: cap: 8. Yea, our owne Common prayer booke, in the Collect on All Saints days together with all Protestant Churches and writers, doc with one confent

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consent affirme: That the elect and they onely are the true members, body and Church of Christ; that they onely are truly regenerated, justified, sanctified and saued; and there are none but Papiss who deny it. Therefore my Minor must be true: and my conclusion: (Therefore none but the elect of God, are truly justified, sanctified, regenerated, and indued with true grace) doth ineuitablic follow. What can be replyed by our Antagonists to this argument, I cannot possible conjecture.

My fourth argument may be thus framed.

If the Scriptures and the Spirit of God, doe attribute and appropriate true grace, true faith, regeneration, instification and faultification, onely to the elect of God: then such as are not elected, are not partakers of true grace, true faith, regeneration, instification and sanctification: as our Antagonists affirms.

But the Scriptures and the Spirit of God, doe attribute and appropriate true grace, true faith, regeneration, instification

and fauttification, onely to the elect of God.

Therefore such as are not eletted, are not partakers of true grace, true faith, regeneration, instification and santifica-

tion : as our Antagonifts affirme.

The fequell cannot be denied, vnletse wee will make the Scriptures and the Spirit of God, either salse; in appropriating that vnto the electalone, which is common vnto them with other men: or impersect, in not ascribing and designing true grace, true saith, true regeneration, justification and sanctification, to all such to whom it doth in truth belong: The Minor I shall backe and proue, by Tit: 1: 1. where true justifying saith, is stiled, The saith of Gods elect: as being proper and peculiar vnto the electalone: by Iohn 10.26,27. Ads 13: 48. Rom. 11: 7. Zeph:3:13. Col:3:12. If 1: 19. Rom: 11:5. Iohn 17: 9. to the end. Ephes: 1: 45,511,12,13, 14. 1 Pet: 1: 2. sap: 2: 9. Inde 1. Ren: 1:5,6. cap: 5: 19. cap: 7:5: to the end. esp: 21:27. and all those places which I have cotted at large in my sits and second argument, on which you may cast backeyour eyes. In all which places: true grace,

true faith, true regeneration, justification and fanctification, and all other fauing and fanctifying graces of Gods Spirit, together with the Spirit of God himselfe, are attributed and appropriated onely to the elect of God, as proper and peculiar vato them alone. Therefore it is certaine, that such as are not elected, are not partakers of true sanctifying, justifying and sauing grace.

My fith argument may be cast into this mould.

If such as are not elected doe participate of true regenerating, instifying, sautifying and saving grace, then such as are not elected may be saved.

But such as are not elected, cannot be faned.

Therefore they doe not participate of true regenerating, infi-

fring, (antifying and faning grace.

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The Sequell must needes be granted for these insuing reafons. First, because glorification and saluation are the inseperable concomitants of true iuftification and sandification: For whom God doth inftifie, them be allo glorifies: Rem. 8: 30: cap. 5. 9:10: 17;18:21: and he that belieneth on Chrift . Shall be faued, yea, and that with an enerlafting falnation: hee shall not be confounded world without end: 1/ay. 55. 17. Marke: 16: 16: 10b: 3:15: 16: 18: 36: cap: 5.14: and 1: Per: 2:5. Secondly; because all such as do participate of true regenerating, fandifing, justifing and fauing grace, are for the very present, the true sonnes of God, the true members and sheepe of Chrift, by which they have a true right and interest in all the promises of perseuerance; so that they cannot perish or fall from grace againe, but must constantly perfeuere vnto the end. Those who are but once the true sons of God, the true members and sheepe of Christ, those who do but once truly repent them of their finnes, and lay hold on Christ by true instifying and living faith : the scripture faith expressely, that they hall never perift; that they hall neuer beremoned; that God himfelfe fhall preferue and carry them in his armes ; that be fall put his hand under them to keepe them from falling; that be will keepe them by his power to faluation, and preserve them boly and blamelesse unto the comming of lesus Chrift Christ: that they shall never be veterly cast downe , that they shall not come into condemnation , but have enertafting life ; that they Shall bold their way, and grow stronger and fronger: that they Shall runne and not be weary; that they shall walke and not faint. lob: 17.9 Pfal: 37.24. Pfal: 125: 1:2, Ifay 40: 21 .cap: 45.17. cap. 46.3 4 Ter. 32 40. leb, 3.16.17. cap. 5.24 cap. 10.28 29. 1 Thef. 5.23.24. Ind I. i Pet. 2 5. and many other places which I shall cite hereafter : Therefore if fuch as are not eleded might participate of true regenerating, instilying and fauing Grace, if they might be the true fons of God, and the true members and sheepe of Christ; it were impossible for them not to continue and perseuere in grace, not to be saued : for then all the promifes of perseuerance and saluation ( which God will affuredly fulfill to the vimost ) should truly and of right belong vnto them. Thirdly, because true regenerating, iustifying, fanctifying and fauing grace, is alwaies of an immortall and perseuering nature; it hath perseuerance inseperablic annexed to it : where once it is in truth begun, it can neuer die : it cannot be extinguished or put out ; as I shall proue at large hereafter: Therefore if men were but once partakers of this grace, they might be, yea, they could not but be faued, though they were not elected to faluation. Fourthly, the Sequell followes; because those men who are not elected, if they might have such true iu-Rifying, regenerating and fauing grace ( as you furmife they may ) might chance to die during the time that they are in this flate of grace, and then they could not but be faued: So that my Sequell is without exception. And indeede I neede not take more paines to proue it , because most, if not all of our Arminians do grant: That the number of the Elect is uncertaine; that it may be diminished and increase ed, that fome may be faued who are not cheeted: and fome may be eletted, and yet not faned : which are most blafphemous, and Acheisticall, nay Diabolicall affertions. So that my onely labor now, must be to proue my Minor: That such as are not elected cannot be faued. This I shall proue by these infuing reasons. First, there are none saued but such as are,

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the true members of Christ, and of his Church: for this is a true rule agreed voon on all hands: that , Extra eccle fam wen eft falm: Bur fuch as are not eleded are not the true members of Christ, and his Church : as I have proved in my third argument. Therefore they are not faued. Secondly, None are faued, but fuch as are faued with an enerlasting faluation: and such for whom God prepared a king domefrom the beginning of the world, and before the world begun: as. is euident by 1/ay:45:17: ler: 31.3: Matth:25:34. Ephef: 1:4. 4.6. cap: 3:11. Mich: 5:2. 2 Thef: 2:13: and 2 Tim: 1:9: which are all expresse and punctuall in it : Bue none can be faved with an enerlasting (alwation: none can receive a king dome prepared for them from the beginning of the world, and before the world begun, but fuch as were prædestinated to faluation : Therefore none but they can bee faued. Thirdly, faluation and glorification are but a fruite of election, and those who are and shall be faued, are onely such as are prædestinated to saluation: as is euident by these expresse scriptures : 1/ay: 45:17. Matth. 25:34. Rom. 8:29,30. 649. 11.5:7. Ephef: 1,4,5:6. 1 Thef: 5.9. 2 Thef. 2:13. 1 Tim: 6.12. 2 Tim: 12 Q: cap: 2.19. Tit. 1.1. 2 Jam: 2.5. 1. Pet. 1.2,3.4, and Reu: 17.8; therefore those who are not prædeftinated cannot be faued. Fourthly. If fuch as are not elected might be faued, then one of these two absurdiries must necessarily follow: that either there is no election at all vnto eternall life; which none but, Atheifts or Infidells dare to averre : or elfe it will follow that election is but vaine and idle, or to none or litele purpofe: For if those who are not elected might be saued, as well as such who are elected, to what end or purpofe would this election ferue? furely to no endor vie at all: The onely vie and end of election is but to bring men to faluation : if then men might be faued without it. furely election would be in vaine, and to no end at all, it would be a meere superfluous and vnnecestary thing : Frufira fit per plura , quod fieri potest per paneiora. As Paul speakes in the cause of instification : If righteonsnesse were by Gal. 2.21, & 3. the law, then Christ is dead in vaine : to I may fay in the case 4.

of faluation : that if faluation might be without election to it, then election were in vaine: it were but a meere fuperfluous thing: which is blasphemous for to thinke; because God doth nothing that is superfluous or vaine, Fifthly, If fuch as are not elected might be faued; it would eithet deftroy the providence, or omni-science of God: For either you must grant that God did not know from all eternity, those particular persons which should be saued: or else you must grant, that God did not order and dispose of things according to his knowledge: that he did not appoint those to faluation, whom hee did foreknow should bee faued which is contrary to the expresse text of Rom. 8.29.30. cap.9. 11. 1 Pet. 1.1. Ephef. 1.4. 5. 11. and 2 Tim. 2.19. If men that are not elected might be faued, then men should be faued by accident; either without the privity and foreknowledge, or without the determinate will, ordinance, appointment, and disposing of God; which would destroy either the prouidence, or omni-science of God, or both: and proue to be an atheifticall and dangerous confequent. Sixthly, If fuch as are not elected both are and might be faued; then there would be no difference betweene fuch as are, and those who are not elected; then Gods loue both to the eled and others were alike; both of them may be faued, both of them may be called, iuftified and fandified, both of them may have the same priviledges, merits and benefits in all respects; where then were the difference, which the scripture, and all Divines of all sorts make betweene them? furely there would be none at all: and the elect of God should be no more obliged and bound to God for their ele-Aion, then others who are not eleded. Seuenthly, If fuch as are not elected may be faued, then there would be a possibility, that all men may be taued, and none damned; but there is no fuch poffibility, that all should be faued; because God himselie hath decreed the contrary : Pro-16.4. Ifay 44.18.19. cap, 63.17. ler. 6.30. Mark 16.16. leh 3. 18.cap. 17.9.12. Luk 2.34. Rom. 9.13.14 15,21.22.33. Rom. 11.9.10. 2 Cor. 4.3.4. Inde 4. Matth. 22.14.2 Thef. 2.11.12.1.

Sam,2.15,2 Chron.25.26, therefore fuch as are not elected. cannot be faued. Eigthly, If fuch as are not elected may be faued, then this must be either by the will of God, or againft the will of God; if by the will of God; then it must be by vertue of Gods election, or elle you must make God fubiect vnto change; in being willing to faue fuch now, and purposing to saue them, when as formerly it was not his will and purpose for to saue them. If against the will of-God, that cannot be; because his will is irresistable, and shall certainly be performed. Ifay. 14. 27. cap. 43. 13. Dan.4.35. Gen. 18.14. and Rom. 9.19. If neither with , noragainst his will; then either you must make God ignorant, or negligent, or idle; fuch a God as either knowes not of, or deales not in the faluation of his faints; which cannot be admitted without great blasphemie: therefore it is certaine that none are, or can be faued, but fuch as are elected to faluation. Ninthly, Chrift died for none but for the eleft, who are his sheepe, his body, his members and his Church , ( as I shall proue hereafter ; and as I have already proued in my third argument; ) Therefore none but the elect are faued; because none can be saued, but fuch for whom Christ died; there being no other meanes to faue men but the death of Chrift. Laftly , the scriptures are expresse in it, that none but the elect are faued. Ren. 20.15. Who soener was not found written in the booke of life, ( which booke was written from the foundation of the world, Ren. 17.8.) was cast into the lake of fire : and cap. 20.27. There shall in no wife enter into the new Icrusalem any shing that defileth, neither whatfocuer worketh abomination, or makethalie, but they which are written in the Lambes booke of life; therefore by the expresse voice and testimonie of the scripture, none but the elect are faued. So Dan. 12.1. At that time thy people foall be delimered, enery one that hall be found written inthe booke; but no others ; and Christ himselfe in that speach of his which he shall vie to all his sheepe in the day of judgement, implies as much : Come ye bleffed of my Father , inherite the kingdome pre- Matthe 1534. pared for you from the foundation of the world. All those who

shall bee faued, they are such onely, for whom God bimlelfe bath prepared a king dome, from the foundation of the world : bur thefe only are the elect of God, who were chofen by God in Christ, to be heires of this kingdome, before the foundation of the world was leide : Ephef: 1:4 5,11,14. 2 Tim: 1:9. lam. 2:5. ler: 3 1 3. and 2 Thef:2:13. therefore none but the elect are faued. If these places are not sufficient, I will adde but this one more of Heb: 12:23. where the generall affembly of the Saints, and the whole multitude of those who shall be saued, are stiled. The Church of the firstborne which are written in heaven: to fignifie thus much vnto vs; that none but the elect, none but those whose names are written in heaven, and in the booke of life are faued. Sec Ren: 7: 2: to 9, cap: 14:1: to 6. cap: 17: 8,14. And that none but the elect are faued, it is the received and resolved Doftrine of all orthodox Divines; both Fathers, and those of moderne times, and of all the Churches of God : as it is euident by all those authorities which I have queted in my third argument, both in proofe of the fequell and of the Minor of that argument. Wherefore since it is evident both by Scripture and reason, and by these authorities, to which I will referre you : that none but the elect are faued : therefore it is euident , that none but they doe participate, of true regenerating, justifying, fandifying and fauing grace.

I have beene the larger in clearing of this argument, because it strikes at the very ground and roote of our Amagemiss Error, both in our present, and in some other Con-

trouerfies.

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My fixth argument shall be this :

If Christ died effectivally for none but the elect, then none but the elect are partakers of true instifying, regenerating, functifying, and aning grace:

But Christ died effectually for none but the elect.

Therefore none but the elect are partakers of true, instifying, regenerating, sanctifying, and saving grace.

The Sequell cannot be denied, because all true regeneration, instification and sandification do flow from the me-

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rits and death of Chrift, which is effe Quall to none but luch for whom he did effectually die. The Minor is enident by 1/47.53.11.12.c.45.17.c.59.20.21.6.61.1,2.3.8.9. Pf.25.22.Pf. 28.8.9.P/al. 31.19.P/al. 32.8.2, 11.P/al, 33.11, 12.P/al, 53.6:P/a. 69.35.36: Pfal: 103.17,18. Pfal: 111.9. Pfal: 118.20. to 28. Pfal. 121:4-7. Pfal-13:7:8. Pfal:131:3. Pfal: 132:13: to 18: Pfal:144: 15:Pfal:145:10:11,12:Pfal:147:2.3,19,20.Pfal:148.14. Pfal: 149.4.5 6,9. /fay. 8: 18.capto. 6:7:8. leel: 2.32. Zech: 13.1. Mal. 4:112. Matth, 26:28. Marke: 14:24. Luke: 1.53.54:68. 10 80.cap. 2,32134.5ap122119.20. Matth.1.21,cap115124. lobn:1.12.cap. 3.11.16:17:18.36. cap:5.24:25.cap.6:37.38.39.40:50:51.68. 69, cap:10.7. to 19.27:28:29. cap:11.25:26:50:51:52. cap:15. 21314 5:13114:16:19. cap: 17:2. to the end. All:3.19.25:26. cap:10.35. to 44.cap:13.26,32:32 : compared with Rom: 4:11. 10 19, cap: 9:6:7:8. and Gal: 4.28:29:31:22:23, Atts:15.9:11. cap:20:28. Rom:8.1. to the end: cap: 9.6. to the end. cap:10: 2 1:12:13. cap:11.1:10 25:1 Cor: 15:2:3:4. cap: 1:2:23:24.27. 30. Galis:4:27. cap:6:16. Ephefit.1. to the end; cap:2.20.21. 32. 64p:3.10.11.13.21.6:4.4:5:6:11.to 17. 64p:5.22:19:26:27. Col: 1:18.10 29. cap:2:12:13:14:19. 1 Thef: 1:3:4. compared with verle 10: and capts:9:10. 2 Thef: 1:10. capta 13 14 1: Tim: 1:14:15:16. cap:2:13. cap:3:16. cap:4:19. 2 Tim: 1:9:10. cap:2:10:19.Tit:1:1:2. compared with cap:2:14. and cap:3:4: 5:6. Heb: 1.14.6.2.10:11:12. c; 5:9.c;6.7.8.17.18.20.6ap:7.25. cap:8.8.12.cap:9 14.15.24.28.cap:10.10.14.10 25.cap:12. 23. 34.cap: 13. 20.21. /am: 2.5. 1 Pet. 1.2.3 4.5. compared with Verfe 18.19.20.2 1, cap 2.4. to 11.24.25. cap.3.18. cap,5.10. 12 Joh: 7.8.9.cap. 2.1.2. Inde. 1.25. Ren. 1.5.6. cap. 5.6.8.9.10. cap. 2.3. to the end. cap. 12:10.11.cap. 13.8.cap. 14.1.10 6, cap. 21. 34.37. which scriptures are expresse, that Christ did not die effectually for all: but onely for his eled., his speepe, his Ifraell, his Church and fuch as truly believe on his name. This is the doctrine of all the ancient Fathers. Of Saint Asguffine : Trad. 53. in lob. & De Corrept, et Grat.cap. 14. Of Profper Aquitanicus de vocat. Gent. lib. 1 . cap. 3. & lib. 2. cap. 1. reade Kimedontin lib. 2. De Redemptione Humani Generis. cap. & and o where you shall finde all the Fathers cited to this. purpole ;

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purpose; Yea this is the positive doctrine and resolution of all Protestant Churches and Druines as is euident by the Synod of Dort, Artic, 2. where it is fo refolued against the Papifts and Arminians by Caluin. Infit, lib. 2 .cap. 15. feet . 5.6. by Vefin. Explic. Careches. pars. p. 221,222, 223, 224; by Kimedonciwin his 3. bookes de Redemptione humani generu; by Abbot Bilhop of Salisburie in his 3. Orations de veritate Gratia Chrifti. by Doctor Regnolds in his Thefis. 4. & Apolog. 4. Thefis; by Doctor Amefe in his Coronis ad Collat, Hagiensem. Artic, 2. by Peter Moulin in his Anatome Arminiantimi. cap. 28,29. by Dofor Willet on Rom. 5. Quest. 28,29 & Contr. 27. by Doctor Prideaux in his 3. Lecture, and by many others which I might mention; who have very fully and learnedly discussed and determined this very point. Wherefore fince it is euidene to all that are not willfully blinded, that Christ died effe Aually for none but the elect, it followes ineuitablie, that none but the elect, are parrakers of true juffifying, regenerating, fandifying and fauing grace.

My 7. argument shall be this.

If God dath never cast pearles before swine, nor give that which is boly unto dogs (that is, if hee never gives grace which is compared to a pearle: Matth: 13:45,46: to such persons as will vilisie it, and not present and keeps it when they doe inioy it, who are compared unto dogs and swine:

2 Peti2:22, and Ren: 22: 15.) If he doth never put new wine into old bottels which will breake and let it out, but onely into new bottels, where both are presented: then those who are not elected, doe never participate of traceregenerating, instifying, sand sauing grace, because none doe retaine their graces, and persence unto the end, but only the elect.

But God doth mener cast pearles before swine, nor gine that which is holy unto dogs, Matth. 7.6. Her neuer puts new wine into old bottels which will breake and let it out : but only inco new bottels, where both the wine and bottels are

preferned. Math. 9.17. Luke. 5.37,38.

Therefor those who are not elected doe never participate of true re generating, regenerating, instifying, sanctifying and saving grace, My eight argument may bee thus framed.

If all such as fall away from grace (as all such as are not electdoc) were alwaits by pocrites in Gods esteeme, then such as are not elected, have never any truth of grace within them.

But all (uch as fall away from grace, were alwaics hypocrites in Gods est ceme:

Therefore such as are not elected (they being the onely men which fall away) have never any truth of grace within them.

The fequell followes for two reasons : First, because all those, and only those who are regenerated and not elected ( as you suppose ) fall from grace, and the cleet only perfeuere. Secondly, because true grace, and hypocrific are incomparible, they one expell and destroy the other, neither can they fland together in one and the fame fubject. The Minor is warranted and proued by Dent. 9.28, 29. lob. 20. 5,6.2 Chron.25.2. Pf.78.8,35,36,37. Prou.30.12. Ifay 10.6. . cap. 19:13 to 58. 1 to 6. ler. 7 4. cap. 12.2. cap. 42. 1 to 7,20, 21,21.649.43.1,2. Ezech.33.31,32. Hafea.6.4. cap.7.14. Mat. 23.13 to34, lebn 2.23, 24,25.cap. 5 35.cap.6.26,27,70.cap.13. 5,6. Alls 5. 1 to 11, cap. 18.18 to 23, 2 Timi3,5. 2 Pet. 2. 17,20, 21,22. Ren. 3 1. 1 loba 2:19. Luke 10,15. cap. 11.39. Marke 6. . 20. and & Cor. 11.13.14. which doe all exprelly reftifie; that fuch as fall away, were alwaies hypocrites in Gods esteeme, and that they had never any truth of grace within them: therefore this my argument is irrefragable.

My ninth argument is this.

If such as are not elected may participate of true regenerating; suffifying, sanctifying and fauing grace, when wo must whiles hee lined here could certainly known or affure himselfo whether hee were elected:

But such as are elected whiles they line here, may certainly hoom, and affine themselves that they are elected;

Therefore such as are not elected cannot participate of true, regenerating instituting, say this fire, and saving grace.

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The sequell cannot be controled ; because true sandifying, institying and regenerating grace, is the onely marke, badge, figne, charafter and symptome, by which men may vindoubtedly know, and affure themselves that they are clected: as is enident by Rom. 8.28. 29.30. Epbef. 1.4.5. 6.11.12. Col. 3.12. 1 Thef. 1.3.4. 2 Thef. 2:1 3, lam. 2:5.2 Tim: 2.19,and 2 Pet.2.5,6,7,10. Wherefore if this grace were common vnto fuch as are not elected, if this proper and dillinguishing Character, should cease to be proper, and become common vnto others; it were altogether impossible for men to know that they were elected ; because the meanes and markes to know it would be altogether vncertaine. Now for the Minor, that men whilest they live here, may certainlyknow, and affure themselves that they are elected: it is euident, not onely by the confession of most protestant Divines ( whose names and workes I will not stand to mention, because they are so many and so common ) but also by these severall texts of scripture. First, by that of the 2 Pet. 1.10. where the faints are exhorted, to gine all diligence to make their election fure: and that by adding one grace unto another; which exhortation would be vaine and fruitleffe it men might not know and affure themselves that they are elected. Secondly , it is euident by Col 3.12.1. Thef.1. 3.4. 2 Thef. 2.13. Luke 10. 20. Phil.4. 3.4. 2 Tim. 2. 19. 21. Epbef. 1.4, 5.11. 2 Tim. 1.9. Tit. 1.1. lam. 2.5. 1 Pet. 1.2.3. cap. 2.9.and 2 lob. 1.13. where the faints of God doe vndoubtedly know and affure themselves, and others, that they areeleded, and that their names are written in heauen; because they are iustified, sandified and washed from their fins: because they are regenerated and made new creatures; because they have true faith and true loue within them, bee cause they are indued with the sanctifying graces of Gods holy Spirit, called with an holy calling, and adopted to be the sonnes of God; all which places warrant my Minor to be found. Wherefore my conclusion must be granted.

My tenth argument may be thus formed.

If such as are not eletted might be partakers of true regenera-

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ting, instifying, santtifying and saving grace: then true grace would be no grace at all, and the elect of God should be no more beholding unto God, then others who are not elected:

But neither of thefe can be granted or admitted.

Therefore such as are not eletted cannot be partakers of trus

regenerating, instifying, and faming grace.

The Sequell followes very well for this reason; because Grace is alwaics such a thing as is only bestowed your fome few, out of some speciall favor and respect; it is such a thing as is peculiar only vnto fome, and is not communicated alike to all. If therefore this true grace of which wee now dispute were common vnto all, and not peculiar to the elect, it were no grace at all. To all Grace which is properly stiled Grace, there are these things necessarily required. First, that it be a free and voluntary gift, not grounded upon any præcedent merit or defert. Secondly. that it be such a thing as is given onely to some few, and not communicated alike to all, that so the special love and fauor of the donor to the donce, more then to other men. may be expressed and declared by it. Thirdly, It must be fuch a thing as may far more ingage and oblige the donce to the doner, then other men ; If any of these 3. faile, there is no Grace at all. If therefore reprobates and fuch as are not elected might be partakers and sharers with the elect in true grace: this Grace would be an ordinarie and common thing, and no peculiar fauor: it would be no manifestatition or expression of Gods special loue and fauor vnto men; it would no more oblige or ingage the hearts and affedions of the elect to God, then of other men; (because where the fauors and mercies are the same, the loue and thankfulnetle for them, must of necessity be the same,) and fo it would be no grace at all; it could not more oblige the electo God, or make them more beholding vnto him, then those who never were elected, it could not manifest any speciall loue and fauor to the eled; So that both the Sequell and the argument must passe for currant for this reason.

My eleventh argument final be this:

If none but the cloth dos perfenere in Grace, then none but they doe participate of true grace.

But none but the elett doe perfenere in Graco.

Therefore none but they des partiespate of true grace.

My Mynor needs no proofe because our Antaponils them felues confesse in as much as they affirme; that God did elect all fuch vate faluation whom he did forefee would belieue and perseuere, refusing and reprobating all such as he forefaw would not believe and persevere, which though it be falle in it lelfe in respect of the manner and cause of our election, yet it is true in subftance , and it is a sufficient prooferof my Minor against them selves. My Sequell is warranted by this reason : because constant and finall perserance is the inseperable adjunct and concomitant of true grace: as it is evident by Cant. 8.6,7. Pfal. 112.5,9. Pfal. 19.9. Pfal. 19.5, 1/09.34.10. cap. 51. 11:12. cap. 58.11. Matth. 6.20. Luk. 13. 27. 106.4.14 cap. 5. 24. cap. 6.27.47,50,54. cap. 7,38 cap. 17.3. cap. 16.22. 1 Cor. 13.8. Lak. 22.32, 1 Pet. 1.1 5,23.2: Pet. 1.3. 1 lob. 2.27. cap. 3.9. compared with Matth. 13.3. to 24. Luke: 8.11. to 16. Joh. 5.25. cap. 6.66. to 70. Luke: 8.18. lob. 17.9. P (al. 92.12, to the end, Ier. 17.8. 1 leb. 2.19, and I/aya 40.29,30,3 1. By Irenam lib: 2, adner f. Har. cap. 47,. By Tertal. De Praferip.adu. baret.c. 2. by Cyprian lib: 1. Epift. Epift. 3. Corwelio Fratri: and De Simplic. Pralat : lib : by Lathant De Di. mine pramia: lib: cap. 20: by Chryfostame bom. 5. in loh : bom. g. in Rom : and bom, 2. in & Tim; 1. by Augustine in his bookes De bono Perfener. & De Corrept. et Grat: by Gregorie the Great Mor.lib. 34.cap: 13. by Haymo Exegefis in 1 Tim. 1.5. in 2 Tim. 20 19. and in 2 Cor. 3, 3. by Anfelme Exposit, in 2. Tim. 2, 19. by Bradwardyn in his 2, booke de canfa Dei: cap, 11: and by all other Fathers and moderne protestant Dinines; who make perseuerance the inseperable adjunct, concomitant and property of all true grace and repute all grace which hath not this perfeuerance annexed to it, to be but hypocriticall, false and counterfeite: So that the Sequell and the Minor being true, the Conclusion cannot be denied.

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My swelfth argument isthis.

If the Consmant of Grace belonges to none but the elett of God, then none but they cambane any true instifying fantifying and faming Grace,

But the concerns of Grace belongs to none but to the elect of

Therefore nane but they can bane any true in fiftying, fantt-

The Sequell needs no proofe

The Sequell needs no proofe, because none can have any truth of Grace but by being within the verge and compalle of the Couenant of Grace. The Minoris enident by Gen. 17.4. to 15. 1/ay 54.10, cap. 55.3. cap. 66.4 6 cap. 59.20. 21 ler. 31.31. to 37,000.32 37. to 44.cap. 33.25,26. Exech 11.16. to 22. cap. 16 60,61,62. cap. 34.22. to 27. cap. 36.24. to 34. cap. 37.19. to the end. Hofes. 2.18. to the end. Pfal. 25.14. Att.2. 30. Rem. 2.28,20. cap. 4.11. to 18. cap. 9.6,7.8. cap. 11. 4,5.7. Gal.4.23. to the end. sap. 3.15,26,27,23,23,24. to the end. Hebr. 8.6, to the end cap. 9.14,15,28. and cap. 10,14. 1026. all which places fay expretfely; that the new courenant belongs to none, but to the feed of Abraham, to the I fraell of God, to the promifed feede, to the beires of faluations to fuch as are fantified and called according to Godi purpofe ; to fuch who fall undoubtedly be faued , and fhall bane their fins and insquities no more remembred; who are none but the elect of God, as all Divines agree: Therefore the Minor and the argument must be found and good.

My thirteenth argumentshal be this and sould and and and and

If the Scripture dath alwaies take regenerate, fauttified, and holy men, for fuch mely as are releted; if it doth alwaies confound these tearmes together and whe them promise nously one for the ather to it it makes regenerate and boly men to be of no greater latitude and extent; then men eletted to salmation; if it make no mention of men who are truly regenerated, instified and santisfied, and yet not eletted; beauties sertains, that there are none who are truly regenerated, instified and santisfied, but such as are clotted; if for where the Scripture dath met diffinate of the same of the same of the same of the same same who are truly regenerated.

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quish ) there is , there must , there can be no distinction; But this the Scripture doth, as is enident by Ifay, 3 4.9.10. capigi. 12. cap.62, 12. Cant. 4,12. Mal. 2.15. lob. 10. 27,28. Alt 4.32. Matth. 3.12. cap. 13.38,48. Rom. 8.28, 29,30,93,34.cap.9.6,7,8.cap. \$1.4,5.7. Ephef. 1.1. compared with verie 3.4,5,7,11,12, 13,14,23, cap 5.23, 25, 26,27, 30. Hebr. 12,22,23. Phil 4. 3. Tit. P. 1,2. 2 Thel. 2.13, 14. 2 Tim. 1.9. cap. 2.10,19. 1 Pet, 1. 2,3. Col 3.12, 1 Thef. 1.1, 3 4. Ren. 20.15. cap. 21.27. and

Therefore it is certaine, that there are none who are truly re-

other places which I might mention.

generated, inflifted and (antified, but fuch as are eletted. If you now reply , that the Scripture faith of Sant and In-

day, and of divers others that fell from grace, and were not elected to faluation, that they had the spirit and the holy Ghoffs that they did believe . that they did receive the word of God with

toy, that they escaped the pollutions of the world, and the like ! therefore the Minor is not true. I answer, that to my remembrance, there is not one text of Scripture that makes

mention of any Apollate, or reprobate, that was ever truly regenerated, justified, fanctified, or ingrafted into Christ, or that ever was indued with true justifying and fauing faith: all it faith of thefe is only this, that they had the common

gifts, but not the fauing fruits and graces of the Spirit: that they did beleeue on the name of Christ, but not in Christ himselfe : that they had an historicall faith, as the Divels shemfelues haue; lam. 2.19. not a justifying and fauing fanh:

that they had joy , to wit, a carnall and fleshly joy , but not the joy in the holy Ghost, not that everlasting joy which is most vnspeakeable glorious; it faith of them, that they were outwardly washed from their sinnes in baptisme, but that

their confciences and heart were inwardly cleanfed and purified by faith, or inwardly fanctified by the holy Ghoft, that it faith not: there is not one fuch Scripture to be found. If

you object that of the & Tim: 1: 5, 6, 19, 201 that Hymenens. Alexander, and fome others, had pure bearts, good consciences. and faith unfained, and yet they fellaway, and they were not

elcated :

Answer.

Obiettion.

Obie II.

elected : I answer, that it is true indeede, that this text Answer. faith, that they put away, and fwerned from charity ont of a pure beart, from a good conscience and faith unfained: but yet it faith not , that they bad charity out of a pure heart , a good confetonce or faith unfained: they [warned from them, they did thrust and put them away from them, as things that were distastfull and displeasing to them; they refused to imbrace them, therefore they neuer had them as you furmife. If you ob- Obiettion. ieft that of Heb:10:29. that a man may count the blood of the Covenant wherewith bee was fauctified an boly thing, and offer dispite unto the spirit of grace : therefore ithe Scripture faith. that fuch as are not elected may be truly justified and fanctified. I answer briefly ( because I shall giue a large answer Answer. to this place hereafter:) that this place, is but a meere suppositive and conditionall, not a positive and absolut speech: therefore it warrants not your antecedent, Secondly, thele words are spoken only of ourward and sacramentall, not of inward and fpirrituall fan Aification. Thirdly, thefe words are spoken only of such who trample under feete the Son of God. and offer dispite vuto the Spirit of Grace: and so of men who were neuer truly justified and fan Bified : ( See more of this hereafter in my answer to these seuerall places. ) wherefore I may confidently affirme it: that the Scripture makes mention of none who are truly regenerated, justified, lancfified, and really ingrafted into Christ, but only of fuch as are elected. Wherefore my Minor and my argument stand firme and good.

To conclude this Controuersie; that true faith, true justifying, regenerating, sanctifying and saving grace, is proper only to the elect of God: wee have the expresse authoritie of all those Fathers. Confessions, and moderne Divines which I have cited in my second and third argument; to prove that true faith, true justifying, sanctifying, regenerating and saving grace, are the proper fruites and essenting and that the elect and they only, are the true members, sheepe, body and Church of Christ, in the sewerall places which are there quoted, to which I will referre you: To

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them I will only adde : Haymo in his Exegefis in 1 Cor:1:50 in 2 Tim: 2:19, and in Tit: 1.1. The Helnetian Confession. Artic: 16. The Confession of the French Church: Artic: 22. Concordantia Lutherana, composed by all the Protestant Divines that were then in Germany, pag:601. fell.12. Maifter Tyndall in his answer to Maister Moores 2 booke: cap:4. Doftor Willet in his Synop is papifmi : part 3. and in his Comentary on Rom: 8. Contr: 20. The Catechifme in our Common prayer booke, the answer to the fith question. Thirdly, in God the boly Ghoft, who fantifieth mee and all the elett people of God. Together with the vnanimous and generall confent of all Protestant Churches. Schooles and Orthodox Divines; who doe all affirme, that , Fides eft eletterum propris , That true grace, true juftifying, regenerating, fanctifying and fauing faith, are proper only to the elect of God: wherefore wee neede not for to doubt or question it.

I hope by this time, you are sufficiently perswaded, That all such, and none but such as are elected, and prædestinated to eternall life, are truly regenerated and ingrasted into Christ by a true and lively saith, so that you must needs confesse, our Antagonists exception to my first argument, to prove the constant and finall perseverance of the Saints, to be

vaine, false and idle.

But admit now, that this were not true: admit that there were some who are not elected, who are not withstanding indued with true, regenerating, justifiing, sanctifying and saving grace, as our Antagonists surmise: yet then I say that these very men could neither finally nor totally fall from grace: because perseuerance is an inseperable concomitant and adjunct of all true grace: because God doth nener begin the worke of grace, but where hee doth also sinish it: Luke 14:28,29,30. I Cor:1:8. Phil:1:6. Heb:12:2. and Ren:1:8. because God doth sanctific and justific none, but hee doth also saue and gloriste them: Rom:8:30,34,3.1 Cor:1:30. he never gives the immediate meanes, but where hee gives the end withall, as hee never gives the end, but where he gives the meanes: Rom. 8:16,17. Gal:4:7. and because all such as

are once truly regenerated, justified, fanchified and ingrafted into Chrift, haue a true intereft and right in all the promifes of perfeuerance, which are absolute, and depend meerly on Gods part, and shall therefore be undoubtedly performed to the very vmost. So that quacunque via data : let come what will, ler fuch as are once truly regenerated and ingrafted into Christ be elected, or not elected, yetchis is true; that they can neuer fall quite away from grace: and fo my

first argument remaines vnanswered.

It may be now, that fome may blame mee for deniating from the Controversie and point in hand, in that I have bin so large and tedious, in prouing true justifying, regenerating, fanctifying and fauing grace, to be proper only to the eled of God: I must therefore here informe thee (courteous Reader) that I have not done it without great cause. For by this, I have first of all, confirmed and made good against the aduersaries, one of the strongest and cheifest arguments that can be produced against them, which if it had wanted this fortification and defence, would have beene eafily shifted and cuaded. Secondly, bythis course which I haue now taken, I haue blocked vp one principall posterne, and preuented one maine euasion of our Antagonists, by which they would have shifted, declined, and enaded many of the principall arguments and cheife authorities, both from Scriptures, Fathers, Confessions, and Moderne Diuines, which afterwards I shall produce against them. For this is one common euasion which our Amagonists vie, that when we produce any argument, or authoritie against them. which they cannot possibly answer, then they fly out at this \* See Heffilleni-\*O fay they, this proposition, this Scripture, eus.com : Mate-Father, Confession, or other authoritie, is true only of such rium Heyderum as are elected, it is meant only of them, and not of all re- Difp: 4. Thefito. generate men, not of fuch as are regenerated and ingrafted ponf ad Notas into Christ and not elected: which shift, cauell, forgery and Rogermain pare eualion, I have now anticipated and prevented, by proving 2.cap: 24. vnto you, that all fuch as are once truly regenerated andingrafted into Christ, all fuch as doe participate of true justi-

fying and sauing grace, are prædestinated and ordained to eternall life; and that there are none who are truly regenerated and ingrafted into Christ, but such as are elected. Thirdly, by this, I shall almost put an end to one branch of our present controuersie: to wit; that regenerate menean neuer fall singly from grace: for most of our Ansagonists hold, that such as are elected to saluation, cannot sall finally from grace, though some Arminians doe deny it. So that you see, there was great cause for mee to spend some time, to proue, that true grace is proper only to she elect, because it trencheth farre into our present Controuersie; and makes much for my conclusion: therefore I hope that you will pardon this necessary and vicibil deviation. I now proceede.

2. From Gods The second thing in God, which gives vs full assurance, almighty pow- that those who are once truly regenerated, can neither finally, nor er & strength totally fall from grace, is his mightie power and strength which doth preserve them: from which I frame this second argu-

ment.

Those who are kept by the very might and power of God unto saluation, it is altogether impossible for them either finally, or totally to fall from grace.

But all such as are once truly regenerated and ingrafted into Christ by a true and linely faith, are kept by the very might and power of God unto saluation:

Therefore it is altogether impossible for them either finally or

totally to fall from grace.

The Minor must needs be true, for so is the expresse text in the 1: Pet: 1:5. Who are kept by the power of God through faith vnto saluation: so is Esay: 26: 3. cap: 27: 3. I the Lord doe keepe my Vynyard, I will water it every moment, least any hure it, I will keepe it night and day, thou will keepe him in perfect peace whose minde is said on thee: so is sohn 10: 27,28,29. My sheepe heare my voice, and I give unto them eternall life, and they shall never perish, neither shall any man plucke them out of my hands; my Father that gave them mee is greater then all, and no man is able to plucke them out of my Fathers hand. God doth keepe all those that are once truly regenerated through his owne

name unto enertafting life, hee preferres, and keepes them and their praces by his power. John 17:11. 2: Cor: 12: 9: cap: 12: 4. Ephel: 1: 18. 2: Tim: 1: 12: bee holdeth their foules in life, and fuffereth not their foote to be moned. Pfal: 66: 9. he fandifieth and preferues them in Iefus Christ , wish exceeding ioy: Inde 1:24. he is sheir shepheard, and keepes them as a shepheard doth bis flocke: Plat: 23: 1. ler: 31: 10. The peace of God which paffeth all vnderfanding, doth keepe their hearts and mindes through leftes Christ: Phil: 4: 7. They commit their fontes to Goa in well doing. as unto a faithfull creator: and hee preferues their whole fpirit. Soule and body, blameleffe, unto the coming of our Lord lefus Christ. bee deliners them from enery enill worke, and prefernes them to his beauenly king dome: 1: Pet: 4: 19. 1: Thef: 5: 23,24. 2: Tim: 4: 18. Wherefore, they can neither finally nor totally fall from grace.

All that is now replyed, is onely this. That it is true, that Anf. God doth keepe all fuch as are regenerated by his power to faluation, fo that nothing can pluck them out of his hands, Re vnleffe they will themselves: hee doth preserve and keepe them fo, that no outward thing shall plucke them from him. but yet hee doth not preserve them from themselves; so that though nothing that is without them can plucke them out of his hands, yet they by the liberty of their owne wills may plucke themselves out of the hands of God, and so fall

totally or finally from grace.

To which Layfwer, that it is as impossible for the Saints, Replies by vertue of their owne free will, to pull themselves out of the hands of God, as it is for any outward thing to dee it. First, because Chrift himselfe tells vs, that no man can plucke them out of his Fathers bands ; if no man, then themselves can neuerdoe it; for they are but men, and so are included in this word, no man, as well as others : no man, nor any man can doe it, therefore neither they themselves. Secondly themselves can never doe it; because the Scripture faith exprefly, that they are kept by the power of God through faith unto Saluation; that they are kept night and day in perfect peace. (o that none can hurt them : therefore they cannot plucke themfelues:

themselves out of Gods hands; for then they might vndoubtedly perifly and fo this, that they are kept by the power of God onto falastion, that they are kept in perfett peace, must needs befalfe. Thirdly, themselves cannot possibly doe it, for John 10,18,19. then Christs reason would be vaine: who informes vs. That his sheepe shall have eternall life, and that they shall never perish, became no man can placke them out of his Fathers hand : if then they out of the liberty of their owne wills might plucke themselves out of Gods hand and custody, and so fall and perish; Christs reason would be false; who yeelds his reafon why none of his shall ever perift, because none can plucke them out of his Fathers hand. Fourthly, if they might plucke themfelues out of Gods hand, this would be to make themselues stronger then God, who hath vndertaken to preserve them by his power to faluation: and to make a poore filly mortall man more ftrong and porent then God himselfe, (b) whose very weakenesse is stronger then men, how great a blasphemy will it be? Fifthly, if man might by the liberty of his owne will pull himselfe out of the hands of God, to what end is it for God to preferue him against all things elle? if God doth not preferue his Saints against themselues, it isto little purpose for him to preserve them against their outward enemies: ourward enemies could doe the faints no harme at all, if they had no enemie within : temptations without, inward corruptions to worke vpon, are vaine and booteleffe : wherefore this you must grant, that either God doth defend and keepe his Saints by his might and power against themselves, as well as against all outward things what soeuer; and then it followes; that they can never plucke themselves out of Gods hands, and so can neither finally, nor totally fall from grace : or elfe it will necessarily follow; that Gods keeping of his faints from outward temptations and enemies, is to little purpole, because hee keepes them not from themselues, without which, these outward temptations and enemies could never hurt them : which would be little better then groffe blafphemie. Laftly, if men out of the freedome and libertie of their owne wills, might wrest themselves out of

6 1 Cor.1,25.

5.

6.

the ftrong and powerfull hands of God, this would be nothing elfe but to make man an absolute creature of himselfe. not any way subject to the scepter, guidance, disposing and government of God; this would be wholly to exempt man. from Gods jurisdiction; when as the Scriptures testifie, that bis beart, bis will, and all his waies are in the bands of God to Prou 21, 1 dispose of them as bee thinkes fit : wherefore, neither the Dan faints themselves, nor any outward thing whatsoever, can beable to plucke them out of the hands of God, who keepes them by his power to faluation, that they shall never perish : fo that its impossible for them; either finally, or totally to fall from grace. If any man deny, that all thefe truly regenerate are thus preserued, the Scriptures here alledged, where Christ doth speake both of bis vineyard and bis fbeepe, (in which number, all fuch as are once truly regenerated and ingrafted into Christ by a true and lively faith are included, ) and the places and reasons alledged in my former argument, will give him full latisfaction to the contrary: fo that this argument stands still in force.

Thirdly, as the might and power of God, so likewise his 3. From Gods perpetuall presence with, and his continuall vigilancie and perpetuall prewatchfulnesse ouer all such as are once truly regenerated and some with, and ingrasted into Christ; due give vs strong allurance; that vigilance over they can neither smally, nor totally fall from grace; from

which I raife this third argument,

Those who are fenced and guarded by the perpetuall vigilancy and care, and by the special presence and protection of God himselfe, to the end, that nothing should be ever able to burt them or withdraw them from him, its altogether impossible for them, either such , or totally to sale from

But all those who are once truly regenerated and ingrafted into Christ by a true and linely faith, are fonced and guarded by the perpetuall vigilancy and care, and by the speciall presence and protection of God himselfe, to the only end, that nothing should bee enerable to burt them, or withdraw them from him:

Therefore

6 Pl. 90,1,2.

fIfay.25.4.

g Ilay. 43.2.

Therefore its altogether impossible for them, either finally,

or totally to fall from grace. The Major cannor bee denied; for then it must needes follow; that God doth lose his end; and that his care and custody ouer his Saints is but in vaine; which would be a great dishonour vnto God, and a great disheartning to his Saints. The Minor, that must needes be true, if God him selfe or his word are true. For (a) the Lord doth coner the aPf.5.11,12. righteons, and with his fanour doth compasse them as with a sheild. (b) God is their babitation for ener, enen from generation to ge neration: (c) He will coner them under his wings: and they shall ePfal. 9 1. 1,4. be sure under his feathers, bis faithfullnesse and truth shall be their (heild and buckler: (d) as the mountaines are about lerufalem, fo is dP(2.125, 1,2, the Lord about his people from henceforth and for ener, fo that they hall not be moved but frand fast for ever. All the Saints of God (e) have a strong Citie, saluation will God appoint for walls e Ifay. 26. 1,3. and bulwarkes, God will preserve them in persect peace, by an affured purpofe, because they have trufted in him, God is their strength in all extreamities and troubles what soeuer, (f) be is a refuge to them against the tempest, a shadow against the beate when the blafts of the mightie are like a storme against the wall. (g) When they paffe through the waters and the floods hee will be with them that they hall not overflow them, when they walke through the very fire they fall not be burnt, neither shall the flame kindle upon them, for God is the Lordtheir God, and the holy one of Ifrael is their Saniour: how then is it possible that those should euer perish, or fall from grace; who are thus protected and defended by the Lord himselfe? And left you should thinke that the Lord doth only at sometimes, and not alwaies thus

6 Ifay 27. 2. i Pla. 121.2, to the end,

fall when hee is absent from them : this you must know withall; that (b) the Lord doth keepe his vineyard night and day left any should affaile it , yea bee waters it enery moment. (i) God will not suffer the feete of any of his to be moved at any time : for hee that keepeth them will not flumber ; behold, bee that keepeth Ifrael shall neither flumber nor fleepe : the Lord bimselfe hee is the keeper, the Lord is his shade upon the right hand, so that

protect and guard his Saints, fo that they may chaunce to

the funne shall not smite him by day nor the moone by night, the Lord fall preferne him from all enill, be finall preferne his foule: the Lord fall preferme his going out and his comming in from this time forth and for enermore. (k) The Lordwill create upon enery kifay 415,6. place of mount Sion, and upon the affemblies thereof a cloud and a smoothe by day, and the thining of a flame of fire by night: for upon all the glory (ball be a defence; and there fhall be a Tabernacle for a shadow in the day time from the beate, and for a place of refuse, and for a court from storme and from raine. Marke here and see how vigilant and carefull the Lord is to defend and keepe his Saints from euill: not vpon one place onely, but youn enery place of mount Sion, and upon all the affemblies thereof, and upon all the glory shall be a defence, not onely by day; but by day and night to, not onely against some forts of temptations, but against all, God will be a conering and a refuge against the heate, against the storme, and against the raine, against all temptations and afflictictions whatfoever: God will keepe enery regenerate man as the (1) apple of his Deutr. 32, 70 owne eje, and couer him under his wings: (m) be will be with m Math, 28,20, bim to the end of the world. (n) be will not faile bim nor forfake n Hebt, 13.6. him; the Lord is his sheepheard, the Lord preserveth bis soule and leadeth bim on in the paths of Righteousnesse: the Lord is an bis right band to preferue and keepe bim that he shall not fall, that be shall not wholly wander or stray from him. Gen. 28.15. cap: 49. 24.25. Exod: 13.15. cap: 22 20. cap: 29.45.46. cap: 3. 14. P/al: 23.1. to 5. P[al:16.8. P[al:37.28,23,24. P[al:125.1,2. lohn 10. 28,29. Inde 24. Hebr. 13.6,7. Efay 25 4. cap:26.3. cap:27,3. cap:43.2 : therefore its impossible for him either finally or totally to fall from grace.

All that here can be replied is onely this; That as long as men are regenerated and ingrafted into Christ, they are Replies. thus defended and kepr by God: but when they fall away

from God then he doth not preserue them.

To which I answere , that I presse this argument onely to Answer. this purpose; to proue that the Saines when they are once regenerated can neuer fall away from grace; because God doth preserve and guard them thus with his continual care

and prelence : and nor to proue, that God doth fence and guard his Saints: the vigilant care and cuftody of God is that which makes the Saints to continue Saints of that they

Obict.

Anfwer.

can neuer cease to be Saints any more; So that the answere is but ameere begging of the question, and no answere at all to the force and drift of this my argument : it is onely a denial of my conclusion, not of my premises, and so it is but a shift and cauell. If you object, that all these places are meant of a temporall protection from worldly dangers, I answere, that the most of them if not all of them are principally if not foly intended and meant of a spirituall protection not of a temporary; of a perpetuall protection from spirituall, not from temporall dangers, as the places themsclues do fully proue: how euer let them be intended of a protection from temporall dangers onely which cannot be; Malorem ba- yet this doth necessarily follow, that if God hath fo great a bet curam Bomi- care to free his Saints from temporary dangers, he will certainly have as great, if not a greater care to proted them from spirituall : So that the argument standeth still in

was immertalis anima , quam corpora, Maca-TIM. Hom. 20. 4. From Gods immutable and

The fourth thing in God which may give vsfull affurance of the truth of this affertion is his immutable and perto his shildren. perual loue to all fuch as are once truly regenerated : from

which this fourth argument doth arife,

Those whom God himselfe, doth love with an immutable. constant and perpetual lone, and those who can by no meanes possible be ener fenered from this lone of God , it's altogether impossible for them either finally : or totally to fall from grace,

But all those who are once truly regenerated and ingrafted into Christ by a true and lively faith are fuch as God bimfelfe doth lone wich an immutable, confrant and perpetu-

all lone.

Therefore its altogether impossible for them either finally or totally to fall from grace:

The Maior cannot bee denied : the Minor is the exprefie fcripture : For whom God doth once lone be lones unto the

end : lob. 13.1 : he loues all the true members of Chrift in the fame mouner as be loueth Chrift bimfelfe, and with the fame lone that be loueth bine. Iohn 17.23,24,26. now Gods loue to Christ is immutable , constant and perpetuall; therefore must his loue to all his members be fo to. (0) God be lones o Ter. 31.3. them with an enerlasting lone. be (p) is their louing God Ilay 54.8. and Father from enertafting to enertafting. (q) bis boning Plalgo. T.a. kindnesseenduresh for ener and oner upon them. (r) bis rights - 1say 54.8.18. ouluelle fall be for ever and ever, and his faluation from generati- cap. 5 2.8. on to generation; the mountaines may remove and the bills may fall downe , but his mercy shall not depart from them , neither Ball the concuant of his peace be removed. Gods love to them is immutable, constant, and perpetuall: Neither can they by any meanes whatfocuer be euer veterly fenered from this lone of God to them in Chrift, Itis Pauls expresse challenge, Rome . 8: 35: who fall seperate vs from the love of Christ ? shall tribulation, or diffreffe, or perfecution, or famine, or nakedneffe, or (mord? nay (faith he ver/e 37: 38:39.) in all shefe things we . are more then conquerers through him that lound us: for I am perswaded, that neither death, nor life, nor Angells, nor principalities, nor powers, nor shings prefent, nor shings to come, nor beight , nor depth , nor any other creature fall bee able to seperate ( not mee, but us who are once in Christ, and made the Sonnes of God by adoption and grace : verfe 1:9:14:15:17:29:30: ) from the lone of God which is in Christ : lefus our Lord: to that they may boldly-fay with Danid, (f) the Lord is my light and my faluation whom then shall I feare? f Pfalia . s. the Lord is the frength of my life, of whom then shall I be afraide ? God loues all those who are once truly regenerated and ingrafted into Christ by a true and lively faith, with an immutable, constant and perperual loue, and they themselves . can never be vererly fewered from this his love : wherefore ieis impossible for them, either totally, or finally, to fall! from grace.

Our subtle Sophisters have nothing here to answer, but Answer: their crambe multies collum; that God doth love all such as are truly regenerated and ingrafted into Christ, with an im-

mutable :

mutable, constant and perpetual loue, as long as their loue so him is constant and immutable : but when as they doe cease to loue God (asmany timesthey doe when they finne against bim.) then God doth cease to love them : so that the defect is not in Gods loue to vs, but in our loue to him.

2.

To which false and slender shift I make this replication. First I say: that Gods love to the Saints doth not depend ypon the loue of the Saints to him: first, because the Scriptures certifie vs expresly, that God doth lone bis Saints freely, that be sheweth mercy to them for no other cause but because be will bane mercy: Exed. 33.19. Iofua. 3.8. Rom. 4.15, 19. Epbef. 1.5. 6. therefore his love to the Saints doth not depend your their love to him: for then his love were not free, depending meerely on the riches of his mercy and the freedome of his Secondly, Gods love vnto his Saints cannot depend vpon their love to him, because then the Saints should love him first; and so God should loue them, because they loued bim firft, and chose him to bee their God: but Saint lebe t Tohn 4. 10. rells vs in expresse words: (1) that we love God, becamfe be loved

19. y John 15,16.

vs first , and Chrift himselfe affure vs ; (v) that wee bane not chofen him but that be bath chofen vs: God doth loue his Saints before euer they de loue him; Wherefore his loue w Rom. 11.18. (w) beare not the roote, but the roote them. Thirdly, Gods loue is a permanent, conftant, and perpetuall loue, as I have

3.

proved by the Scriptures formerly cited; therefore it cannot depend vpon the love of man to him, which is various and mutable : that which is immutable, permanent and constant in its owne nature, can neuer depend vpon that which is fickle and vnconstant : therefore, you must either grant the love of the Saints to God to be constant and immutable ( which makes altogether against you ) or else you must hold the love of God to his children to be mutable and vnstable: which is expresly against the Scriptures,

and vnbeseeming that great and glorious God (x) in whom there is no variablenes nor hadow of turning or elle your answere is but vaine and idle: So that this furmile ( that the love of .

God

God to his faints and Children dependerh wholly upon them lour sochim) is meesely falle, and contradictorie to the Scripeures; and forthe answere to this which ion is no answer at all Secondly , this your furmile gestar God should love all fuch as are once cruly regenerated and ingrafted into Christ by a true and lively faith, with a permanent, conftant. and immutable love, and yet that they fhould eitherifinal ly or totally fall from grace, implies a meere contradictions for if this love of God to them be immutable conftant and perperuall, God can not but preferue and keepe them both from a totall and a final fall from grace. Morrall men who have burg fparke of love within them , will never fuffer and ny whom they love with a conftant fetled and perpenual! lone, either totally or finally to fall or periff, if it lie in their powers to releiue them: and can you thinke that God who is infinite, constant and perpertiall in his love vito his Saints, and alwaies able to releine them, will fuffer them either totally or finally to fall from grace?. doubtleffe: he will not, may be cannot doe it this lotte of his is conflant and permaneure therefore he cannor fuffer them to fall totally ; it is perperuall and everlathing; therefore hee will not permit them to fall finally from hims the perpetual all and everlatting obje desof Gods love a dannewer benthe perpetual and cuerlatting objects of his wrath and infrient God therefore will still preferre and keepe chem from a totall and a finall fall , he will fustaine them and keeper bem by bis ) Band and power , that they [ball never fall utterly from bim and pers. The What wy was A fait 16:80 Pful said to to Gant Sirts lober 10.28,29, Goddorhnegercaftoff thole, henede thrower those into hell for a work whom he loues with a constant & permanent ; and everlasting love ; therefore he wall not fufferthem either totally or finally tofall fram grace b And here you must obferue this difference ; that it is one thing for God to Have love for ever of men will entertaine it ; and another thing for to love men for ever, because it is his will and pleafure to to doe; in the first case its true that men must first embrace Gods loue before they can be pareakers of Disco it,

\* Sec Neh 9.

(9:10 the end.

3.

y Roms s.

ga Cot 5 it.

\*AGutt. 23.

\* See Neh 9. 17,18,19,28, 31. Ezech 16. 59: to the end. Pial. 89,28: to. 36.

3.

y Rom. 5 5.

23 Cor 5.14.

4Adırı, 23.

& Gal 5.17.

ir and if they chance to cast af chis loue of God they might change to lofe in & which it not aut offe : bur in the other (which is our cafed where God doth affeally) loue men with aconflant permanent and perpenall louis ponely because it is his will and pleasure so to doe; there men can neuer vererly deprine chemiciues, of this love of God: \* this lone distance grounded voon their merits shut voon his ownefire tone and goodnette; therefore God will not ved terly withdraw, is from them though they finne against him; forharthey can never rotally, mor finally fall from grace. Thirdly I reply that the Saints who are once truly reget nerated and ingrafted into Christy cannotter leperate themfeluerfrom the land of God g and fo fall from graces of Firty because white Land bath mairried binefelfe to them, and them with bimselfe, not for a time only , but for energy they are bis sponse, bee is sheir bushand ; Obrift and shey are became que fleft ; and one (piritifer auer., Hofes 2519, 20. Pfalt 422. Caute 21 10. Hat 431 releantigate. E. Car: 6:17. Epbal: giagt to 33 atcherefore abdy cannot feuer or diubred themtelues from God : Thoje things which God himselfs hasbithus iggood toget ber, no mun ach seperati. Secondly, all those that ateronice study regenerated and made the formes of God; have a fon-like nature, and differ frions put in routhenry of 1) the lost of God in fled shread in their busten by the boly Ghoff , which it ginen to themy which loue doch with whatwealt kinds of infinet and holy violence. ( w) confrains them for to loue and please him , to flicke fall and close ro him committally ( a) with full purpose of beant year chis loue doth so bair and tyeah eir hearts and foules to God and Christ, it doth to ouerrule and maister thene, (b) that they cannot des the things they would ; they cannot rotally nor finally depast from him pinay , they cannot fo much as wills departure from him : hor proofe of this reade but Exe ch: 96; 27. Cam: 559 Marshy: 18. Alls: 4180 debu 6:67.68. Gal 5:16:17: Ramgig lengg:40. 26005:14,15. Hib. 11.15.16. which are all exprette in this point; wherefor it cannot bee, that God should over totally or finally wichdraw his love from them or they their love from him. Thirdly Paplate

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fures vs. (c) shattribulation; on diffreffet or perfecution; or c Rom. 8.15.10 famile, or nabodneffe , on perill on found; our neuen foperale theelide the Same from the lone of God a may free affures both himfelfe and vs abat weither death , nor life for which the feare of the one and the love of the other , would feperate the Saints from the love of God, if anything would doe to leeing that the one is most terrible withe other most iweeteand loucly ) mer Angels , nor principalities, wor powers ( which would furely teperate the Saints from the love of God, if might, force, and pollicy could doe it) nor things prefent, non things to come , non beight, nor depth, nor my ather creasura shall bee able to feperate bbe Saints 1911 fram abe love of a stantoff God which is in Christ to su their Lord: If things profess ; if things to come; if Divels, if ment if no creature what former can leperate them from the low of Gul in Chrift, its certaine, that themselues can neuer doeit ; for they are but creatures; wherefore if we eventure wharfocutes can beperate them from Chrift, neither can they themselves, nor yeutheir flesh, being a diftin & creature from their inward man which is themfelucs. Fourthly, if the Sums could feuer themfelues from God, then is must bee meerely our of the freedome and libestic of their owne wills; for Pad harh certified vs in the forenamed place, that nothing elle can doe it. ) But this can neuer be : first, because if it be in the meere power of their wills to fall or fland, they cannot will a fall from grace, because its dangerous and hurtfull to them; it will pull eternall mifery voon them; therefore they dannot will it if they would. The will canot defire anything but that which is good in cruch, or at least in thew ; it cannor delire any thing that is ill, as ill: now a totall, or a finall fall from grace, cannot bee good, either in truth or in flew, it cannot bee confidered bur as ill and harefull : " therefore regenerate men out of the freedome of their owne wills cannot dofire it or feeke it ; they cannot but defire to ftand and perfenere in grace, which is enery way belt for them. Secondby they cannot fall from grace, out of the freedome and libertie of their owne wills, because their wills are subordi-

Rogs. S. S.

bee all

C Rom. 8.9 21 Cot.6.17 P(1,2, 5.

Rom, 5.5.

pare Cespecially in this of personance, which is principally by for their owne examall good) water, the will of Gods (4) the fame friest and minde to in them that is in God and Christ. Now it is the will of God and Chrift, that the Saints fould alwaies perfeuere and neuer fall from grace, therefore is muft needes be their will coo; because their wills are subordinate. and conformable to the will of Goden Thirdly of the bur of God is fhed abroade in their bearts, which doch to white and knis their foules to God and Chrift, that they cannor wille fall, or a departure from them; they cannot will any thing with a full and perfect will, that is displeating to them, and Rom.7.15. to which mighe feuer and divide them from them: (4) the ves zy enill shat they doe, is the enill that they would not doe: therefore out of the meere libertie of their owne wills, they cannot fall from God. Fourthly, they cannot will a totall or a finall departure from God, because they know him to be the onely true God, and they know not any elfe to whom

she end,

they may refort for incour and reliefe : this is enident by flohn 6.67,68 . Peters answer vnto Christ. For when Christ demands of the twelve, will we also gar away? Lond (faith Peter, ) to whom fall weegoe 2 show baft the words of sternal life : and wee beleene, and are fore that thowart that Christ the Some of the lining Gad : the Saints of God, know God to beg the onely true Ged, and they know not whether to goe if they should depare fromhim; all their comfort, all their happinelle, yea, their very life , their very being and faluation are reminated. bounded and fut vpin him : they have no comfoit no happinelle, no being or subliftence but in him; and they cannot possible conceiue any happinesse, welfare, produbfiftence out of him : therefore they can never will a deparcure from him, Fifthly , God hath put his feare inteste bearts of all bis Saints, bee bath put bis foirit into them , to the said abat shop ( g ) fheuld not depart from him stherefore out of the libertie of their owne wills, they cannot tall from grace , mer ver wholly deprive themselves, of theimmutable, constant and perpetualloue of God. Laftly, out of the libertie of their owne wills, they cannot depart away from God , because

\*See Hels, 11,

is inche absoluce and positive will of God , when the fauthor leart from him : Marthy 8:3 1, 12,14. Jerzanigo. Ifm 8 4: 8, laba 6:39. Rem 3:41. pur this then to bee the cafe ; God doth absolutly will, that a regenerate man shall not fall from erace, and her bath determined it of that her shall not fall well this regencere man ( which I only admit by way of (uppolition ) relodues that hee will fall away from grace note withstanding God hath absolutely willed and resoluted the contrary a I pray which of these shall have their wills? either God, or beet if man, then where is the power, where is the omniporencie, pay, where is the Souteraintie and Deirie of God? if man can croffe and thwart the absolute and politine will of God, then either God is no God or elle man can over-rule him + either of which is atheifficall and blafphemous to affirme or thinke. But if God in this cafe hath his will, and not man (which none but an Athieft can gainfay ) then it followes, that a regenerate man cannot fall quite from grace, out of the freedome and power of his owne will. Laftly, to end this cauill, I answer, thata regence! rateman, and a true member of lofus Chrift, can neuer f nallynorcorally cease to loue the Lord; therefore by your ownercason, the Lord can never finally, non totally cease to loue him. That a regenerate man can never vecerly ceale to loucethe Lord, I proue it by thele reasons. First, because a regenerate mans loue to God is grounded voon Gods immutable and perperual loue to him; (b) bee lones b 1 Iohn 4.10. God, because that God did lone him first. Gods lone is the Pal. 116.1. cause of his : now this love of God to him is immutable conflant and perperuall: therefore his love to God must bee for to: as you may fee exprelly : Pfail 16.1,2. Matth c. 46. lob. 15. 9. Eph. 3: 18,19. 1 lohn 4. 10, 11, 16, 19,10. as long as God is kinde and louing to his Saints, they cannot but bee louing and obedient voto him , elfe they should bee worle then publicans and finners, yea, then the bealts that periffus Set condly, regenerate men, can never crafego lowethe Lord. because the baly Goof doth dwell in their bourts and faules for an John 14, 18, 17. wer: now where the holy Ghost dorh alwaits dwell, there

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shedowe of God much netter twell roog because he is a fraise of the prist, which cannot be leuered from the Torie. Rome 5. Gal. 3.22. Ephof. 3. 45,47. 1 Tolin 31 161 Tothat the crue faints of God can neuer easte to loue the Lord habitually because the holy Ghost, the spring and fountains of this loue doth abwires dwell within them. Thirdly, this love of the faints to God, is a grace which God beftowes voon tham our of his loue, and it is preferued in them by his loue, wherforcif they thould ceafe to love the Lord, the breach would bre on this fide and on theirs ffor they can never ceafe to loue him a bur where he doth first give ouer to support their loue to thim: God must first withdraw his grace and loue from them, or effective could not give overfor to love him s So that if there could be any totall or finall breach betweene God and his Saints I the deted frould bee in God . ( who hath undertaken to preferee them in his love, ) and not in them; which defect on Gods part can neuer bee admirred. If you object, that they give Godithe caufe of breach, and forthe defect is not in God but in themselves, I answer, that God hath undertaken to prefer we shem blamele ffe and without offence, he harh windestaken to preferue them from finne. I Thef. 5 23,24. Exect. 36.27. 1er. 32.40. 2 Tim. 4.18. 1/ay 46.3,4. cap. 27. 3. and to circumcife their bearts, that they may love the Lord their God with all their beart, and with all their fonle, that they may line : Deutigo: 6. So that, though the finne be theirs when as they doe commit it, yet if it make a totall breach betwim God and them, the breach will bee firft in God, in. not preferuing them from this fin according to his promife, and not in them in committing it. Lastly , true loue is of a permanent and conftant nature ; if it be let your a conftant, permanent and immutable object. Let a man loue any thing truly for it felfe, as long as the thing ir felfe continues, and the cause for which hee loues it his loue can neuer cease. Let a man loue any man truly for his virtues or his graces, as long as her continues vertuous and gracious, he cannot cease to love him : now God as hee is all and onely amiable, fo he is alwayes amiable : there is never any change at all in him wherefore onl

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wherefore those thee doe once truly love limi for himselfe, cannot bur tour him filly and fo the answer to this my argument in bur fallenndidte no I haue bin the larger in refuring of this answer, Beckufe bliball haut occasion to referre youred ichereafterbiul now proceed colother argumentarium alant lo

The fifth thingsin Got which proves our conclusion , is theigitious mercy and goodnesse of God in which there are found things torbe confidereth First pathe freehelle of Ri seffe and mercy icisoblamaip und begreefpratog vieis moe wrefted or mericed co his children. by Vs from God . Exeden guitg, Hofes Tais . Tober 3. 8. Romin. rengliebelir. , 6. Secondly, it is permanent and confant , it enderes for every and admits not of any total change printerription Ria 109 19 Million Plat 18 19 Phil 16. Plant 8.8 May 51 8. capt 94.8 to. Thirdles terrin finite. there is an infinite ftore and ereafure of it, which is never drawing dry. 8 Exed. 34.6,7. P/a. 109.8. P/a. 1 10.7. Mich. 9.18. a Cor. s. 2) Epbel. 204. caps . 16. 1 Finne . 12. Fourthly. God is ready and willing to impair it to his children voon all occasions with is the their delighe and very of differed the ziches and treasures of his mercy to his Sainty. Exech. 18.23. cap. 37.11 Mich 7: 88 March 1 1.28, 190 9 913 70 Cof 3 1969 Timange Pet. 13:0 . I From elist mercy of God chur confidegence, all thoic who are thenoungraphind ideadant If [ban Those who men or aborror of the freby specimalient is conflicted de den fure a enertaftum Tufinite and abandant mentile of Gott. smo) di und bang thele mercies readily officely and bountifully - 12: V imparted onto them upon all occasions well rimes of needs; hoo to insuspeffible for them y disher finally be totally be fall from they are the members , and peepe of Che & sound within But alkthofe who are once truly regenerated and ingrafted cameran inta Christ, are pareakernaf thefe moretie of God a und

they bow thefe mercies rendily unfreely and bolonestaldied odly imperenticulehein a dopon allocoafone and cines of proclaimed similate to be a God of grace and meresson God de-

hat Therefore its impossible for theme, either faulty or totally to trues, referning mercy for thou and for some morthage manfe The Major cannot beltioned o the Minor whely refla to

C. From Gods grations good-

Exod :4.6.7. Mich. 7 18. P 1.103 8. Pich. 9.1, 18, C. From Gade -b. co sucress

he proved in these particulerse first that the faunt and spiritual mercies of God are permanenty constant and pernecually Secondly, that all those who are rivily regenerate red, and are the true members of Lifes Christiere partakers of thele mercies: For the first of thele ; it is tuident by lie 55. 3. where Gods spiritual mercies to his children are filed, the fure mervies of Danie , the feede of grace which is your bos ston fawen in the hoarts of all regenerate meny is in immertally continue and os ford . L. Pat. L. X3. A ford that remainerby and im wallion but wi bideth in them . I lobe 2:20,27, and cabe so, the Saints of God they have lefus Christ and the holy Ghost, who flish wide and denell in their boarts and fonles for enery tobe 24.16 (17. Eph) 217. Adobn 2144 TV-44 & Beleiton they have a Kingdome which campat bee falen , Hobias, 18. a faith which rande faile, Loke 22:32. a toy which no men can footle them of dala : 16: 22 and charity which fhul never ceafe, a Cor, ag. 8. they have mercias Which indure for ener. Pfal. 103. 17. Gods mescids to them are permanent, conftant, and perperuall, it cannor be denied Secondly, that all those who are once truly regeneries ted, andingrafted into Christ by a crue and lively faith , are partakers of these mercies, it is most estidenty for all those that are some of God, all chafe who are within the comment of grace, all those who are the true forepe and members of lafe Cheff are passakers of these mercies which appoints exprefly by thy 95.1.3. cap 40, 6 cap 27.9. Roman 16. Marke 16. 16. Alt. 2. 18. 30. almost every pege in Scriptute hach fome thing that will proud it mow all those who are truly regeacresed and ingreseed into Christis they mentorm of God, they are the members, and sheepe of Christ and within the coursant of grace sytherefore it is commine that they have fuch permanent & constant, and everlasting mercies as thoseshand so can houer finally, nor coulty fall from Braces Consey one to much as thinke that God who hath proclaimed bimselfe to be a God of grace and mercy a God de. legheing inmercy, flow so enger, and abundant in graduiffe and truth, reserving mercy for thousands, forgining iniquitie, transere flore and frances that God who dishmet defire the death of any

Exod. 24.6,7. Mich. 7. 18. Pfal, 103 8, Neh. 9.17, 18, 19.

finner, but rather that he found repent and be famed a thatthe can money fuffenaty of his dearb, adopted and belt Beloned fons in Christ, ed fall and perish, for want of fapportation and defence? that he who hath redeemed them by (a) the rich and a Rom, 5.10: pretion blood of before Christ his early Some, when as they were his mortal and bin viter emmites, will wet proferme and keepe them from falling from him how they are his dearest deare, as deare synto him (b) at the ony apple of his eye, Certainly that gracious God of infinite and boundlelle mercy, who will not fuffer to (e) much as one buire of the bonds of any of his Saints to . Luk 25,16, swift, wil not nor cannot, out of the riches of his great and glorious mercy . Infer the leaft and meaneft of his true and faithfull Suints (who are his only and his cheifeft (d) tow- d Mal. 3.17. ells) to die and perith in his fins, nor yet finally, nor sorally to fall from him , let all the rabble of Papifts , Arminians , and the reft of our Antagonifts fay what they can, or will, to the concrarya airidi saolus

The firth thing in God, which may affure vs of the finall 6. From the inand total perfenerance of the Saints, is the infinite justice of fice of God,

God; from whence I frame this fixth argument.

Those who are in what bappy office of grace , which God in roans bie inflice will not ; wor tannot , fuffer them veterly to lole or fall from, its altogether impossible for them, eithe finally or socally to fall from grace.

But all fuch as areonce evaly regenerated and ingrafted into Cheift by a true and linely faith, are in fuch a bappy eflate of grace, at God in bis inflice will not, nor can not

Inffer them veterly to lofe and fall from:

Therefore aboy can neither finally , nor totally fall from grace.

The Maior cannot be denied; becaufe God fhould be then minft the Minor is most enident ! For felus Christ hath panchafed eternal redemption and faluation with his pretions. blood for all his Saints and members ; hee hath farisfied, his Fathers wrath for them water the full, being made a curfe for them , that they might be made formes of God , the beires of beamany and the rights on melles God throng butto. 2 Cor:5.19.21-

b Deum: 23.10. Zech, 2.8,

e : Pet 1 ?. 1 Rom. 8. 22.

ting.

& Deute 11

Attract.

Romey 6, sap. 8, 2. Colis. 14. Gal, 4.3. cap. 3.20. Hob. 9: 13.000. 10,12.14.1 Pet.1,18.19. Chriftharh payed a full fariffa-Gory price vnto his Pather, for all fuch as are his members hee bath purchased them of his Father, hee bath purchased grace, heaven , happinelle , faluarion, everlatting life; and all things that may further and preferue them in their frate of grace , and glory ; and God his Father hath accepted this price an his hands, as a fufficient, full, and perfect farisfaction; yea, he harh promifed to preferue them in the flate of grace; to keepe them from falling and periffing; to give them that inheritance which Christ hath purchased for them; and to make good vnto the vemoft, enerything that Christ hath merited, and produted of him for their eternall good: fo that God is now in his justice bound to preserve them in the state of grace continually, and to make good vnto them, what ever his Son Christ lefu shath purchased of him for them. Wherefore this is certaine, and it cannot he denied, that all those who are once truly regenerated and made the members of lefus Christ through faith, o From the inflitte of God. can neither finally, nor rotally fall from grace, because God in his justice will not, nor can not fuffer them thus to fall.

What can be well replyed to this argument, I cannot yetfarmile, dillimer ordered the most hat re soil

If you fay, that though Christ hath purchased grace, heauen, and eternall life for all his true and faithfull members. yet hee hath not purchased perseuerance and the meanes for flore of grace, as Coden ber in the will at aniendo or

I answer, first, that this is falle, and quite repugnant to the Scriptures : which affure vs, that God in Christ hath giuen them, not onely life and godlincife, (e) but all things that appertaine unto them too. that as he hath (f) ginen them Tofus (brift, fo be bath together with bim freely ginen them all things elfe, God hath given them his word to inftract them; his Sacramenes to feede and ftrengthen them ; his holy Spivit to guide, comfort, and direct them, and to preferne them from falling : he himselfe is alwaies present with them, bolding them op with his band, carrying them in his armes, and help

Obiet.

Anf.

e 2 Pet.1.3.

fRom.8.32,

ne them on in the way to heaven the that gives them grace. heaven and evernall life, dorh give them perfeuerance too. (e) be puts bit feare into their bearts that they foull not depart gles, 32.40. from bim, So that this is bur a falle furmife. Secondly, if Chrift should have onely purchased grace, heaven, and eternall life for them, and not perfeuerance withall, which is the onely meanes so obtaine the things to purchased, his death and purchase had beene in vaine : For alas , they of themselves are able to dee nothing without Christs and affiflance, it is be that muft worke all in them, and for them. Hais 26.12.lob 3 27. cap. 6.44.65. Rem . 2.20. Gal. 2.20 Phil. 2.12. Pfal. 57.2. 1 Cor. 3.7. cap:4.7 cap. 19. 10. 2 Cor. 3.5. If Chrift had non purchased the meanes to obtaine faluation and eternall life, as well as the things themselves, if he had not purchased the perpetuitie and perseucrance of his Saints in grace, as well as grace it felfe, his death had bin in vaine. and to no purpose, which cannot be admitted ... Wherefore this furmife is idle; and fo the argument remaines ynanfwerable.

The feuenth argument, to proue my prefent affertion, 7, From the is taken from the honor of God. as viola all they some honor of God

Those who are in such an estate of true and faning grace, as. it will not Stand with Gods bener and glory, that ever they flooded veterly lofe it or fall of from st , those who are in fuch an estate of grace, as God in bis bonor cannot bus preferme them in it; itt altogether impaffible that they Should ever finally or totally fall from that off ate.

But all those who, are once truly, regenerated and ingrafted into Chrift, are in such an estate of true and Saving grace, as it will not fond with Gods bour and glory that suer they bould peterly lofe it, or fall of from. it; they are in (uch an estate of grace, at God in bie. bonor cannot but preferme them inst.

Therefore its alsogether impossible that they should either, finally , or totally fall from this estate,

The Major cannot but be true; because God is alwaies fo jealous of his honour and glory, that hee will by no meanes,

lofe

lofe them, which as it lyeth in his power to preferue them, as wee may fee by thefe expresse restimonies and examples of holy Scripture. Exed, 12.13, 14. Namb, 14.13. vor. 18. Ezeche 20.8,9,14,22,44. Lenit.10.3. Pfal.29.1.2. 1 Tim.1.17. Inde 15. Ren. 4.11. and Ren. 5.13. if then it frands vpon Gods honourend glory to preferre his fainte in that offace of grace which hoe hath given them, it cannot bee, that ever they should veserly lose, or fall from it; because God should then lofe his honour and his glory, which hee will not doe. Men will not lofe their honour and their glory, if they can preserue it, much leffe will God therefore the Major must be granted. Now for the Minor; that all fuch as are once truly regenerated and ingrafted into Chrift, are in fuch an estate of grace , Fas God in his thonour cannot but preserve them in it; and that it will not frand together with his honour, that euer hee fhould fuffer them to fall quite from its is is most evident and plaine. For how can it ever stand with the honour and glory of Gods infinite, and boundleffe mercie; with the glory and honour of his almightie power; with the praise and honour of his incomprehensible wifedome, with the glory and honour of his eternall purpose and decree, andof his infinite and never failing truth? how can it stand with the glory of his Deitie, and the honour of his eternall immutabilitie? how can it fland with the honour of his great and glorious attributes, that any of those who are once truly regenerated, and made the true members of lefus Chrift, should either finally, or rotally fall from grace? Is it for the honour and glory of his infinite and boundleffe love and mercie, that any of his Saints wherein his foule delights; that any of those whom hee hath bought and purchased with the pretious bloud of his only Sonne, should euer fall from grace and perish ? Is it for the glory and honour of his almighty power, that any of those whom he hath vndertaken to preserve and keepe vnto faluation by his allmightie strength and power, should, either finally, or totally fall from grace? Is it for the glory of his incomprehensible wisdome and almighrie power, that hee should leaue

leave any worke of his vintinghed? that he should with that fodiniphundery Ember 141920 1932 began to built and to cred the frame of grace in the Hearts of any of his children, and ver be wable or virwilling for to finish it. How would men (especially such as are professed Atheiles) blaspheame the name of God, how would they deride his wildome and his power, afthis were for Is A for the honeur and glury of his word and truth, that those whom hee hath bound him felfe by promife, bath, and couenant, to preferue and keep from falling, should ever fall from grace ! Is it for the glory and honour of his evernall immura bilitie and bountie; what hee should ever repent him of his gifts and gracest that he should take away those grates from his Saiats, which hee hath fully and freely imparted to them, our of the largeffe of his loue and bountie? Is it for the honous and glory of his wifdome, that hee flould ever fuffer any of his Saines, either finally, or totally, to fall from grate, when as it would bring a scandall on himselfe, and vpon the profession and profellors of his name ? Or is le for the glory of his Deitie, that hee should not proted those from a total or a final fall. who are his friends, his children a und his menialt feruants? Can it not fland together with the hobour and glory of an earthly Porentate nor to their and protect his subjects, his friends, his children, and his meniall fervants from fall and ruine, and shall it yet stand with the honour and the glory of the God of heaven for to doe it? If God bee not able to do it, that were a dishonour to his powere if her be able and ver not willing to doit, that is a great blemiff and thi parage. ment wate his love and mercy. If God fould ever fuffer his faithfull children, after they are once regenerated and ingraft . red into Christieithe simulty or corally to fall from grace ; he must needes loofe the very glory and honour of his Deities and of all his great and glorious armbores, which hee will never doc. Gods greatest glory and his chiefest honour, is in the perfeuerance of his Saines ; it is his chiefeft glory! and his foules delight, to fee his children continue and stand faftin grace, and to hold one vnto the end: wherefore feeing it is Gods chiefe it honor, and his greatest glory, that his Saints should person cand grow court analysis greates wherfore seeing it cannot stand together with his honor & his glory, to suffer them to fall away from that estate of grace which hee hath ginem them; and sening. God for his owne glory and honour sake cannot but still preserve them in the state of grace. Let others behble while they will, yet this I can assure you; than they can neither smally, nor totally, fall from grace. What can bee now seplyed to defeat this argument, it transcends my understanding to surmite. Let others answer and reply unto it as they can, I for my owne part knowner how to doctor as her said and the mid to got and blue.

The eighth, fro she wildome of God.

The eighth ergument which makes mainly for the proofe of this effection, it drawne from the infinite wildome of atmightic God; and it is no more but this.

I ben phisher aleogesher represent to the infinite wildome of the start of the star

bring a leavedail on himle lie, and opport spage etemotion and hotpargni han hotsargni pane pangarylure sone em edestated and and and or gland has some and first of the distribution of an aparage special light plates are not fland to get his beginned as a sparge special light plates are not fland to get his bod states his sense of an armor fland to get his bod states his sense of an

Therefore its allegathen impafible both even to fouth come to

The Major cannot be denied: for if God should suffer any thing to bee done which is contrary and repugnant to his wisdome, it would either argue want of wisdome, for want of will and power its God, which is blasphetnone for to thinke. The Minot then is only to be proved; that it is repugnant and constrain to the infinite wisdome of almighting God, to suffer my that are once truly regenerated and ingrasted into Chairs, either finally, or totally, to fall from grace. This is plaine and cuident by these infinite wisdome, to have his rame, his truch, his mercy, and his honour blemished; but if God should suffer any of his Saints either finally or totally to fall from grace, his name, his truch, his love,

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his merevilies honours year and all his other accribuces thould be Blemified and caimad! therefore te fands nor with Gods willow that his saints hou Birn from grace. 1 Secondly. toward give Infidels Acheitts, and Hearthen men occasion to blarpliene his name, and to deside both God himfelfe, and all dise hould proteffe bis names Gud for being, Christians for chaling fuch a God, as either could not, or at fealt would not preferre them, from a total and final fall : wherefore. God in his infinite wildome can never fuffer his children thus to fall. . Thirdly this would make Religion oders and diffatfull even to Christians themselves : the fall of hypoerites, which never had true grace, makes those who are the erue professor the Gorpell odious, it brings a feandall and imputation on Religion : what then would it obe if the rrue regenerace Sames of God thould fall away? If the very flips and errors of the Saints make many men diffalt Religion, and peake coil of the water of God? what would their finall, of eneir total falls from grace produce ? God therefore in his wildome, cannot fuffer his Sames thus to fall, becaufe it would trake Religion odious and diffattfull even to Christiansthemictues. Fourthly, it would quite discourage the hearts of all Gods Children, it would quite deprive them of an rive goy and comion y it woo let thake them duff, dead, heavy, and exceeding negligent in Gods fergice : it would cause them not to value grace; and to call Gods word and truth in queftion : 'n would make men meere Atheifts : and drive them to dispaire , many fach confequents would follow, which could not trand together with the infinite wife dome of God f of Which Thall write more fully hereafter) wherefore seeing that it can never stand with the infibite wildonic of God, that any who are truly eggenerated and ingrafted into Chriff, thould cither fillally, of deany fall from place, it cannot be that ther they flading thus fall. Yard 2dt

If you object, that theleting of the Saints from grace, would make those that fall, and others that see their falls. more circumfped and watchfull aretward; therefore it fands Anfwer. very well with Gods wildoms that they model thus fall. I an-

Nigh front Gods readises to beare our

prayers.

fwere,

fwer, first , that God hath many better meanes to make his children circumfped and waschfull against finne, then this of a final or a totall fall from graces, those temporall punishments , those threatnings in the word of God , those inward conflicts of confcience and griefes of heart , that lofte of the comforts and fence of grace, which the Saints doe feele after their linnes committed, are fufficient motives to make them circum/ped : God bath fo many other meanes to make his children diligent; and carefull in his feruice, that this motive of a fill and a totall fall would be superfluous, orto little purpole : wherefore , it would not frand fo well and fully with the wildome of God as you furmile. Secondly, which as the maine answers I fay, that God in his infinite wifdome. will neuer vie shat for one small and lette necessary end. which will croffe his wisdome in many great and waightie endet nowif God hould fuffer his Saints exher finally or totally to tall from grace, tomake them more vigilant and circumfpett for the time to come (which may be done more fitly and effectually by many other meanes ) when as this would croffe his wildome in many waightie things and ends, (as I have proved) it cannot fland with Gods wildome. that heeshould vie it for this only and leffe necessarie end. It is the part of fooles and not of wife-men, to redrette one fmall and little inconvenience with many great and dangerous mischiefes : wherefore, seeing God at the most should remedy but one small inconvenience, but bring in many milchites, by luffering his Saints to fall quite away from him; it cannot fland with his infinite wildome to luffer them to fall away, forbar this argument standeth firme, and in my judgment cannot be answered. The minth thing in God, which yeelds vs an argument

for the proofe of this affection; is his read nell en heare the prayers of all fuch hat are once truly regenerated and ingrafted into Chrish: from which this ninth a gument may

Detramed sal ante grafto and Hat ante about salem bluow OF I die and to keeps shem from a final and a total fall from grace, .515m

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Nigth from Gods readines

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prayers,

as been if God detblatmaterblesses their progers, and ground thems the state of the progers of the state of t

Bund stofe who are once truly regenerated. and ingrafted into Christ by a true and linely fairly, do alwaise gray to God to give them persented, and to keeps them from the single final want a cotall fall from grace; and God dother chairs beare their praires, and grant them their requests in this behalfo:

Therefore it is altogether impossible for them either finally,

The Major cannot be denied, for then this contradiction must necessarily follow, that God should alwaies grue regenerate men perfeuerances and yet they hould not perfenere in grace: The Minor then is onely to be proued in two particulars. First, that all fuch as are once truly regonergied and ingrafted into Christ by faith , do alwaies pray to God , to give them perfeuerance y and to keepe them from a finall and a cotall fall from grace, Secondly, that God doth alwaies heare their prayers, and grant their requests in this behalfe, For the first of thele, I appeale but to the confciences of those who are once truly regenerated and ingrafred into Christin I doubt norbut they all with one confent, can tellifie from their owne experience, that it is the cheifest defire, and the constant, daily and perpe--tuall prayer of their hearts and foules to God, to give them sportcueranced to keepe them in the flate of grace; and to prefettie them from apostacie : wherefore you neede not doubt of this. If you will have Scripture for it, the third petition in the Lords prayer o doth fully proue it where wa pray chus: (b) obswill be done in earth, as it is in beauth: that ise that God would inable ws to do his will on earth, in the fame manner as the Saints and Angells do it in heaven, Now the Saints and Angells in heaven, they do the will of God, confrantly without any interruption, continually withour end? Seeing their the Saints do alwaics pray to God, the will be done in earth, as it is in beauch, they do in

Tently, the

a pestimorane and keepe va tota bili ogs it both pray to God to give them perseuerance, and to keepe them fo, that they may reuer finally mor totally fall from grace: fo as the first part of the Maior is most cleare and enident. All the doubt then refts in the fecond thing, whether God doth alwaics heare and grant thefe prayers of theirs? If any deny it ( which is all that can be answered to this argument ) I proue it by theforeafons. Eirft , becaufeit is the fame prayer, which Chrift himfelfe doth alwaics make voto his Father for them, as appeares by John 14.16.000+17.11,15. Lake 2213 1, 32. Rom. 8.34. Hebr. 7.25 nowif it be the same prayer that Chrift himselfe doth alwaies make voto his Father for them; God cannot chuse but heare and grant it too. Secondly, they alwaies pray for this their perseuerance in the name of Christ; therefore God cannot but heare and answer it. Job. 14.13, 14. 04.15. 16.21. 2 lobs 3.23. and cap. g. 14. 15. Thirdly, it is a prayer according to the will of God , therefore God cannot but bears and gram it, 1 lob g. 22.24 Fourthly , it is a prayer proceeding alwaies from faith and from a fincere and vpright heart; it is a prayer, that is for the most part accompanied with synceritie, feruency, and zeale of heart and spirit; therefore God cannor but alwaies grant it. Wherefore, feeing all fuch as are once truly regenerated, and ingrafted truly into Christ, do alwaies pray to God for finall and constant perseverance, in grace and holineste; and seeing God doth alwaies heare and grant thefe prayers of theirs a it follawes of necessicie ( even in this respect ) that those who are once truly regenerated and ingrafted into Christ, can neuer finally, nor totally fall from grace. How vnantweshlethis argumentis, let those that reade it judge and in

Teathly, the promites and coursants of God to give vs petfeuerance and keepe vs from falling.

The teach and last thing in God, which tealer the trust of this position to our soules, are those commants and promises which God bath made, that hee will keepe his Saint from falling and departing from him. In which promise wee may observe these foure things, to establish and settle this truth within our hearts. First, the multitude and infinite number of these promises. Secondly, the absolute

neffe and freeneffe of them, without any annexed condition. Thirdly, Gods ability to performe them to the visuality the truth of all these promises, and Gods faithfulnesse in performing them. From these covenants and promises of God thus considered, I frame this argument.

Those who have a great multitude, of absolute, true, and faithfull communits and promises, which shall be performed to the etimos; which do either in express tearmes, or at least by way of necessarie consequence, assure them, that they can mover fall quite away from God, and grace:

cannener finally nor totally fall from grace:

But all fuch as are truly regenerated and ingrafted into Christ by a true and linely faith, have a great multitude of absolute, true, and faithful consenants and promifes which fall be performed to the utmost; which does not be in express to arms; for by way of necessary consequence assure than, that they can never full quite away from God, or grace,

The Maior cannot be denied; the Minor onely is to be proued in these fourethings. First, that all the true regenerate Saints, and members of Iesus Christ, have a great multirude of couenants, and promises made vnto them by Godhimselse, which do either in expresse tearmes, or by way of necessary consequence, assure them, that they shall never fall quite away from grace. Secondly, that all these promises are absolute, without any condition at all on our parts. Thirdly, that Godisable to performe them. Fourthly, that becout of his truth and faithfulnesse, will performe them to the vemost.

For the first of these, to wiresthe multitude of these promises, it appeares most enidently by those many sweet, and heavenly promises and covenants, which are every where scattered throughout the Scriptures, which because they are many in number, & different in words, (though one in substance,) I will for perspicuitie & methods sake, teduce them vnto these two generall heads, & recite them in their order.

The

The first promise which I meore with in the Scriptures is that which is expresse and full in point; that God will preferue all bis Saints and ebildren , that be will put bis band under them, and support them, fo that they foal wener fall veterly from bim : nor yet be moned , or veterly caf downe : from whence I frame this argument, Those whom Gad himselfe hath promifed to prefere and keepe from falling from him : those whom God hath promifed to sapport and beld up with his band concinually; and thate whom he will mean suffer to be moned, it is impossible, that they should ever finally, or totally fall from grace a Bur God himfelte hath promifed, to all such as any once tinly regenerated and ingraficed into Christ, that be will preferne and keeps them from falling quite away from him (s) The fleps of a good man are ordered by the Lord, and he delighter b; in his way , though be fell , be feall not be veterly caframine, for she Lord opholdethim with bis hand : The Lord forfaketh nor his Saints; hey are prefered for ouen; the law of them God is in their bearts ; none of their fleps fall flide ; (k) when I faid my foot flappeth , thy mercy , O Lord , belps me up : (1) The Bord prefermet balls bem that love bim : bee veholderb all them that fall , and raifeth up all those that be bowed downer (m) the Lord will be the confidence of his Saints; and foull keepe thein foot from being taken. (n) He will keepe them in perfett peace, whole mind is flaied on him. ( ) Hearken faith he vino me , O boufe of Jacob , and all the remnant of the bouse of ifrael, which are borne by me from the helly , which are sarried from the membe : and to that old age I app bee and euto to boary baires will I carry you: I have made, and I will beare, even I will carry , and will deliner your I will carry you in my tofame: (p) The prace of God which paffeth all understanding , shall keepe their beares and mindes through defen Gbrift a fig ), the Lord is faithfell, who foul frabtift shem ; and keeps shem from euille God is ( r ) able to keepe bis Saints from fallings and he hath promifed to do it: Yes, ye hath promised to preferne and up. held their foules in life , to carry them in his armes , to beare them ey, and support them with his bands that fo they might not full. Pfa. 18.35. Pfa.41.12. Pfa.52.12. Pfa.63.8. Pfa.66.9. Pfa.71.0. Pfal.

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iPfal,37.13,24 28,31.

4 Pfal.94.18. /Pfal.145.14.

m Prou. 26 3.

n Ifay 26.3:

o Ifay 40.11.

Phil.4.7

4 2 Thef. 3.3.

Flade 24.

Best .

Pfa:73.2,23. Pfa:80.17,18. Pfa.8g.21. Pfa.109.31. Pfa:119. 116,117. Cant. 2.6. 1/ay. 41.10,13. cap. 42. 6cap. 63.9. Hojea 11. 3,4. Rom. 14.4. 2 Cor. 4.8,9. Dent. 1.31. cap. 33.3,12,27. Pfa: 37.17.24 Pfal, 16.8. Ifay 46.3;4. Pfa, 145.14. Cant. 8.3. lob. 10. 28,29. 1 Pet.1.5. He harh promifed that they fhall not be moned from their state of grace, ( Pfa: 15:5. Pfa: 16.8. P[a.1.7. Pfa:46.5. Pfa.62.6. Pfa.66.9. Pfa.112.6. Pron.10.25. CAD. 12. 2. CAP. 60. 21. loel 3. 16.20. I John 2.17. P(al, 37:27. P(al. 55.22. P[4.89.37. P[4.102.28. Ifai. 23.20. Prov. 10.30...) ([) they that trust in the Lord shall be as Mount Zion, which cannot be removed , but Standeth fast for ener. God hath promifed Plantag. 1. ( t) to plant all bis Saints vpon their land, that they fall no more : 3 Sam. 7. 10 be pulled up from off their land which be bath ginen them; that be Amos 9,14. will plant them, that they may dwell in a place of their owne, and mone no more. He hath promised to keepe bis Saints from falling: to carry them in bis armes, to Support them with bis bands, to plant and fottle them in the state of grace fo firmely, that they shall wever be removed, or cast downe againe. Therefore it is altogether impessible, that ever they should finally or totally fall from grace.

If you object, that these promites of God are meant only of the outward and temporarie, not of the inward and fpirituall estate of the Saints. I answer, that it cannot bee: first, because the scope and sense of the Scripture in the forecited places, proue the contrary. Secondly, because God doth not alwaies preserve his Saints from outward lolles, croffes and afflictions. None more subject than the Saints to the loffe of temporarie and outward effates: God oft-times doth suffer his Saints to be stript of them : Wherefore these promifes must only be referred to their inward estate of grace. of which they are never quice deprised, and in which the Lord doth full preferue them. Secondly, admit thefe promiles, (or at least some of them) extend to the temporary and outward estate of the Saints, yet most of them extend only, and all of them referre principally, to their inward and spirituall estate of grace. Lastly, admit these have relation and reference, onely to the outward estare of the

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Answer.

Saints, and not to their inward estate of grace; (which cannot bee granted) yet this will necessarily sollow; that if God hath so great a care to preserve the temporarie estates, and earthly treasures and possessions of his Saints, that hee will have much more care to preserve their spirituall, inward, and eternall state: if God will be so good and gracious to their bodies, hee will doubtlesse bee more louing, bountifull, kinde and gracious to their soules.

If you now object in the fecond place: That God doth support, vphold, preserve and keepe his Saints from falling

as long as they continue Saints, but when once they turne rebells, cast of his yoake, and sinne against him, that hee gives over to support them, and so they fall quite from him.

Fanfwer : First, that they cannot ceafe to be Saints, they cannor but continue Saints, because God vpholds, supports and preserues them. Gods supportation and vpholding of them with his hand preserves them not only from a fall, but makes them likewise to continue Saints: they cannot cease tobe Saints, but by falling from God, God therefore vpholding them, and preferring them from falling from him, doth necessarily cause them to continue Saints: & fo your answer, ( as long as they continue Saints) is but a milerable shift and vaine surmise, because they cannot but continue such. Secondly, if God preserues them only whiles they are his faints? his supportation and vpholding of them, makes them not to perseuere & continue Saints, yea, then he preserues and fupports them not at all. It is the propertie of every thing that preferues, supports and vpholds another thing , not to support and vphold the thing whiles it standeth of it felfe, but to beare and keepe it vp, when otherwise of it felfe it would fall and come to ruine. If an house be like to fall, and one should put a peece of timber to it, that beares no firelie or waight, and makes the house no further of from falling shen it was before: no man I dare prefume will once affirme, that this peece of timber doth support, vphold, or preserve the house from falling: Or if a man that cannot fwimme be fallen into a deepe water, and another should take him by

Obiett.

Anfwer.

the hand as long as the water beares him vp, but yet fhould let him goe as foone as ever hee begins to finke: would any man fay, that this man held the other vp, and kept him fafe from finking: or if one should hold a childe by the arme as long as hee is able to frand upon his owne legges, and then should let goe his hold, when as the child can stand no longer: could any man teftifie or beleeue, that this man did fupport and beare vp the childer Orifa man should take a stone in his hand, and hold it no longer then the stone holds vp and keepes it felfe within his fingers : would any man think, that this man did hold up the stone, and preserve it from a fall? no : for in all thefe cafes, the houfe, the man, the child, the stone, beare up themselves, because they have no helpe, no ayde, or supportation from the other : just so by this your answer doth the case stand betweene God and his Saints: as long, fay you, as they continue Saints the Lord preserues them, vpholds, and supports them with his hands, and no longer : which is as much to fay; that as long as they fupport and beare up themselues, they are supported and held up by God, and no longer: which is nothing else but a plaine deniall, that God doth any way support, or hold vp his Saints. So that this your answer doth falfifie and quite euacuate these promises of God : it makes the Saints and not God to be their owne supporters, pillers and vpholders: it makes the arme and hand of God to bee ftretched out in vaine: for to what end doth God preferue vs with his hand, or vphold, support and carrie vs in his armes? or how are Wee any waies beholding vnto God for keeping and fustaining, for bearing and holding of vs vp : if wee stand fast no longer, then whiles we doe support our selues by our owne strengthfor if his supporting hand sustaine vs not whe as we are falling and finking of our selues? wherefore this your answer must needes bee idle. Thirdly, this answer is but a meere Tantologie, and no more then this in substance. The Saints doe neuer fall from God, till they doe fall from him ? for notto fall as long as they continue faints, is on more; then not to fall as long as they doe not fall : because he that conti-

nueth to bee a Saint, doth neuer fall till hee cease so beca Saint. Fourthly, this answer is but a meere begging of the queltion, a meere petitie principie: it is no more in effett then this : The Saints of God doe fall from grace , which is the thing that weedenie. Laftly, this answer doth thwart and crolle the words, the scope & end of all the Scriptures which I have alledged: for they doe all affirme, that the Saints can neuer fall, because hee voholds them with his hand, and carnies them in his armes: they make Gods protection and fupportation, the fole and only caufe of mans perfeuerance, you quite invert and change the order, and make mans perfeuerance the only ground and cause of Gods supportation and spholding of man: fo that this your answer doth quite peruert the Scriptures, and make their reason false and idle:therefore it cannot be admitted. And fo these promises together with the argument deduced from them are vnanswerable.

2 Premife.

The second promise which I meete with in the Scripture. is that of ler. 32:38,39,40. where God makes this covenant with all the Ifraell of God. They shall be my people, and I will betbeir God: and I will gine them one beart, and one way, that they may feare mee for ener, for the wealth of them, and of their Children after them : and I will make an everlasting covenant with them, that I will never turne away my face from them, from doing them good : but I will put my foare in their hearts, that they fall not depart from mee. Marke now in this couenant of God, these two things, which may fully affure ve, that true regenerate Saints, shall neuer fall quite away from grace: the firft, is the nature and qualitie; the fecond, the matter and substance of this conenant. In the nature and qualitie of it, these two things observable. First, that it is no temporarie and mutable, but a perpetuall and enerlasting conenant, which admits of no change, no endorinterruption. Secondly , that it is not ( as some would glosse it ) a mutuall and reciprocall couenant, wherein God couenants for himfelfe to vs, and wee againe couenant for out selues to him of for then wee might chance to breake with God, and fo God might breake with vs. ). But it is an intire couenant, made

by God himselfe, both for himselfe and vs, wherein hee conenantsfor ve, as well as for himfelfe; to ve, and to himfelfe ; this conemant therefore being only the conemant of God forve, and for himselfe; and being an everlasting conemant ; cannot be broken, " Secondly, in the matter and fubfrance of this couenant, or in the couenant it felfe, there are two parts confiderable. First, the covenant that God makes for himselfe to vs :consisting of foure branches: first, that be will be our God: fecondly, that hee will give ve one bears and one way thirdly, that be will not surne away his face from ve from doing of vs goods fourthly, that he will put bis feare into our bearts, . Secondly, here is the couenant which God makes for vs vnto himselfe, which doch branch it selfe into three parts : first, that weefball be bis people: fecondly, that weefball feare bins for ener: thirdly, that wee fall not depart from bim. All which being put together, doe yeeld vs this vnanswerable argument. we steen good to de and a mid too t treet book too land y

All those with whom God bath made an enerlasting conenant one to for himselfe , that he will be their God : that he will give them one beart and one way shat her will not turne away bis face from them from doing them good : that bee will put his feare into their bears ? to the end this they may -22 07 feare him for ener, and use depart from him and for whom : most whee bath also conenanted to himselfe, that they shall be his people; that they foult feare him for ener; and not depart from him; it cannot be; that they flould ever finally or to what totally fall from graces : and one , shatmid bow lads

But withall , those who are once eraly regenerated and ingrafted into Christ : God bath made foch a conemant as this ; both for himselfe to them, and to them for himselfes ( as appeares by the premises.)

: Therefore it cannot be , that they flighted our, finally or totalis God tamelle, and not mae, coarg word list fire ithe

Nothing is there that can be replied to this argument ; as it is thus propounded. All the answer that is given, is to Answer. the text it felfe: which in substance is but this. That it is time, that God doth chuse men to be his people, that hee

gives them one bears, and one way to frare him (by meanes of it) for over; that he puts his fours into their bears, to the end that they foul not depart from him; but yet he gives them not the grace to feare him alwaies, and to keepe close to him; that is lest wholly to themselves! God gives them the meanes to feare him alwaies, hee gives them ability not to depart from him; but yet hee gives them not the event, that is wholly lest to them to that though God doth never faile them in the meanes, yet they themselves do often times faile in the iffue and event.

Replie.

To which I first reply a that this answer is quite repugnant to the texts for in this covenant . God doth first avow and promife to them , that they fall be bis people : fecondly that bee will gine them oue, beart; and one way: thirdly a that be will never theme away his face from them, from doing of them good, Fourthly, that he will put bis foure in their bearts, that they shall not depart from bim ; and that they may feare bim for ewer : God here takes all your himselfe, he conemants all, and he will do all for vat fo that the iffue and event proceeds meerely from God, and not from man : Man himselfe is not the cause wherefore he doth not depart from God, but God himselfe: it is the feare of God, and the new hears which God doth put into him of purpose to preserve him from departing from him, that keepes man from apoltacy ; not man himfelfe: the Prophet makes the feare of God, nor man himselfe, the cause of perseuerance. Now that God himselfe, and the feare of God, are the causes of mans perfeuerance: it is euident by Ezech : 36.27. Where God makes the same couenant, in effect, with his children , as here he doth. I (faith God ) will gine you an heart of flesh, and I will put my spirit within you, and canse you to walke in my flatmer, and ye find keepe my indgements and doe them : It is God himselfe, and not man, that doth canse the issue and euent, for it is he only who gives vs a new Spirit, and a new beart, and canfest us to walke in his flatutes, and to keepe his indgements and doe them. So in the I John. 3.9. Whofeener is borne of God, doth not commit finne; for his feede remaineth

in bine : weither can be finne, because he is borne of God : it is the new birth and the feeds of grace, not mens freewill, that keepes them from committing finne, and caufeth them to perfeuere in grace : they do not bearesbe rante , but the roote them. Rom. 11.18. they do not preferue their graces, but their graces doe preferue them from apollacie Pros, 2. 8, cap. 4.6.cap.6 22.cap11.3,5,6.cap.13.6.1/ay 10.5. Rom 5.2: cap. 11.20. 2 Cer. 1.24. It is the fours of the Lord that keepes men close to God; that confest them to anoid fie, and to depart from enil. Pfal.4.4 Prov.3.7.cop.8.13.sap.14.2,16,26,27. cap. 15.33. cap. 1 6.6 cap. 19.23. cap. 28. 24. Ecclef. 8.12, 22. cap. 22, 13.P(al.19.9. are exprelle in it ; that it is the feare of God , ( and not our felues ) which doth preferne us from fin , and keepe ps from departing from the Lord; therefore, this gloffe; that the event and iffue of our perfeverance, dependeth on the freedome of our owne wills, and not your the Lord, and those graces which he gives voto vs; is but falle, and quite repugnant to the Scriptures : It is God onely that workes all our workes for vs ; it is hee, and not our felues, that prefernes us from falling, and workes thin grace of perfenerance in os. Ifay. 26.12. Phil. 4.13. Secondly, I reply: that God doth gime us one heart and one fpirit, that be doth put this feare into our boarts to that enely end and purpose that wee should not depart from bine, but that we found feare him for ener; if therefore we should cease to feare the Lord, and depart away from him, then he should lose his end : which cannot be. A wife man wil not lofe his end, when as he is able to effect it:much leffe will God, who puts his feare into our hearts, to the end that we should not depart from him. Thirdly, God faith exprefly that they fall foure bim for ener: yea, he hath promifed that his people that feare him as long as the Sun of Moone indure, throngone all generations: Pfa.72 5. Yea, this feare of the Lord is fuch a grace as indureth for over, Pfa.19.9. fo that both in respect of Gods promise, and of the nature and. condition of this feare of God which indures for ever, the Saints of God cannor but feare him for ever ; and fo cannot possibly depart from him: because the event and issue depends cales

pendsmeerely voon God and the perpetuitie and efficacle of those graces which he gives vs, and not voon the liberty of our owne free wills: So then this place and covenant is yet vnanswered: nay I may be bold to say, that it cannot be answered.

3 Promife.

The third fort of promises which I meete with in the Scriptures, that make for my conclusion, are these: that the rightous shall hold on their way, and proceeds from grace to grace; and from strongth to strength without fainting: that their graces shall never faile, moryet decay, but alwaiss grow and increase. From which I frame this third argument.

Those that shall hold on their way, and proceed frome grace to grace, and from Strength to strength, without fainting; those whose graces shall never faile, but still grow greater and stronger; its impossible for them, either

finally, or sotally to fall from grace.

But God bath promifed , that all such who are once truly regenerated and ingrafted into Christ by a true and linely faith, fall hold on their way and proceede from grace to grace and from frongth to firength, without fainting: fo is . the expresse text. (a) The righteom shall bold on his way. and be that bath cleane bands shall be ftronger and ftronger: (b) be gineth power to the faint, and to them that have no might be increaseth frength. Even the youths Shall faint and be weary, and the young men shall veterly fall : but they that waite on the Lord shall renew their frength : they fall mount up with wings as Engles:they (hall runne , and not be weary : shey Ball walke, and not faint : the Lordwill ftrengtben and Support them : bee will belpe and uphold them with the right hand of his righteonfnesse, and cause them to proceed from strength to frength, till they all appeare before him in Zion. Pfal: 18. 32,39. Pfa. 138.3. Pron. 10 3.29. Ifay 49. 10. ler. 31.14. Dan. 10. 19.cap. 11.32. Mich. 4.5. Hab. 3.19. Zech. 10. 12. Pfal: 29.11. Pfa.31.24. Pfa.84.7: Pfa.119.33. Ifay 41. 10. cap. 46. Ezech. 34.16. Hofen 14.9.2 Cor. 4.16. Yea God hath promised that their graces (c) Shall not faile:

a Tob. 17.9.

30.31.

eLuk.22.31,

faile: that they (d) Shall not wate old, nor be cor- d Match 6.10. rupted. God bath promifed ( ) their Sunne fhall no Luke 12.33. ellay 60,20. .. more gor dovers, neither flat their Moone withdraw it fetfe: those that doe (f) but once drinke of the wa- flob,14.4. tors of life and grase, fall mener thirft: but thefe waters fall be in them a well of water, springing up into exertasting life: their graces shall be still on the growing bandithey fall wax stronger and greater then they were. 706.17.9. Prov 4.14. Ifa. 40.29.31. cap. 44.4. Pfa.92. m ) : 3/131 13,14,15 . Col. 1.10,11, 2 Thef. 1.3. 2 loba 2 2 Pet. 2.18. Ren. 2.19

Therefore it is impossible for them ; either finally or totally to fall from grace . .

What can be here replyed, I cannot yet conjecture,

Dig: end

The fourth fort of promifes that make for my prefent purpole ; are thele. . That God will ftablif and confirme bis Saints ento the end : that he mill keepe them from enill and preferme them blameleffe unto the comming of [brift; from which this ; fourth argument doth arife.

Those whom Godhimselse hath promised to establish and confirme unto the end : those whom be bath promifed to keepe from cuill, and to prefer no blameleffe even to the comming of leftus Christ; it cannot be shat they foodle ever fall finally or totally from grace.

But God bath promised to all fuch as are once truly regenerated, that be will establish and confirme them unso the end: (Pfa. 89.35.37 1 Cor. 1.8. Rom, 16.25. Ephif. 3.18. Col. 1.11. 64.2.5.6,7. 1 Thef. 3.13.2 Thef. 2.17. cap 3.3. ler. 32. 41. and Ames 9.15, Pfal. 48 8. Pfal. 68.28, 35. Pfal. 102. . 28. Ifay 2.2. Ier 24 6. Exod. 15.17. Which are expresse in point : I that be will keepe them from cuil, and preferus . their Toules and bodies boty and blamelelle enen to the comming of lefus Chrift. 2 Thef. 3.3 the Lord is faithfull, who will hablift you, and keeps you from chill pla. 12 7.Pla. 97.10. Inde 1. 2 Tim.4.18: the Lord foull deliner me from enery exill works, and preferne me to bis heavenly king. dame: 1 Cor.1.8. who tall confirme you to the end, that

Luke 11.73.

ge may be blameleffe in the day of our Lord lifes Christ: and 1 Tool. 5.23.24; the very God of peace sandliste you wholly; and 1 pray God your whole spirit; and sonle; and body, may be kept blamelesse wite the comming of our Lord less Christ, faithfull is be that calleth you, who also will doe it: God will establish and confirme outo the end, all such as are once truly regenerated, and ingrasted into less Christ; bee mill present them from easil, and keep them blameless and boly onto the comming of our Lord lesse Christ; (as these fore-cited Scriptures fully prone,

Therefore it cannot be that they floud ever fall finally or totally

5 Promife.

The fifth fort of promises making for mee, are that the Lord will enide and keeps the feets of his Saints, that they shall not utterly fire, and mander from him: that hee will never leave them nor for/abst him: that he will be their rocks and from their fortyels and cheir machler: that he will be alwaiss profess their fortyels and cheir machler: that he will be alwaiss profess their fortyels and cheir machler: that he will be alwaiss profess their fortyels and cheir function from all enid, and to profess them from falling: from which holy promises, this fifth argument doth arise.

Ther whose secesshe Lord will enide and keepe continually, that they hall not enterty from and wander from him: those whom her harb promised never to for ake and leave: those to whom her will be a rocke, a firength, a fortresse and a buckler: and those with whom her will be alwaises prasent, to protett and sward them from all emil, and to proserve them from falling: can never finally, nor totally, fall from

But God hath promised, that hee will guide and keeps the feets of all his Saints; that they shall not vetterly stray and wander from him: I Sam: 2.9. P/a:17:5. P/a:23:3,4,7.P/a:25:9,12. P/a:37:23,31. P/a:26:1. P/a:40:2. P/a:43:3. P/a:48:14. P/a:73:24. P/a:121:3. Prom:2:11. cap:36, 23,26. cap. 4:12,18. cap:6:22. 'cap:11:5,6. cap:16:9. cap:20,24. J/ay 26:6.cap: 58:11. lev:3:4. cap:31:9 Exoditions of the cap: 20,24. J/ay 26:6.cap: 6:21. lev:3:4. cap:31:9 Exoditions of the cap:23:20. hebath promised newer to leave them wor for/ake shem: Lewis:26:43. Dent:4:31.cap:21.6:8.lo.

64 115 1 Sam: 12:22 Nelso: 17, 18,19. Pfal.37:28. Plat 1988. Hen 41: 40, cop: 42: 16, and Heb: 13:6, 17. be will be a rocket, of freegab, of feetrelle, and o butwarke to show, to keepe about from all emil. Gon: 13:1. Plat 7:10. Pfal: 1822, 30.42. Pfal.27:5, 14. Pfal.28:7,8.9. Pfal. 29: 84.Pf.32:2,3,5,22,23.Pf.3810.Pf:33:12.Pf:37:3 9,40. Pfalt40:11. Pfalt46:1,2,7,11.Pfal:61:1,6,7,8, Pfa:71: 6:17. Plat.73:26. Pfal.84:11. Pfal.80:17.18,21. Pfal: 99:1. Pfatigitt to 16. Pfat:94:32. Pfat: 115:9,10,11. Pfal: 119; 114. Pfal: 144:1,2. Prom:1133.capt2:8. capt 416. cap.18:10,20. cap:30;5. 1/ar8;14-cap:12:2. capt 1514. capt 6:1. capt41:10. 2. Same 22:31.23. 1/49 32:2. 04145:24. 54850:7.649:58:8. ler:15:20 Zer.10:13. lo d 2127: cap13;16,20. Neb. 17. Zob:217. Zob:2:5. Dent . 3 2. 10,1 1. cap. 3 3.12;27,21,29. bee will be alwaies : present with them to protett and guard them from all enill, and to prefere them from falling: pfal. 16:8. Pfal. 5.12.
Pfal. 90.1,2: Pfal. 91.4. Pfal. 118.6:13,14. His 40.11 26. Pfal. 122.3. to ale end. Pfal. 125. 1, 2. Exed 15.13. c. 33-14. Dent. 32-10,11-Efer 4,5-449-25.4.50.26.1,20. 249.27.3. Matth. 28.20 Jake 10. 12,18,29 ( which are all expresse in point, and to many to recite at large :) Therefore, they gan werer finally, wer sotally fall from grace.

If now you except, and fay, that though God doth not Obiett. forlake them , yet they may forlake God , and fo come to

I univer, that God bath promited to guide and keepe their feete, that though they slippe out of the way forme- Aufwer. time, yet they hall never fray quite away from bime wherefore, this cavill is but idle, whierle you will make. Gad a list in not performing of his promite.

The fixth fort of promiles which make for my present purpole are thefe a that Christ Jelus himselfe, and the baly Ghoft fhall droll and abide for over in the beares of all those that are once truly regenerated and ingratted into Christ; and that that they also ball commune and abide in Christ; from which this fixth argument may be from 60 entire to the fixth argument may be from

Thefe

Those in whose heares and soules the holy Ghost, and Issue Christ will abide for ener, and those who shall continue and abide in Corse to a impellions for them to fall finally,

sosally from grace

But God hath promifed that lefus Chrift and the holy Ghoft I finall dwell and abide for ever in the bears's and funles of all Sach as are once truly revenerated, and ingrafted into Christ: and that they alle ball continue and abide in Chrift , as appeares by thefe express seftimonies of Scripture, too tedione to recite as large : John 14.16,17,23,27, Gal. 2.20, Epbef. 3.17.2 Cor. 12.9. cap. 13 5.1 Cor. 6. 19 2 Tim. 1.14. 1 lob. 2.14, 17: cap. 3.24. sap. 4.4. Sphef. 2 22. Pfal. 68 76. Pfa. 132:13,14. cap. 59.21. cap. 60:19. Ezech. 43.7,9. Zech. 2.10,11,12. Indi 1. Exed, 19.45 46.

Therefore, it is impossible for them to fall finally or totally

from evace.

I will speake more largely of this hereafter, wherefore

· I will paffe it ouer now.

7 Promife.

The leventh fore of promises which make for mee, are thefe; that God will lone his Saints unto the end, that his lone and morey hall refe open them for ener; that tree will finish the worke of grace which bee bath begun within them : and that no temptation what oener [ballos able veterly to vanquish or to overcome them : from which premifes I shall collect this fenenth argument.

Thefe whom God himfelfe bath promifed to love wata the end, those upon whom his loue and mercy shall abide and rest for ewer : thefe in whom God will finish that works of grace which Dee bath begun within them : and those whom no temptation Whatfoener fhall over vererly vanquish and overcome : it cannot bee, that they floude ever finally or totally fall from

grace.

¿ Tohn 13.13 b Ifay \$4.8. P[2.89,28,

6. Promise

But God bath promifed all fact at are once truly regenerated and ingrafted into Chrift, that (e) be will lone them unto end : plat (b) with an enertifting kindneffe bee will baue mercy upon them : that becwill (i) keeps his mercy and concuant with them for evermord: that his mercy [half ( k)

reft and be upon them from enerlasting to enerlasting : that k Plal. 103.17. beawill (1) love them with an enertafting love : bee bath I lay 54.8. promifed that her will perfect that worke of grace which hee hath begun within them: (m) the Lord will perfect that m Pfal. 138.8. which concernet b them ; (n) beethat hath begun a good n Phil. 1.6, worke in them , will perfect it untill the day of lefus Chrift: bee that hath beene the beginner, will likewise be the finisher of our faith : be will not leave his worke imperfect : Ifay 66.9. Luke 14.28,29,30. Heb. 12.2. Rem 1.8. Dent. 32 4. be bath promifed, that no temptation what former fhall bee able veterly to vanquish and subdue his Saints, though it may foile them now and then. ( o ) God is faithfull who will o 1 Cor. 10:13, not suffer them to be tempted, above that they are able: but will with the temptation also make a way to escape, that they may be able to beare it. Satan bath defired to fift the Saints as wheate, but all in vaine: (p) for their faith fhall neuer ? Luke 23,32. fails : (q) the gates of hell may fight against the Saints, q M tth. 15.18 but yet they fall not prenaile againft them : (r) the winds, Matth. 7,24 the flormes, and the floods may beate violently against them, 25. but yet they fall not canfe them for to fall , because they are Pial 44.17.18. founded on a rocke. Satan may affault them, and fometimes chance to foile them, but yet bee shall not vanquest and conquer them , for God bath promifed , that (f) hee [Rom. 16, 200 will bruise Satan under their feete : though the Saints are tempted and tryed, yet they shall be able to (t) indure their t Iam. 1. 12. temptations, and bee made the purer, and the brighter by obem. (v) The Lord knoweth how to deliner the godly out y 2 Pct. 2.9. of temptation: bee will (w) arme them with the armor of w Ephel.6.11. Christ, therefore they shall be able to stand in the enil day, and to quench all the fiery dares of the wicked: God will lone them even unto the end; bee will love them with an enerlasting love; his love and mercy shall rest upon them for swer : bee will perfect that morke of grace which bee bath begun within them; and bee will suffer no temptation what-Somer veterly to vanquift and subdue them. -

Therefore it cannot be that they (hould ener finally or totally fall from grace.

1 Pet. 12.7.

I Promife.

The eighth fort and kind of promises making for me, are: that the Lord will never forget bie Saints; that be will never east them off: that be will quite subdue their iniquities and rebellions; that be will be ale their backelidings, and remember their iniquities and sinues no more. From which this eight argument doth arise.

These whome God hath promised, never to forget, never to oast out, or off: those whose iniquities; and rebellions be will quite subdue: those whose hackslidings be will beals: and those whose sumpossible that they should either more remember: it is impossible that they should either

finally or totally fall from grace.

But God bath promised all such as are once truly regenerated and ingrafted into Christ, that he will never forget, nor yet forfake them, Ifai. 49.15.16. Gan a woman forget ber sucking child, that she should not have compassion on the some of her wombe? yea, they may forget: yet will not I forget thee. Behold, I have granen thee vpom the palmes of my hands: thy waits are continually before mee: and as God will not forget fo neither will bee forfake bis people : I Samo 12.22, the Lord will not for fake bis people, for bis great names fake, because it bath pleased the Lord to-make them his people : Pfal. 9.10. Pfa.94. 14.Gen. 28.15. 1/ay 41.9.17. cap. 42.16. cap. 44.21. cap. 62.12, ler. 14.9.0ap. 31.37. Lenj. 2.31.32. bis gifts and graces are without repentance ! Rom .11.29 whom be bath once chofen be will not forfake: Hebr: 13.6. Yea, God will quite subdue all their iniquities and rebellions, and beale all their backslidings , ler. 3.22. Hofea 14.5. Mich.7.19.P/4:119.133. Zeph.3.13. be Will remember their finnes and iniquities no more: ler. 38.34. Heb. 8. 12. and 10.17. be will turne againe , be will bane compassion on them : he will subdue their iniquities, and caft all their finnes into the depth of the fea: Micab. 7.19. He bath chosen them, and will not cash them away: I-[ai.41:9. God the Father bath ginen them to Christ, who when they come wato him will in no wife cast them out Loba, 6,27. Therefore

I berefore it is impossible for them, either finally, or totally to fall from grace.

If you obiect, that though God will neuer forget, neuer Obiect. forfake them, or cast them our, yet they may forget, forfake and cast off God, and so fall from Grace. I answer; First, Answer. that God will subdue their rebellions, and beale their backelidings: therefore they can neuer veterly and totally reuole from him. Secondly, I answere, that if God will neuer forfake them , neuerforget them, neuer caft them out, as he hath promifed: then they can neuer forfake, forget, or cast off God: for whiles he is with them and in them, hee will not fuffer them to forfake, or caft him off: Chrift is that good freepebeard of our foules , those that are bis sheepe , he will not onely not caft them out of bis fold, but be will also keepe them fo , that none of them hall be loft : Iohn 10.28. and 17.12. Wherefore this cauill and objection is but vaine and idle.

The ninth kind of promises making for me are these: he 9 Promise. that beleeveth, be that repenteth fall be faved; be shall never perift, never come into condemnation: he fall have enerlasting life, and fall receine a fure reward. From which I raife this

argument.

They that hall affuredly be faued, they that hatt never perifb, nor come into condemnation : they that hall bane euerlasting life, and shall receive a sure reward, it can not be that they Bould ener fall quite away from grace.

But God bath promifed that all true regenerate men who doe repent and believe in him shall assuredly be saved; that they shall never perish, nor come into condemnation: that they shall have encriasting life, and receive a sure reward. Pfa.34.22. Pfa.37.40. Ifai.45.17.cap.55.3. Marke 16.16. Luke 12.32. lobn 3.27, 18.cap. 5.24.cap. 10,28. Rom. 5 9.10,17,21. cap 8.1. cap. 10.13. 1 Tim. 4.8. Heb. 11.16. 1 lobn. 3.14. From. 11.18. all expresse in point.

Therefore, it cannot be, that they should ener fall quite amay from grace,

10 Promife.

To omit all others: The tenth and last promise which makes for me, is that couenant which God hath made with all his children: Exech. 11.19.20. cap. 36.25.26,27,28. I will sprinkle cleane water upon you, and you shall be cleane; from all your filtbinesse, and from all your idols will I cleanse you. A new bears also will I give you, and a new spirit will I put within you, and I will take away the stony bears out of your sless, and I will give you an heart of fless: and I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my inagements and doe them: and ye shall be my people, and I will be your. God. From this gratious covenant this tenth argument may be framed.

Those whom God will cleanse from all their sinne and filthinesse: those to whom he will give a new heart and a new spirit: those whom he will make to be his people and cause to walke in his statutes, and to keepe his indigements and doe them, it is impossible for them either finally or total.

ly to fall from grace.

But God bath covenanted with all such as are once truly regenerated, with all such as are his children, that he will cleanse them from all their sune and silthinesse; that he will give them a new beart, and a new spirit: that he will make them his people, and cause them to walke in his, statutes, and to keepe his indgements and doe them, (as appeares by the pramises:

Therefore it is impossible forthem, either finally or totally to.

fall from grace.

Loe here what a multitude of sweere and heauenly promises there are throughout the Scriptures, which may sully assure and resolute energy true regenerate man, and true member of lesus Christ, that hee can never smally nor rotally fall from grace. Not one of all these promises but may ascertaine a doubtfull scrupilous, and perplexed conscience, that he neede not see a totall, or a small fall, if he be but once truly regenerated, and ingrafted into Christ.

And if any one of them by it felfe, may thus resolue him,

what

what will they doe when as they are all conjoyned and put odicion er all annexed to thom , enher en Col radispor

But yet our flout Amagenifes, that they may leave no flav or comfort to a Christian foule, will frustrate all thefe gracious promifes, and blow them quire away at one breath : one idle and falle cualion, forged out of the superfluity of their idle and frothy braines, ( without any ground in Scripture to warrant it ) shall bee sufficient to delude and frustrate all thele plaine, comfortable, sweete, and heauenly promiles, and to fallifie them as vntruths. For fav they, all these promises which you have mentioned, though they are absolute, positive, and perperuall in respect of God, yet they are but contingent, accidentall, and altogether vncertaine in respect of vs , because they are all conditionall, and suspended voon our wills and voon our perseuerance. Now there is no absolute certaintie in our perseuerance, we are fickle and vnconstant, and may fall away from grace : therefore thele promifes give vs no absolute assurance of our finall and totall perseuerance.

This is in truth the only answer that our aduersaries give Answer. to all those Scriptures and reasons, that wee produce against them; this is the very fumme and substance of all that they reply vnto vs. If this answer then bee but fully confuted, and manifested to be frivilous, false and idle; our adversaries must then fit mure and filent, and yeeld the cause to vs, or elfe be condemned for their filence. Wherefore, that I may give a full and farisfactoric defeate to this fophisticall, falle, and fained euasion, that it neuer lye as a rub in our way againe, I shall now incounter it with the second thing which I have observed in these promises: to wit, that they are absolute and politine, without any condition at all, either on Gods part or our owne.

I say that all thele promises which I have mentioned are absolute and positive in themselves, without any conditi- The absoluteon at all annexed to them, either on Gods part or on ours: which I shall fully proue by these insuing reasons. First, all the promises and couenants forecited are pronounced and

Obiet.

peffe of thefe promifes.

for downe in absolute and positive tearmes a without any condition at all annexed to them, either on Gods part or on ours i therefore, for any man to add a condition to them, when as God himselfe hath added none, is but to sophisticate and corrupt the word of God, year it is to add ourse it, for which God (a ) will adde to be that do bit, the plagues that here harb twitten in his back; then has soon and

obiett.

If you object, that there are many places of Scripture pronounced absolutely, which yet not withstanding are conditionall: as that of some 3:4. To force days and Ninene shall be described that of Isay 38, 1. See thine bonse in order for their sould are their and Pron. 22.4. By humilitie and the seare of the Lord, are riches, and honour, and life: therefore these promises fore-cited, though they are absolutely pronounced without any annexed condition, yet there may be an implied condition in them.

Answer

To this l'answer, first, that there is a great difference betwixt remporall judgements and mercies, and spirituall. covenants and promifes. For though God doth threaten a temporall judgement against any people, or person; or promife any temporall bleffing to them, though the words of the judgement denounced, or the mercie promifed, are absolute and positive, without any expresse condition annexed to them, yet commonly there is an implyed condition included in them, for divers reasons, which cannot be applyed to fpiritual couenants and promifes. Hemporall judgements bee denounced in positive and absolute words, yet there is an implyed condition included in them (to wir, if they repent not) for thefe ressons. First, because God throughout the Scriptures hath promifed mercy , and freedome from temporall judgementsy to all fuch as shall meete him by repentance , wherefore, chofe parrieular de nuntiations of temporall judgements, though they are pronounced in absolute and politiue words, have commonly this implyed condition annexed to them, ( whethe they to pent , ) because they shall nor croffe and contradict God generall promifes of mercy, if they dos repent. Secondly, mof

most particular temporal judgements, that are denounced against men in the Seripeukes, have this dondition expresse annexed to them, wileffe they repent, as wee may reade at large : Dem. 5.30, 31. 2 Chron. 7. 13, 14. lov. 18. 7,8. and Lake 19.24 d therefore, the other abfaluce places must be expounded by thefe, and have this implied condition annexed to sheme wateffe they de repent, Thirdly, the only cause for which God doth threaten and inflict his temporal! judgements upon men, is to bring them to repentance to faue them, not to deftroy them; wherefore, if they doe repent before the judgement is infliced, the judgement though absolutly denounced thall not beexecuted, because God hath his end for which he did incend to inflict it. Laftly, all Gods judgements are inflicted only because of sinne : if there were no finne in men, there fhould bee then no judgements of God inflicted on them i now repentance before Gods judgemente are executed, doth veterly take away the guile of finne, and fo by confequent the judgement which should follow fin, though it were absolutly denounced scherefore all those judgements which are absolutly denounced against men without any annexed condition have commonly an implied condition included in them. because they have relation and reference to our repentance. So againe for remporall bleffings ? though God doth fometimes promise them absolutely water his children, yet there is alwaies an implyed condition in them, for many reasons. First , because these temporall bleffings are nor alwaies both for them. Secondly because they are of rimes great ter croffes and curfes then bleffings to them. Thirdly, becaufe they are things of a fading, fickle, and vnconftane nacure. Fourthly because shey are no speciall tokens of Gods loue: they are common to wicked men, as well as to the Saints. Fifthly o because they are mor the proper portion and oberitance of the Saints? God hath provided farre better and greater things for them. Laftly & because God in most places of the Scripture doch fulpend thefe temporall bleffings upon thefe two conditions, First his children

children doe obey him. Secondly, if these ourward blessings are best for them: to which conditionall Scriptures; all other policiue places must be referred. But now it is farre otherwise, with those spirituall couenants and promises which God doth make vnto his children in positiue and absolute wordst because all these haue reference to Gods gracious goodnesse, mercy, and bouncie, and not to mans desert or merie; and, because it is alwairs best for the Saints that these couenants and promises should be sulfilled.

Now for these ipiriruall promises of grace, which we finde recorded in the Scriptures, you must vnderstand that there are two forts of them. The first generall and common vnto all men. The second proper and peculiar to the Saints, and to fuch as are in the state of grace. For the first fort of these promises are all conditionall, and have reference to something which is first to be wrought in vs by God, before we can have any benefit or advantage by them: but when once the condition on our parts is in truth performed by God. who workes it for vs, then the promifes and the things promiled are our owne for ever, without any further condition. This we may fee in these three severall promises of God. Hee that repenteth, bee that beleenest, beethat receiveth lefue Christ fall be faucd, and fall not come into condemnation. Mar. 16.16. lohn 1.12.6.3.17,18. 6.5.24. Alls 3.37, 18,39.6.2.19. ande. 16.20, 3 L. Here it is true, that thefe promifes being conditionall, and requiring fomething on our parts before wee shall injoy them, we by the assistance and helpe of God must first cruly repent, beleeue, and receive lefus Christ before wee shall be faued, and freed from condemnation ; but when wee have once truly repented, beleeved, and received Christ, then wee are faued, and freed from condemnation foreuer they are common to worked men. . suo sho

Now in these three generall promises, I would have you to observe these two things which make much for my present purpose.

First, that these three promises are the original charters and affurances, that give vs interest, right, and title to hea-

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uen and erernall life:and that all those other promises whichbelong vnto vsafter we have truly believed repented & receined Christ, give vs no new interest right, & title to heauen and eternall life, but ferue only to confirme & ftrengthen that interest, right, and title which wee had in them before by vertue of thefe three generall promifes, that fo we may injoy them with greater comfort and affurance. I cannot better expresse it then by this similitude. A man hath lands demised to him, by a fine, or by a deede indented and inrolled, or some such original convaiances these very original deedes, without any other affurance, give him. a full, perfect, and absolute right and interest in the lands, Suppose now, that after this demise, the party that fold thole lands, should make a generall release or confirmation of them vnto the partie to whom they were demifed : this release or confirmation gives him no new right or interest in the lands, but onely serues to strengthen and confirme the old, which was fure and fafe enough before. So it is here : thefe three original promifes when once wee truly believe , repent and receine Christ lefus , are the original charters that give vs a full, fure, and perfed intereft, right, and ritle to heaven and erernall life , and all those other promises which God makes vato vs ether for himselfe or vs , when once wee are within the couenant and flate of grace by vertue of thefe three promiles , ferue onely to firengthen and confirme our ancient intereft, right and title vato heaven, which was fure and fafe before ; they give vs no new intereft, right , or title toit. So that if a man do but once truly beliene, repent and receive Chrift lefen, this makes him fure of heaven and eternalllife, though he had no other promifes to affure him but shefe.

Secondly, observe, that saluation, heaven, and esernall life in these three radicall and originall promises, are suspended onely, and depend meerely upon the performance of the conditions themselves, and not upon the perperual and continual performance of them. God doth not

Lay:

fay if ye belieue and believe for euer sif ye repent and repent for ever, if yet receive lefus Christ and receive him for ever, yee fall bee faued and have enerlafting lifes no, there is no fuch matter in the promiles : but if we traly beloine ; If we doe erally repent , and receive Christ folme in the imegritic of our heares, though it be but once, we fault be fauld, and have everlasting life: because he that doch trus ly belieue, cruly repent, and recente Christ Tefus but once; doth beleeve, repent, and receive Christ for ever be is paffed from death to life for ever, and fall not come into condemnation : lohn 5.24. Rom. 8:1,2 Marke 16.16. Suppole a man should promise another an hundred pounds, vpon condition that he should marry his daughter; if now hee marry his daughter but once, he shall have the hundred pound, because he hath performed the condition. So when as God doth promife vs faluation , heaven , and evernall life if wee beleine, repent, and receive Chrift lefu in fincerity and in truth: if we marry and betroth ourselves to him if once we doe but truly believe, repent, and receive Christ lefus, if wee marry him bur once wee shall certainly be faued, we shall be fure of heaven, and everlasting life; because the conditien on which these are suspended is performed. I would aske but this question, of any of our Amagonifis, whether any man may not fafely make this argument with himfelfe ?

Bury one that doth truly beleive, repent ; and receive Christ lesse shall be faued, and have enerthshing life:

But I my lette doe truly beleive report and receive Christ

But I my felfe doe truly beleine, repent, and receive Christ

Therefore I shall be samed, and have enertasting life, as If this be no good argument, what benefit, comfort, or assurance can any Christian take from these, or any other promises of the Gospell? what claime, interest, or title can he lay to saluation, heaven, or eternall life? or to what end do these promises serve? If it be a good argument (as I thinke mone can deny it) then certainly heaven; saluation, and eternals life, depend onely upon the faith and repen-

cance of men , and their receiving of lefus Christ without any necessary relation to any inclusion condition, if they perfeuere wichall ! because he that doth bur once truly belieue, repent, and receive Christ Iofus; dorh beleine repent, and receive Christ for enes. Certainly as Christ himfelfeby dying onto finne but onco is became the author of eternall Talnation to all truly positions and believing finners, and being raifed from the dead dieth no more, drath bath no more dominion oper bim. Rem. 6.9, 10. Heb. 5.9 .cap. 7:7. and cap: 9:25, 28. So he that is but on ce truly regenerated, and alime to God through . lofu Chrift our Lord diet b ne more; death bath ne more dominion oner him , but be fall line for emer ones God, and Shall not come inte condemuation: Rom: 6,7. to 12, lobn 5,24. Rom: 8,2, 1 : John 2.9,14. Hebr. 10.3. how then can he ever finally or totally fall from grace? Let all the deuills in hell, or men in earth lay their headstogether, they shall never with all their wit and fophistric delude or overthrow this plaine and pregmant truth. .

Againe, there are a fecond fort of promifes which are proper and peculiar to the regenerate, and fuch as are in the flate of grace; of which for the greater part of all the promifes which I frame formerly cited are : Thefe promifes . as I have proved, give them no new interest, right, or titleto heaven and eternall life, but onely ferue to ratifie, and confirme that interest, right, and sicle, which they had in them before, vpon their first repentance and true conversion : the first three promifes are our affurance for the end: thefe latter allure vs of the way and meanes to attaine the end: Now all thefe promifes are pronounced abfolutely without any condition at all annexed to them: they are all pronounced careporitally, politicely and plainly as you may perceine if you will but caft backe your eyes vpon them : wherefore you cannot annexe any condition of . your owne vnto them, when as God himfelfe, hath annexed none, Secondly, alt thefe promifes must needes beab-Tolute and pofirme, and finall be performed to the vimoft, because they are made by God himselfe, without any refe-

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rence and relation to any thing that is to be done by vs: God doth onely promise in them what he will doe for vs, he himfelfe doth undertake all for vs, he willact his owne and our pares too, without exacting any condition at all from vs. When we are but once truly regenerated and ingrafted into Chrift, then he doth couenant and promile: to preferae ye blameleffe till his comming , to finish that worke of grace which he bath began within us ; to carry us in his armes and befome, and keepe us from falling: to fabdue our fins and corruptions for ver to beale our backslidings and rebellions; and to worke all our workes in vi and for me. God himfelfe hath abfolutely undertaken to doe all that for vs, which he requireth and expecteth fromys, there is not any thing at all that he requires of vs. but he hath absolutely promised to doe it for vs: true it is. that he will vie vs as inftruments in the worke, but he him. felfe will doe the worke. All the promises which I have cited contains nothing else but what God himselfe will doe for vs out of his fauour, loue, and bounty : he tieth vs to no conditions in any of these promises: he onely declares what he will freely doe for vs, when once we are his children, without exacting any thing from vs at all. If hee require any thing at our hands, it is onely that which he himselfe hath couenanted and promised to performe, Wherefore all those former promises and couenants (secing they are politive and absolute; containing nothing in them but what God himselfe doth absolutely promise to vs and for vs ) must needes be absolute in themselves without any inclusive condition at all. Thirdly, these promises must needes be absolute and positive without any inclusive er implied condition, because most of them are vncapable of any condition ; and you cannot annex any condition at all vnto them, without a manifest contradiction, and ouercurning of the promifes. For example, to instance in some of them. The righteoms fhall never be removed, and they that srust in the Lord shall be as mount Zion, which cannot be remowed, but frandeth fast for ever : which is the first of these promiles which I have cited. Here is an absolute promise vncapable of any inclusive condition. Our

Our Antagonists indeed will annex a condition to it. For Obiettion. fay they, it is true, that the righteous and fuch as truft in the Lord foall not be remented, but shall frandfast for ever, if, or as long as they continue righteous and sruft still in God, but

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For answer to which cauil. I would first demand of them Answer. whence they learned this enafion, and from whence they had it? if it be Gods , then shew mee where, and in what Scripture I shall finde it, If their owne and not Gods, why then should I my selfe or any else beleeue it. Secondly, I would but aske them, whether this promile of God hath reference onely to the present state of grace wherein the Saints doe fland or to their future continuance only or to both? If to that present estate of grace only wherein they fland without any reference to their future stabilitie, then the fense of the place is this. Euery righteous man, and enery one that trusteth in the Lord, is for the present fo fetled and established in the state of grace, that hee shall not . nor cannot bee moved , but shall stand fast for ever : and then this supposition ( if hee continue righteous and trust in God, ) is but a meere Battalogie, or a plaine contradiction : ir is no more but this; hee shall not bee remoued, but shall ftand fast for euer, if hee be not remoued, if hee fland fast for euer : or as long as hee is not remoued, fo long hee ftandeth faft. Or elfe hee shall nor, nor cannot be remoued, but hall stand falt for euer, for the present: and yet hee may be removed, and not ftand fast for ever for the future: a learned and scholasticall interpretation. If it hath reference to their future continuance onely, or to. their present estate and their future continuance both : then . the genuine and proper sense and meaning of this promise is. That all righteous men who trust in God, are for the present in a fure state of grace, and shall stand so fast tor e-uerinit, that they shall not, not cannot be remoued from it: this indeede is the proper sense and meaning of this promile; which harh reference both to the prefent and future estacof the Saints. Well then, let this bee the scope and meaning .

meaning of this promise, (as it is) let vs apply their glotle and expolition to it, then the fenfe and meaning of the promise is. That all righteous men who trust in God, are for the present in a fure state of grace, and shall stand so fast for ever in it, that they fall not, nor cannot bee euer remoued from it, as long as they continue, or if they continue righteous and truft fill in God. Which clause and addition, is first, contradictorie and repugnant to the pramifes: which fay , that their eftate is fure ; that they fall not , nor cannot be removed from it, that they fall fand faft for ener; that is, both for the present and the time to come. Now this addition and gloffe, ( if they continue, or as long as they continue righteous,) supposeth that they may be remoued, that they may not ftand fast for ever, that their estate is not fure, both for the present and the future: which is quite croffe and contradictory to the pramifes; therefore it cannot be admitted. Secondly, it is bur a meere Battalogie and nugation : the promise certifieth vs, that the righteous hall never be removed, that he cannot be removed, that bee shall fand fast for ener; yea, fay they, if hee continue righteous, or as long as hee continues righteous, which in effect and substance is no more but this : the righteous shall neuer bee remoued, if hee be not removed: and hee shall stand fast for euer, if hee stand fast for euer. For the promise doth preserve him in his righteousnesse, and in his estate of grace : the promise doth support him, and not hee the promise : hee continues righteous, and trusteth still in God, because God hath promised that hee shall doe fo: hee shall stand fast for ever, and never bee removed, not because hee doeth doeso, but because God hath pro-- mifed that hee shall doe so: so that this clause and supposition, ( if hee continue, or as long as hee continues righteous trusting in God) is but a meere tautologie : for if a man continue righteous,it is certaine, that he should neuer be remoued, nor fall from grace, though this promise of God had neuer beene. Thirdly, I would demaund of them; what profit, fruite, or benefit any Christian should reape from this

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this promise of God, if this their exposition and glosse vpon it were true ? For if this promise (as they pretend) doth not establish and settle Christians in the state of grace, if it. gives them not this full and comfortable affurance : than when they are once truly regenerated and ingrafted into Christ by faith, they shall continue and perseuere for every and neuer fall from grace; what benefit or comfort haue: they from it ? - If you fay, it affures them, that if they contnue righteous and truft still in God, then they shall neuer. be remoued, but shall standfast in grace for euer : then it leaves them but where they were before : for if they should. continue and perseuere in grace vnto the end, its certaine that they should never be removed, though God had made no fuch promise at all voto them: fo that this answer doth quire frustrate and make voide the promises of God. If they fay, that this promise declares Gods constancie to the righteous, if they are constant vnto him, therefore it is not in. vaine: I answer, that there is no such thing as this in it: for Goddoth not promise here what he will be vnto his Saints, . but hee only promifeth what they shall be : hee doth not promile, that hee will not remoue from them; but that they shall never be removed, that they shall fland fast for over : this promise hath onely, reference to the stability of the Saints : it only declares what their estate shall be, and not what God will be to them: wherefore this answere and expolition, doth but delude and frustrate these promises of. God. Fourthly, this clause and glotse doth quite peruert this promise : and all the other promises. For it takes. away all from God, and puts all on man: whereas his and. all the other promises, take all from man, and put all on. God, that so hee may have the praise and glory of all: The Scriptures informe vs , that a regenerate mans estate, is permanent, fure, and perpetuall, because God hath promised. that it shall be so: because God hath promised, that the righteons hall never bee removed, but hall fland fast for ever: they by this evalion, ( if bee continue righteous, ) take all from God, and lay all on man; that so man may glory in himfelic,

felfe, and not in God. So that this their thift perueres the promises of God: it robs God of the glory, and man of the fruite and comfort of them; and fo cannot bee admitted. Fifthly, this promise here mentioned, is partly a promise. to alfure the Saints of the perpetuitie of their eftate ; becaufe God will establish them for euer, & neuer fuffer them to be remoued : partly a declaration or description, of the firmenelle and perpetuitie of a regenerate mans effate : If it be a declaration, or a description of the stabilitie of a regenerate mans estate; then it cannot admit of any inchefine and implied condition. For a declaration, manifeftation, or description, is a thing that is plaine, absolute, and positive in it felfe, declaring things as they are in themfelues , without any ambiguities at alle to that it admits of no suppositions or conditions. Now that this should be a declaration and description of the firmenesse and stability of a Christian mans estate; it appeares most euidently by the word themselves, and by the illustration or similitude included in them. The words are thefe. They that truft in the Lord hall be as mount Zion, which cannot be removed; but Standerb fast for ener. Here the state of a regenerate man is illustrated, and set forth by a comparison; it is as firme and Stable as mount Zion which cannot be removed, but franderb faft for ever. Which proues, that it is not onely a promife, but likewife a difeription and declaration of the fure and ftedtaft estate of faithfull Christians: and being fo, this imaginary and inclusive condition, ( if hee continue to trust in God ) can neuer stand together with it. Sixthly, this glotfe. (if they continue righteom and truft ftill in God ) can never be admitted : for the words are not: those that trust in the Lord are for the present only like to mount Zion , which cannot bee remoned : but they shall bee fo : they are so for the present, and they shall be so for ever, which hath reference to all future times they doe not onely fland fast for the present . but they Shall frand fast for ever : if then they doe not onely fand faft for the prefent, but fhall doe fo for ener to : where then is this their supposition , (if they doe continue, ) when

Pfal, 125.1.

as the Scripture faith exprefly, that they fhall continue and fund fuß for over? it is but meerely frivilous and repugnant. Seventhly the enely leope and drift of the holy Ghoft in this place, is to proue, that's true regenerate man, can never fall away from his eftate of grace: therefore this supposition, ( If hee continue faithfull ) is but friuilous and repugnant to the place. Now that this is the fcope and meaning of the text . I proue it by thefe reasons. First . because the words themselves doe best of all beare this sense and cannot well admit of any other: the words are plaine and categoricall; without any ambiguities of suppositions at all : they that truft in the Lord shall be as mount Zion which cannot be removed, but flandesb fast for ever: therefore this cxpolition and application of thele words to this end, to proue the flability of a regenerate mans effate, being most confonant and agreeable to the fente and meaning of the words. must needes be the scope and end of them. Secondly, the very emphasis, force and vigor of the words do proue it. For the text doth fay : they that truff in the Lord fhall be as a tent that may be removed; as an honfe built voon the fand Math 7. that may be ouerturned and cast downe ; or as a tree without a roote, that may be blowne downe with every winde. No nor yer as a man hanging by a bough that may fall if hee will numfelie: bur like to mount Zion which cannot be removed. but standeth fast for ever. Marke the comparison, and obserne it well. A man that trustest in the Lord is like to mount Zion . but in what is hee like to it ; why in this ! mount Zion cannat bee removed; it cannot remove it felfe, though it would: it cannot be removed by others : it is to fixed and eftabliffied. that it shall stand fast for ever, mauger it selle and others: Sa he that crufteth in God , is fo ferled and effablihed in grace, what he cannot be removed neither by the liberty and freedome of his owne will, nor yet by the policy and force of all ourward enemies and temptations what for euer. So that this glotle and exposition ( that they cannot be removed , unleffe they will themselves ) doch quire thwart the comparison; for they are compared to main Zion which

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which cannot remoue it felfe, nor yet be remoued by es thers : wherefore regenerate men can neither remoue themfelues from God, neither can others doe ir: this word cannot is fo emphaticall, that it takes away all possibility both in themselves and others for to doe it. So that the very emphasis and vigor of the words proue this to be the scope and meaning of the place. Thirdly, the infuing verles proue it : for when the Pfalmift in the first verfe, hadteid downe this as a politive ground. They that eruft in the Lord Ball be as mount Zion which cannot be remoned, but franderb faft for ever : he shewes the reasons of it in the 2, and 2: veries, which are two. First, because God is alwaies present with them, compassing them about on every side. As the mount taines are about lerufalem , fo the Lord is round about bis people enen from benceforth and for ener, Secondly , Because God doth speedily deliver them from those outward afflictions which might shake and cast them downe: For the rod of the wicked hall not rest upon the lot of the righteom, left the righteom put forth their hands wate iniquitie. Then in the fifth verfe he confirmes it by an antithefis betweene the righteous and the wicked. True it is, (faith he) there are many that make an outward flew of trusting in God, but yet their hearts ate not vpright , fuch as thefe turne afide voto their crooked waies, and the Lord shall leade them forth with the work ers of iniquitie; (thatis, ) he will feuer them from his owne flocke, and discover them to be goares and hypecrites : Bit peace hall be upon Ifrail; the true Ifrael of God, thall have alwaies peace with God, they shall not be moued, but like mon at Zion Ball fand fast for ener. So that the whole scope and drift of this pfalme is but to proue the perperuitie & fts bility of a regenerate and faithfull mans offare: wherefore curled is this glotle of theirs, which would thus corrupt this text, and all the other promiles which I have cited? whole onely scope and end is nothing else but to affure the Saints that they shall alwaies perseuere, and nover fall from grace. Eigehly, this flift and starting hole: (If they continue righteem; or at long as they continue righteem and traff

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in God) if it be well examined, is nothing elfe but a meere petitie principi, a begging of the question controverted. and'a denying of the conclusion proued. For the question being no more but this : Whether those who are once truly regemerated and ingrafted into Christ may fall frem grace? I produce this argument to proue they can never doe it : God bath promised that their graces shall never faile; that the holy Ghoft (hall be with them and dwell in them for ever : he hath promifed them , to support and keeps them from falling; that they shall be as mount Zion , which cannot be remoned , but fandeth faft for ever: therefore they cannot fall away from grace. Well, what now is their answere? Their graces shall not faile, the holy Ghoft shall dwell in them for euer; God will keepe them from falling, and they shall not be remoued; if they continue faithfull, or as long as they continue faithfull, or vnleile they will themselues. What now I pray are the feanfweres of theirs, but a meere begging of the question which is disputed, and a plaine and manifest denying of the conclusion proued? what elle in substance are they but onely this? those who are once truly regenerated and ingrafted into Chrift; may fall away from grace: and so a begging of the question, and a denial of the conclusion. Which how absurd and ridiculous a thing it is, and how vnbefeeming thole that make a flew of wit and learning, euery freshman, and puny sophister in our Vniuerlities can informe you. Ninthly, This answere ( if they continue righteous, and valetle they will themselves) can neuer be admitted as found and confonant to the Scriptures; because it gives man a free will either to take and receine grace, or to refuse and cast it off: it fets the clay and the weake and impotent creature ( who hath no might, no strength, no will, and power of his owne but what he hath from God) about the Potter, and almighty Creator. For if regenerate men may fall from grace, out of the liberty of their owne wills, when as God himfelfe hath vndertaken and promised to preserve and keepe them from falling: to confirme them to the end; and to preferne them blameleffe unto the

day of lefus Christ: (as this their answere doth suppose) what were this but to exempt man from Gods jurisdiction and al-

Proust.

lob, 12.13.10

25.

Matth. 6.10, 12.

Cor 6.29.

legiance, and to make him an absolute creature in himselfe, without any dependancy at all on God? Yea, this were nothing elfe, but to take the hearts and wills of all men out of the hands of God, and to give him no foueraigntie and power ouer them; contrary to the Scriptures, which certily vs , that the bears of Kings , ( much more of all men elfe) are in the hand of the Lord, and that as the riners of water bee turneth them whither focuer he will: that the lines and waies of all men are in bis bands, and that it is not in mens owne will or power for to direct their Beps. Dang 22. ler. 10.23. Pron. 16.13. With God onely is wisdome and frength; be bath councell and under-Bebold, be breaketh downe and it cannot be built 4gaine: be fautteth up a man , and there can be no opening. With him is strength and misdome, the deceiver, and the deceived are bis. He leadeth councellers away (poiled, and maketh the ludges fooles. He loofeth the bond of Kings, and girdeth their loines with a girdle. He leads th Princes away (poiled, and overthrowetb the mighty. He remoneth away the fpeech of the trufty, and taketh away the understanding of the aged. He powreth contempt upon Princes, and weaknoth the firength of the mighty. He increafeth the nations and deftroyeth them: be inlarget bebe wations and straitneth them againe. He taketh away the beartof the chiefe of the people of the earth, and causet them to mander in a wilderne fe where there is no way. If our wills were in our owne powers and not in Gods alone, why then doe we dayly pray to God: thy hingdome come; thy will be done on earth at it is in beanen; leade vs not into temptation, but deliner us from entit this prayer were but vaine and idle if our wills were our owner if God had no kingdome and power over vs to fway and rule vs as he pleafeth. If our wills are free; if we may cast away that grace which God hath gruen vs, and hath likewife couenanted to preferue within vs : why then doe wee call the Lord our God, our King, our Mafter and Gouernour? and why doe the Seripeures certifie vs; that our foules, our fpirits, and our felnes, are not our owne bus

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Gods ; or that it is God onely that worketh in usboth the will and Phil 2,13. the deede, of his good pleasure? Certainely, if God, be God, Lord, and King ouer vs, as he is: if our hearts, our wills, and all our wayes are in his hands to dispose of them at his pleasure : ( as we must needes confesse they are, vnleffe we will turne Atheifts and deny his Deity) then when as God himselfe doth absolutely promise and vndertake to preferue and keepe his Saints from falling; and to eftablish them fo, that they hall not, nor cannot be remoued: this flight and supposition : ( if they continue faithfull . or unleffe they will themselnes . ) must needs be falle and idle: or elfe you must of necessity grant : that those whom God hin felfe hath promifed to keepe from falling, and to eftablish so that they cannot possibly be removed may fall away from graces which doth not only fallify the Scriptures and the promifes of God; but likewife pull God out of heaven; & ejther makes him to be no God at all or els fets man about him. Laftly, if this their answer to the absolute promises and texts of Scripture, which wee alledge against them, were once admitted to be true, then marke what dangerous consequents would follow upon it. First, it would be a meanes to hake the very foundations, principels and pillars of religion. For if a thing which is absolutely true, be not absolutely true ( which is the very fumme and fubstance of all their answers,) if that which God hath promised to effablish for ever, to keepe from falling and departing from him, may notwithflanding fall and come ro ruine, if it will it felfe, and that it is lafe only, if it continue, or as long asit continues; then marke what a ready way they make for Atheists and Infidels, to delude all those sundamentall eruths which are delivered and fee downe in Scripture. For if I were an Atheist or Infidel, and they should come to conuert, or confuce mee by Scripture or by reason. If they should now produce any argument, or text of Scripture to proue that there is a God, a Christ, or an holy Ghost: or to proue that there is a Church: or any such fundamentall truths . I would that them of with this their flequelette anfuer

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fwer i true it is, there is an eternall God; a Christ, and an holy Ghost: there is a Church of God, if they continue, or at long as they continue: and then I would inferre as they do veron this answer; but they doe not continue, therefore they are not. What answer could they give mee, if this their owne evasion would goe for currant certainly none at all.

Yea, but they will object, that the Scripture faith, that

Obiett.

Infwer.

the Father, the Sonne, and the holy Ghoft are eternalisthat the Church of God continues and abides for euer : therefore this answer, (ifthey continue: or as long as they con-And doth nor the Scripture lay as tinue.) is repugnant, politicaly: that the righteons fall never beremoned? that they Ball fand faft for ener? that their faith and graces (ball neuer faile : that the boly Gooft fall abide with them for ener : that they thall never faile nor perifo? Where then I pray you stands the difference? If this answer be repugnant and contradictorie in the one, why thould it not be fo in the other to? Year but God is eternall in his owne nature, and fo in this there is a difference? And is not grace an immortal and incorruptible feede? a treasure which neither rust nor moth can corrupt nor theener breake through and feale : the Scripture I am fure ftiles it fo: Yea, Christians thenselves that are once illuminared, fanctified and regenerated by the spirit of Grace, are immortall through Grace : the fecond death Shall bane no powerouer them, and they shall dye no more. Therefore if Christians are immortall and eutrlasting by Grace : if that Grace which wee haue now by Christ, be of an incorruptible nature, as well as God is eternall : if it bee abfurd to suppose that God may not continue and abide for euer : or to fay that hee is eternall volette hee will himfelfe : it muft likewife be absurd to suppose, that Grace which is immortall. and incorrupteble: that the Saints who final fland faft for ener and cannot be removed, may notwithfranding ceafe to be Saints, or fall from grace and perifh. So that you fee plainly, how

this euasion if it were admitted, would viterly subuert and ouerturne, the very grounds, principles and foundations of Religion. Secondly, if this their shifting answer should be

admitted,

Obita.

Anfiver. 1 Pct. 1.23. Matth. 6, 20. Luke 12.33.

Reu 10,6, Rom,6:10,11, admitted, it would make the word of God but a meere nugation, and tautologie; a vaine, abfurd, and idle thing : a thing meerely repugnant and croffe vnto it felfe. Absolute things must then be conditionall : plaine things will become obscure, expresse and absolute promises, must beefuspended vpon vaine and idle suppositions : then mens graces should alwaies increase and never faile, and yet they should be loft and faile : then the Saints should neuer fall, perifh. or be remoued, and yet they should fall quite away from grace : they should perish and bee removed: they should not be able to depart from God, and yet they flould departs the Scriptures in which there is no iarre at all, should then bee full of contradictions, or nugations: Yea, Scripture would become no Scripture, truth no truth, God no God, if this their shift, answer and evasion should bee admitted, Therefore we reject it as an abfurd, frivilous, nugatory, falle and contradictorie thing : as an answer wnbesceming any. much leffe fuch men as profette themselves not only to bee Christians, but Schollers to.

All that now may bee colourably objected to defend this Objection. answer and enasion is. That though those promises and Scriptures which I have cited, are politive and absolute in themselues, without any annexed condition, either on Gods part or on ours . Yet there are some other promises and texts of Scripture, which have an expresse condition on our parts annexed to them. As that of Math. 24.13 and Marke 13.12. Hee that continueth to the end, bee fall be faned : that of Gal. 6 9. In due time wee hall reape if wee faint not : that of Rem. 2:10 and cap. 3:21. Be then faithfull to the death, and I will give thee the crowne of lefe, and the like. Therefore to reconcile thefe and such like absolute and conditional promiles and Scriptures, that there be no jarre or contradiction at all betweene them, wee framethis former answer, and make all these absolute promises to depend your these condicionals, which have a fecret influence into them all.

This is all that is, or may be coulorablie objected to justi- Answer. he the former answer : and alas, this all, is nothing, if it be

well examined. For first, if you will interpret these promifee and Scriptures one by another, you must their interpret them according to the due rules of interpretation. which are two: First, you must interpret and expound, the fewest & the more obscure, by the greater number, and the more perspicuous, plaine and easie. Now those positive and absolute promisos of God, which I have cited, are more in number then the conditional promiles objected by your and they are farre more perspicuous, plaine, and manifelt then they : therefore you must rather interpret your conditionall promifes by them, then them by your conditionall; elle you doe but proceed ab ignotioribus ad notiora, which is a prepofterous course. Secondly, if you will expound these Scriptures one by another, you must then make fuch an exposition of them, as may fully reconcile them, that fo they may all stand together, without crossing or contradicting one another, or peruerting and corrupting the true fense, scope, and meaning one of the other. Now if you will expound those absolute promises and Seriprures which I have formerly alledged, by these conditionall, annexing an implied & inclusive condition to them; in fleed of reconciling them, you fet them quice at variance, and caufe them to croffe, oppugne, and contradict, and to peruert the true fense, scope, and meaning of one another, (as I have proucd at large before) wherefore this your expolition must needes be falfe and vitious. If then you would fully reconcile these Scripiures with primafacte may feeme to bee repugnant; you must expound these conditional places which you object, by those absolute rears which I have cited: you must put the conditionall promises in the forefront, and let the absolute follow after, and then these places will not only bee reconciled, but they will also ratifie and confirme one another, and make for my conclusion. This will most enidently appeare, if wee reduce these absoluce and conditionall places into this Syllogifine.

Hee that continues to the end, hee that faints not, and bee that continues faithfull to the death, shall bee sauch,

and ingrafted into Cherald formers adamissishmund nor

But all shofe who are once trudy regenerated and ingrafted into Christ by faith, shull indoor one the end, shey shall not faithfull to the death.

Therefore they shall bee fauch, and receive the crowing of

Therefore they finall bee faned, and receive the crowne of

I pray now where is there any contradiction or opposition betweene these places, being thus ordered and expounded? if you will but place these conditionall propositions and places first, and ranke the absolute promises and places after them, then they will both agree together, and the one will ratife and confirme the proportense and meaning of the other, without any contradiction. But as you expound and marshall them; placing the absolute in the first place, and the conditionall in the second; you make the one to crosse and contradict the other, and instead of making peace and econciliation between them, you fee them both at variance, and corrupt them both. This will enidently appeare, by inverting the former Syllogistic, and by putting the Minor into the Majors places for them the Syl-

add shofe pobo full consinurconflaints the ond, and no mer faint; not full from grine, nor yet deput from God; may not with framing full from grace; if they doe not continue and penfeners in grace;

Les grand ben between gre quire conis sen oder South and ingrafees

Marke now how this exposition and reconciliation of yours, doth salissie and corrupt even both the texts: First, it salisses and corrupts the positive, and absolute texts; it makes them conditionally ambiguous; and doubtfully yea, and contradictory to themselves. Secondly, it makes those conditionall places which are cited as hee charmon comments and continues b faithfully of be death; be that induces as the end and fainteether shall be fained it to be absolute; and ineffect but this: all those who are once truly regenerated.

britis

and ingrafted into Christ, may faint and faile, and not hold out or consinue to the end: When as the places themfelues do not fo much as mention any fuch thing, no not ver fo much as necellarily implie it. Be ashamed then of this your falle interpretation, and contradictory reconciliation, which fers those Scriptures at enmity and variance that were at peace before, And if ye know not how to re concile these places, put but the conditional places first, and let the absolute follow after them, and then there is no iarre at all betweene theme they then wil ratify and frengthen one the other, and make both for my conclusion. When therefore you meete with that of Gal.6.9. In duetime ye fall reape if yee faint not : and with that of Matth. 24.13. He that induresh so the end, be fhall be faued : then paralell them with that of Ifai.40.29,30,31. and lob. 17.9. The righteom fhall bold on his may, and he that bat b cleave hands fhall be fironger and fronger: Ewen the youths frall faint and he weary, and the young men final otterly faile: but they that waite upon the Lord Call renew their frength , they fhall mount up with wings at Eagles, they hall runne and not be weary, and they hall walke and If you meere with that of Exeditions. If ye will obey my voice indeed, and keeps my conenant, then you faul be a peentiar treasure unto me , abone all people : then incounter it with that of Exech. 36.27. I will put my foirit within you, and canfe you to walke in my fratutes , and ye fhall keeps my indeewents and dor them. Goe through all the Scriptures, and you shall not meete with any condition which God requires of vs, bur you shall likewise finde, that he harh promised to performe the tame condition for vs, and in vs. Wherefore fet downe the conditionall places first (which are first in order and in nature, ) and then place the absolute promiles of God to performe the fame conditions for vs. afcer them: andio all the Scriprures will be fully reconciled. Secondly, I answer, that the end and scope of all those conditionall places which you object to defend your answer. is onely to incite and ftirre men vo to perleverance, or to an holy boldnesse, and cheerefulnesse in the wayes of God, and

& in the confrant proteffion of religionsthey wereneuer fpoken to that end to which you wrest themsto feare & to difcourage men, or to proue that they might fall quite away from grace, when once they were in truth regenerated. For that of Matth. 24.13. and Marke 17.13. He that indureth to the end be faull be famed: that of Gal. 6.9. Let ve not be weary of well doing, for in due time to ball reape if we faint not . and that of Remaitor. Be faithfull to the death , and then fhalt receive the crowne of life: and those other places of this nature: are but to many exhortations and incouragements to goe on and perseuere in a Christian resolution, and in a con-Stant practife and profession of religion mangre all afflictions, croffes, perfecutions, and feandalls whatforuer, as the contexts doe most plainly manifest. They were spoken onely to this purpose, and they are no more in substance but this. There are many afflictione, many troubles, croffes, perfecucions, losses, scandalls and defamations that will befall you, even for the very profession and practife of religion: Yet let not all these discourage you from going on in a constant and fetled course of holinesse: for though these loffes, croffes, afflictions, perfecucions, and feandalls doe befallyou, yet they shall not hurt or disaduantage you, you shall be no lofers by them : for you shall be sued you shall reape the fruites of all those suffrings at last; what ever you lose on earth, it shall be recompensed to you in heaven: thefe light andmomentary afflictions which here you fuffer shall pur base for you a farre more exceeding and eternal meight of glory. Goe on therefore as you have begun, hold on your way, and perfeuere in grace voto the end for then you that receive a full reward for allehat you have done or fuffered. This is the only end and lcope of the Holy Ghoft in all these texts of Scripeure this was the onely end for which they were fpeken and recorded, to incourage and propoke the Saints to a constant and finall perleverance in grace and holinesse. How grollely then doe ye abuse and wrest them, when as you make no other vie of them, but to quench the smeaking Jaw, and breaks the bruifed reads I to discomfort and deicet

Cot.4.17

the hearts and foules of weake and render Christians, and to discourage them in the wayer of holineffe, when as you prouewnto them fromthefe places, that they may finally and totally fall from grace? Certainly if the chiefe and only end of the holy Ghoft in all these places, is but to incourage and ftirre mon vp to perfeuerance ( as it is most plaine and enident . ) you doe but croffe the very feope, fenfe and meaning of the holy Ghoft, when as you racke and wrest thefe places rothis your present purpose, which the holy Choft did never thinke of or intend: vnleffe you will make the hely Ghoft an ambiguous equivocator, like vnto your felues. If then you will take thefe places in their genuine and proper fenfe, as they are intended, as being to many incouragements and helpes to constant and finall perseuerance they are fo farre from making for you, that they make much against you.

Obiett.

If now you object, that you are forced to maintaine this do arine of the Apollacte of the Saints, and to by confermence this cualion; to free God from injustice, and from being author of, or partie to mens finnes. For, if God fould abfolutely without any condition on our parts, promife to keepe vs from falling from him, and yet should suffer vs to fall from grace, fas wee fee hee doth oft-times ) then we should make God himselfe vojust, in not fulfilling of his promife. Wherefore that wee may free Godfrom injustice euen in this behalfe, we fay, that notwithflanding all thefe promifes of God are absolutely and positively pronounced. yet they are all fufpended, voon the freedome and libertie of our owne wills, having this inclusive condition annexed to them ( if wee our felnes will continue righteom) And fo when as weefall away from grace, lout of the libertie and freedome of our owne wills, the finne and blame lights onely vpon our owne heads, which elic would reft on Gods.

Ans. Iob. 13.7,8. I shall answer you in the words of holy fob, Will you speake wickedly for God, and talke deceisfully for bim? will yes accept his person? will yes comend for God? as it God did neede your

helpe

helpe and counsell to free him from injustice, and were not able for to cleare himselfe without this helpe and thift of vours? Well, admir you doe God some service in it, in clearing of his justice; yer how much is God beholding to you. for your paines, who in freeing of him from injustice, doe rob him of his mercy, goodnesse, honour, power, wisdome, truth and justice to? For it God should fuffer his chosen and his best beloued Saints to fall away from him, and so to periff; where then were his mercy, and his gracious goodneffer If hee should permit those to fall, whom he hath underraken to preferue and keepe from falling; where then were his honour, his truth, his wildome, his justice or his power? If he should let those fall and perish for whom lefus Christ bath faed his precious blood, that so they might not perish but have everlafting life; if he should fuffer them to. lofe that grace, and heavenly inheritance which Christ hath purchased for them, where then were this his justice which you labour to maintaine ? Doubeleffe this paradox and shift : of yours, it robs the Lord, and ftrips him naked of all his glorious & most facred attributes, yearit depriues him of his verry Deiry: fo that whiles you feeke to doe the Lord a fauour, . in vindicating of his justice by this your cauill and evalion ; you do him all the wrong that may be. If then you would free God from injustice, & referue his very Deity, and all his other facred attributes voto him, without any deminution; or ecliple at allathe only way, is to maintaine, the finall of rotall i persenerance of the faints. For if it be impossible for those who are once truly regenerated and fin &ified, to fall from grace (as we affirme) then your furmise of eleering Gods justice when they fall away, is out of dores, and comes not into que. Rion: and lo Gods inflice, mercy, goodnes, honor, wildome, truth, and power, are not only fo much as once rainted and : ecclipfed; but likewise highly magnified, in the continuall perseuerance and preservation of the Saints. And thus I hope, I have so fully cleered the absolutenesse of all Gods . promises, and fofully vindicated them, from those falle : glotles and fophismes of the opposites which did obscure . and:

and delude them : that now they may give full and perfect affugance to every Christian foule that is become a true member of lefus Chrift, that hee shall never finally nor totally from fall grace.

Gods ability to performe thele promiles,

The third thing in these promises which may affure vs of the truth of this affertion, is Gods ability to performe them; If wee had fo many great and gracious promifes as thefe from God, if hee were not able to performe them to the vetermost, wee could take but little joy and comfort in them, but now God is omnipotent, all power in heaven and earth is his, there is nothing too hard or difficult for him : hee is the almighte God : Genty . 1. he is able to make good his promifes, and to performe them to the vemost title and circumstance : therefore this may comfort and reioyce our hearts.

Gods faithfulnede and truth is performing them.

Lastly, all these promises of God are exceeding faithfull and true, and God is very just and faithfull in performing them. If a man had never fo many great and goodly promifes, if they were not true, bur falle and counterfeite; there were then great cause and coulor for to doubt them, and mens hearts and foules could take no true joy and folid comfort in them; because they could not rest and trust vpon them. But now all these promises formerly mentioned to proue the finall & totall perseuerance of the faints, are exceeding faithfull and true, proceeding from that God & spirit of truth, which will not, nor cannot lye vnto vs. (a) Allthe promises of God are yea, and amen in Christ. (b) His conenant will bee not breake, nor alter the thing that is gon out of his mouth: He bath (worne in bis bolineffe, that bee will not lye vnto vs. (c) As bee bath thought, fo shallit come topaffe, as bee bath promifed, fo Shall it furely frand, no man shall difan all or turne that backe which bee bath promifed and decreed. God hath ratified all his promifes with an oath, and fealed them voto vs. enen in the blood Heb.6.17, 18. of lefus Chrift, (d) to fhew onto the beires of promife, the immutabilitie of his counfell, and the truth of all his promifes; to the end , that they might have frong confoldtion and comfort in them. And as all these promises are true and faithfull in

themselues,

4 2 Cor. 1.20. & Pf.89. 34,35.

Ellay 14.24,27

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1 50

themselues, so God will be exceeding just & faithfull in performing them to the very least ritle and circumstance. (e) Gad e Mich.7.10. will performe his truth to lacob, and his mercy to ifrael, which be hatb (worne to our fathers in the daies of old. (f) The frength f 1 Sam. 15.19. of Ifrael will not lye writher will be repent him of his word. Whatfocuer hee hath promised hee will performe to the very yttermoftritle, (g) Heaven and earth may paffe away, but yet not & Matth. 5, 18; to much as the leaft title of any of thefe promiles which hee hath made vnto his Saints fall faile , watell is be fulfilled to the full. When God had promised to bring the children of Ifraclout of Egypt after foure hundred and thirty yeares : (b) it came to paffe at the end of the foure bundred and thirtie geares , e- 15 menthe felfe fame day that God had promifed that all the boft of Ifrach went out of Egypt : God did nor faile them in this promife to much as in one day. God harh alwaies beene fo faithfull in the performance of his covenants vnto his people, that he did never fo much as faile them in any circumstance : wherefore Salomon in the petiod and perclose of that excellent and famous prayer of his, at the confecration of the Temple, doth vie this granulatoric speech to God, Bleffed be the Lord which bath given reft unto his people Ifrael, according to all that hee bath promised: obere hath not failed one 1 Kings. \$ , 58. werd of all his good promife which ber promifed by the band of Iolh. 23.14,15. Meles, bie fernant. Euery word and fillable that God hath cap. 21.45. fooken for the weale and welfare of his children, hee will as Nehem 9.8. certainly and faithfully performe, as if hee had a dually performed it to them already, for bee is not at men that bothould Lie , neither the Some of man shat he flould repent : what he bath faide ber will affaredly doe it , and what hee bath focken bee will make good: Numb : 33: 19: whence it is , that of times in Scripture . God speakes of future things as if they were already done. Seeing then wee have for many absolute and fore, fo many true and faithfull promifes which thall be performed to the vemost fillable, which may affure vs, that fuch at are once truly regenerated and ingrafted into Christ by a. true and linely faith, can weither finally nor totally fall from guace : let vs wholly relie and depend vpon them, let vs cash our Christ

b Exod, 12,41; 11. Iofh.23,140

felues and our foules ypon them. And feeing there are fo many things in God himfelfe, which may fully refolde and feerle vs in this truch : let ve bane frong confetation: and ler vs runge that race of holinetle which is fet before vs. with joy, with comfort, and atturance. And though wee may and ought to feare, the falling into any finne, whereby we may offend the Lord, and caufe him to fcomge us with the rods of men , and with the ftripes of the children of men ; yet let vs neuer feare or dreame of any finall or totall fall from grace, when once we are but truly regenerated and ingrafted into Christ by faith: because we have God himselfe for our affurance, that we shall never fall from him.

Arguments drawne from Christ.

3 Sam 7.14.

Secondly, as it is altogether impossible in respect of God himfelfe , that those who are once traly regenerated and ingrafted into Chrift, by a true and linely faith , footld either totally or finally fall from grace: to it is likewife impossible in reforce of lefus Chrift. In whom, there are thefe fewerall things which may affure vs of the truth of this affertion.

I From the merits and power of his death.

First there is the efficacie, meries, and power of his death and passion, whereby the power and strength of sinne, the foresand holds of Saran, are weakned and subdued in chem: whereby their foules are throughly purified and washed fromtall pollucion of flefh and spirit, and their fins and wickednelle to vererly abolifhed for ener, that they shall never appeare any more; from which I frame this first argument.

Thole out of whom the worker of Saran are viterly defroyed by the death of Corest , those whose soules are purified and walk ed from all famoby the blood of Chinft. Thise in whom the power of Susan and the whole body of his ard whole defiroythat their consciences might be parged from dead worker to fernethe living God sthat being dend white fin might link wit to right en fieffe, and bring forth frances outo God that they might line rogether with Christ, & voto Christ aldne & not unto themfelnes; that they might be a pechliar peofle unto God, cealow of good work; that they might feral bim inholimes and true right soufnes all the dayes of their lives and that

Christ

Christ might present them unte bimselfe, a glorious and boly Church without foot, blemift, or writtekle ; it is altogether impossible , that they Should ever totally or finally fall from grace: (because, else Christ should dre in vaine, and not obsaine the end, the fruite and substance of his death and from his red tales; which is blacehous in (conflict

But out of all these that are once truly regenerated, the workes of (a) Satan , (b) the power of finne, and the body of at lohn 2.8. finne are quite destroyed by the death and passion of 6 Heb.2.14.15. Christ. (c) And their foules are purified and washed from their finnes, by the blood of Christ, to the only end and purpose, that their (d) consciences might be purged from dead workes, to serve the living God: (e) that e Rom. 7.4. they being dead vnto fin might live vnto righteoufnes. and bring forth fruite vnto God: (f) that they might live together with Christ, and vnto Christ alone, and not vnto themselves or sinne : (g) that they might Tit 2,14. bee a peculiar people vnto God, zealous of good worket: (b) that they might ferue him in holinelle and righteoninesse without feare all the dayes of their lives: (i) that they might live and dye vnto the Lord. and that both living and dying they might bee his a (4) that Christ might present them vnto himselfe an KEph. 5.26,27. holy Church without foot, or blemish, or wrinckle.

Therefore is is altogether impossible, that they should ener totally or finally fall from grace.

Secondly, as the death and passion of Christ, so likewife his perperual intercession to his Father, for all his true and faithfull members, may affure vs of the truth of this position; from which I frame this second argument.

Those for whom Christ bimselfe doth make perpet wall intercession to his Father that they may continually persenere; it is altogether impossible for them, either finally or totalbe fall from grace,

But Christ bimsalfe doth make perpetuall intercession to bie sed so Father, for all shole that are once truly regenerated and ingrafted into him, that they may alwaies per fenere. Therefore

Rom, 6, 6, e Reu. 1.5. Tit. 3.5. d Heb. 9.14. 1 Pet. 2.34. Rom. 6.6. Cor. 5.1 5. Eph, 1.5.10,

b Iuk. 1. 74,75.

i Rom. 14.8.

Therefore it is altogother impossible for them, either finally,

The Major no man can deny, vnleffe he will affirme (as the Arminians did in their conference at Habge) that God doth not alwaies heare the intercession of Christ, and grant him his requelts: which is blasphemous in it telfe, and contrary to the Scripture. For lobe 11.41, 42. Chriff doth give thankes unto his Father for that be bath heard him, and 1 know, faith he , Father that then beareft me alwaies, Doubtleffe if God will grant vs whatfoeuer we our felues shall defire and pray for in the name of Christ, as be bath promifed; 10bn 14.13,14.cap.16.23,24. much more will he grant those things which Christ himselfe shall petition to him for. And if God should not alwaies grant what soeuer Christ desires and requests of him, Christs intercession would be fruitleffe and to little purpose; and we should have but little benefit or comfort from it. Now for the Minor, that Christ doth alwaies make intercession to his Father for all those who are once truly regenerated and ingrafted into him ; it is manifeft by lobn 16.26. Rom. 8.24. Hebr. 2. 17. ca. 4. 14,15,16.cap.7.25.cap.9.24. And that this his interceffion is for their conttant and continuall perseverance ; it is euident by Luke 22.32,33. where Christ tells Perer that be bad prayed for him that his faith might not faile, which prayer of Chrift extends to all his faithfull members, afwell as vnto Peter: (as most Divines agree, ) by that of lobe 14.15,16 where Chrift himselfe doth certifie vs that be will pray vate his Father for all his Saints, and that he shall give them another comforter which shall abide and dwell and be in them and with them for ener: as also by that prayer of his lobn 17, 11,11,21,31, 24. where he prayes thus for his Apostle , and afterwards for all true beleiuers. Holy Father keepe through thy own name, those whom then half ginen unto me, that they may be on as we are one, I pray not that thou shouldest take them out of the world, but that then flouldest keepe them from swill, and that they may all be one as thou Father art in me , and I in thee, that they also may be one in vs. I in them, and thou in me, that they

way be made perfect in vis, and that the world may know that then balt fent me , and batt loved them as thou baft loved me; Father . I will that thefe also whom then haft ginen me be with mee where I am; that they may behold my glory which then baft ginen This is also intimated by the Apollie : Heb. 7.25. where he speakes thus of Christ , wherefore be is able alfo to fane them to the ottermest that come onto God by him, feeing be ener lineth to make intercession for them. Those for whom Christ himselfe doth pray and interceede, they shall be faued to the ottermoft ; no man shall condemne them , or feperate them Rom, 8. 33, to from the lone of God which is in Christ lefus their Lord ; because the end. Christ himselfe is enen at the right hand of God, alwaies making interceffion for them. Christ himselte hath prayed heretofore, and doth now continually make intercession to his Father for all fuch as are once his true and faithfull members. that they may alwaies perseuere and continue constant in the state of grace: therefore it is altogether impossible for them, either finally or totally to fall from grace.

If it be objected, that this prayer of Christ doth onely Objection. tend to keepe them from a finall, but yet not from a corall

fall from grace.

I answere, that it is not fo: this prayer of his extends to Answer. preferue them from a totall, aswell as from a finall fall. First, because Christ doth pray that their faith might not faile; now if they might fall totally from grace, then their faith should faile yea, that numericall taith which once they had should veterly bee lost; for that faith which they have by their new infition into Christ is not the fame numericall faith which they had before, because that was totally lost and vecerly abolished : so that by this exposition their faith should not onely faile, which is the lette; but likewise vtterly to be loft, which is farre greater; and fo Christs prayer should not be granted: for that which may be lost and isloft, doth without all question faile. Secondly, Christ prayes that the boly Ghoft may abide with them, dwell in them, and be in them for ener : if therefore the holy Ghoft abides and dwells in them, and with them for ever, they cannot

fall totally from grace: for where the holy Ghost is alwaies dwelling and reliding; there grace must of necessity alwaies be. Thirdly, Christ dorn pray vnto his Father to keepe all thofet hat are bis true and faithful members from enill that they might bee in him and be in them continually and that they might be made perfect in him: if then this prayer of Christ be granted, it cannot be that they thould totally fall from grace. Fourthly, this prayer and intercession of Christ doch fand men to the ottermoft ; it keepes them fo, that nothing fhalf be able fo much as once to seperate them from the lone of God Which is in Chrift: therefore it doth not onely keepe his true and faithfull members from a finall', but likewife from a totall fall from grace; So that this argument remaines ftill vnanswered : neither can any man giue a full and satisfactory answer to it.

2. from his pe-

The third thing in Christ which may affure vs of, and wes and might feetle vs in this prefent truth ; is the power and might of Christ: from which I frame this third argument.

> Those who are kept by the power and might of Christ : so that nothing can placke them out of bis bands, to that end and purpose that they might nemer perish, but have everlasting life ; it cannot be, that they flould ever finally or totally fall from grace.

> But all those who are once truly regenerated and ingrafted into Christ, are kept by the power and might of Christ, to that end, and purpose that they may never peristr, but have everlafting life, Jude 1. John 10.28. 2 Cor, 12.9,10. PCt.1.4.

> Therefore it cannot be , that they should ever finally or totally fall from grace.

Of which you may fee more in the feeond argument drawne from God himfelfe.

The fourth thing in Christ that proues this position to thefull: is his compassionate and tender nature : (a) His will not breake the bruised reed, nor quench the smoking flace. (b) Hee will seeke that which is loft, and bring agains that which was driven away, bee will binds up that which is broken, and frenesh.

Fourthly, from his compassionate and tender nature. e Ifai. 42.3. Matth 13,20. & Ezech. 34, 16.

10. May.40, 1 %

en that which is ficke, be will feede his flocke like a shepbeard, and bee will gather the Lambes with his arme, and carry them in his bosome, and will gently leade those that are with young. (c) He gineth power to the faint and to those that bane no might; he in- elfay 40,29. creaseth strength. Wherefore seeing Christ is so compassionate to all his members, seeing that he is (d) alwayes touched d Heb.4.15. with the sense and feeling of their infirmities, It cannot bee that ever they should fall from grace. When a man is but once truly regenerated and ingrafted into Christ, if he be weake and faint, he will strengthen and refresh him : if he be sicke and dead, he will quicken and reviue him : if hee be ficke and wounded he will heale and cure him: if hee be in any diffresse or tempration, he will help him and assist him; if he be deiected in minde and conscience, hee will comfort and reioyce him; fuch is the mercifull, gratious, and compassionate nature of Jefus Christ, that hee will supply all the wants and necessities of all his Saints in all kindes what soeever; they shall never want any thing that may help to keepe them in the flare of grace, or bring them home to heaven, Pfal. 23.1. Phil. 4. 9. Pfal. 34.10. therefore they neede not feare a totall or finall fall from grace, it cannot happen to them.

The fifth thing that may establish our hearts in the pre- The fifth, from fent truth is, the vigilancie and care of Christ ouer vs, and his vigilat care his perpetuall presence with vs : Christ is that great, that ouer vs. good, and that carefull shepheard of his sheepe, who is alwaies watching ouer his flocke, left any of them should miscarry; Hee doth alwaies night and day keepe and guard bis sheepe. and never fleeth from them when the theefe doth come to fleate them: but bee carrieth them in his owne bosome, and keepes them in bis armes ; bee gines life in great abundance unto all bis sheepe; yea, bee layeth downe his owne life for them, hee gines vnto them eternall life, and they shall never periff, neither shall any man plucke them out of his bands, as wee may reade: Iohn 10. 10,11,12,28. P(al.23.1,2. Ezech.34.11 to 18,22, to the end. cap. 37.22, to the end. Mich. 5. 4. Ifai. 40.11, Pfal. 121. 3,8. Matth. 18.11,1,14. Chriftis alwaies prefent with his faith- . Exod. 33.14 full sheepe, (e) his presence doth goe with them alwaies for to

Exod, 13.31. fa.cap.14.19.

g Tohn 17,14.

gine them reft : and as it was with the Children of Ifrael. when they marched roward the temporall Canaan, fo is it with all those that are once truly regenerated, in the marching toward the heavenly : Iefus Chrift, (f) will goe before them in a pillar of a cloud to leade them in their way, and in a pillar of fire by night to defend them from their enemies, and to gine them light to goe by day and night, bee will not take away the pillar of the cloude by day, nor the pillar of fire by night from before bie people: Therefore they shall be fafe, and neuer fall from grace: from all which I collect this fifth argument.

Those who have lesus Christ for their Pastor and Shepheard, those whom hee doth alwaies guard and keeps with speciall care and vigilancie, and protect and helter with bis pre. fence, its altogether impossible for them to fall from grace; But all those who are once truly regenerated and ingrafted into (brift, bane lefus Christ for their Pastor and Shepheard ( ( p) who will lofe none that are committed to his charge, ) who doth alwaies guard and keepe them with fpeciall care and vigilancie, and protect and shelter them with

bis continuall presence:

Therefore it is altogether impossible for them to fall from grass. The Minor cannot be denied; the Major must be true, or elfe you must make Christ Iesus that great, good, and carefull hepheard of his heepe, to bee exceeding negligent and carelesse in his office. A good shepheard will never so much as lofe a fheepe, or let it goe aftray; much leffe then will Ie fus Christ lose any of shose theepe which are once committed to bis charge : lob: 17.14. Ezecb. 34.16. Ifai. 40.11. Luke 15.45. 2 Pet. 3.9. Luke 21.18. Therefore the conclusion followes of necessitie and cannot be denied.

6 From his continuall refidency and dwelling IR YS.

The fixth thing in Iefus Christ that may establish vs in this present truth : is his continuall residence and dwelling in our hearts: from whence I frame this argument.

Those in whose hearts and soules Christ tesus doth for ener remaine and dwell, it is altogether impossible that they should fall from grace :

But lefus Christ doth for euer remaine and dwell in the hearts hearts and foules of all those who are once truly regenerated and ingrafted into bim: Ioh.14.20,23. cap.17.21, 23,26. 2 Cor. 13.4,5. Gal. 2. 20. Ephel 3.17. 1 John 3. 24. cap.4.4. Ephef. 2.22. 1 loh. 4.12, 13, 15, 16. (2p.5. 10,20, Col. 1.27. Pfal. 68.16, 18. Reu. 2.20.

Therefore it is altogether impossible that they should ener totally or finally fall from grace.

What can be truly answered or replied to this argument

I cannot learne or know.

The last thing in Iesus Christ that may affure vs of this 7 From bis Sa. present truth, is his Sacraments: for to what other end doe craments. the Sacraments ferue, especially that of the Lords Supper, but to affure our foules, of Gods vnchangeable loue vnto vs in Iesus Christ, and of our enerlasting obedience vnto him. The Sacraments are the very feales of Gods conemant, wherein God and Christ doe feale vnto vs euen in the blood of Iefus Chrift, the one that he will become a gracious and louing Father, the other, that hee will become a gratious and louing Saujour to vs for euer; and wee seale againe to God and Christ, that wee will become dutifull, faithfull, and obedient children and servants vnto them fer euer. The holy Sacraments therefore, wherein God doth chuse vs for his children, and wee doe chuse him for our God and Father, if wee receive them with a true and lively faith (as all the true and faithfull members of Christ Iesus doe ) must needes affure our foules, that wee shall neuer finally nor totally fall from grace, nor be deprived of Gods love and fanour. If wee could either totally or finally fall from grace, what comfort, benefit, profit, and affurance could wee have from these most comfortable and blessed Sacraments? if that everlasting covenant which is sealed, ratified, and confirmed in the blood of lefus Christ should once be bro ken, what good or profit could it bring vnto our foules? Wherefore the very Sacraments which seale Gods permament and everlafting love vnto our soules, and all those other things in Christ, which have beene formerly mentioned, may give our foules this comfortable and sweete a!forance.

furance, that wee Ball never totally nor finally fall from grace; euen in respect of Iesus Christ, when once wee are but truly regenerated and ingrafted into him.

Thrdly, Ar-s guments drawn from the holy Ghoft.

First, from his personall refidency & habitation in our hearts,

Thirdly, it is altogether impossible in respect of the hofy Ghost; that those who are once truly regenerated, should either totally or finally fall from grace. Now in the holy Ghost there are these things which may serue to assure vs. of this truth.

First, there is his personall residencie and habitation in our hearts and soules, from whence this argument may be

deduced.

Those in whose hearts and soules the holy Ghost (hall abide and dwell for ener, it is altogether impossible for them either sinally or totally to fall from grace (for as long as they have the holy Ghost within them, there is alwaies grace within them.)

But the holy Ghost shall abide and dwell for ever in the bearts and soules of all those which are once truly regenerated and

ingrafted into Christ:

Therefore it is altogether impossible for them either finally or to-

tally to fall from grace.

The Major cannot be denved: the Minor is the expresse Scripture: as appeares by Ish. 14. 16,17. I (faith Christ.) will pray the Father, and bee shall give you another Comforter that bee may abide with you for ener, even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but yee know him, for hee dwelleth in you, and shall be in you: by Rom. 8,9, 11. But yee are not in the flesh but in the spirit, if so bee that the spirit of God dwell in you: Now if any man have not the spirit of Christ bee is none of his, but if the spirit of him that raised up fesus from the dead dwell in you, bee that raised up Christ from the dead shall also quicken your mortall bodies by bis Spirit that dwelleth in you: by I Gor. 6. 19. Know yee not that your body is the Temple of the holy Ghoft, which is in you, which ye have of God, and ye are not your owner by Ephes. 2.22: In whom you also are builded together, for an babitation of God through the Spirit: by 2 Tim. 1.14. That good thing which was committed unto thee, keepe by the boly Ghost which dwelleth in vs, and by Ezeeb. 36. 26,27. A new beart also will I give you, and a new Spirit will I put within you, and I will put my spirit within you, and canfe you to walke in my flatutes, and yee Shall keepe my indgements and doe them. Wherefore it is altogether impolfible that regenerate men hould euer fall, finally or total-

lu from grace, euen in this respect.

If it be objected : that the holy Ghoft may bee taken away Obiett. from us; that he may be grieved, quenched and resisted, as is enident by Pfal 51.11. 1 Theff.5.19. Epbef.4.30. Att.7.51. I Answer. answer, that it is true, that the sense and feeling of the sweete and comfortable motions of Gods holy Spirit may oft-times be taken from vs and suspended for a time: but yet the habituall graces and fruits, the Seale and inward annoynting of Gods Spirit, and that fruite and seede of grace which Gods holy Spirit hath planted in our hearts, shall neuer be taken away or lost: they shall abide and remaine in the hearts of the regenerate for ever: they cannot be rooted or weeded out againe, lo.14.16,17. 1 lo.2.20.27. cap.3.9. And though Danid prayes to God, not to take away bis boly Spirit from him , yet that is onely meant of the fence and feeling, and of the joy and comfort of the spirit, not of the habituall graces of the spirit, or of the spirit it felfe: as appeares by the 8. and 12. verfes of the fame Pfalme: wherein he prayes to God not to restore to bim the holy: Ghoft, or the graces of the spirit; but the ioy of the spirit. Asfor that exhortation of Paul. 1 Thef. 5.19. Quench not the fprit: fome interpret it to be no more but this; that men should not hinder any one whose heart and soule was filled with the graces and gifts of Gods spirit from preaching of the word of God, and interpreting of it vpon all occasions coupling it with the next verse, where the Apostle saith thus; Despise not propheyings; but the genuine and proper meaning of the place is this: that men fhould not quench and smother those good motions and holy affections which the spirit of God doth kindle in their hearts, but ftirre and blow them vp vpon all occasions. The spirit of God ofttimes doth trouble the hearts of the Saints with good and holy,

John 5.4. holy motions and affections, as the Angell sometimes tronbled the poole of Bethefds, inflaming, raushing, and warming their hearts and foules; and ftirring them vp to frequent prayer, godly medications and discourses, and such like holy duties: which motions and influences of the spirit, if the Saints doe well observe, and take advantage of them, to kindle and stirre them vp; then they may gaine abundance of grace, of heattenly joy and comfort to their foules which for want of ftirring vp, may quite be loft. Now the Apostles meaning here is onely this; that wee should not quench these motions and influences of Gods spirit, when as we feele them arising and growing vp in our hearts; but that we should blow and stirre them vp, by yeelding and affenting to them, that so they might fully warme our hearts and foules, and bring much ioy, comfort, and increase of grace vnto them; and not that the Spirit it felfe, or the habituall and inherent graces of the spirit might be quenched and quire put out within vo. And though good men may sometimes resist the spirit in not hearkning and yeelding to the motions of it: and may ofttimes grieue it by their fins; yet they doe neuer fo quench it or resist it, asytterly to lose it, and the habituall graces of it.

Obiettion.

Yea, but you will obie a that the spirit of the Lord departed from Saul, and an enill spirit from the Lord troubled him; therefore the spirit it selfe, and the habituall graces of it may be lost.

Anfwer.

I answer, that the spirit of the Lord is not here taken for the sanctifying gifts and graces of the Spirit, which are proper onely to the elect of God; but onely for the common and ordinary gifts of Gods Spirit; as Fortitude, Valour, Wisdome, Strength, and an Heroicall, Valiant, and Kingly spirit; as appeares by comparing these severall places one with another, Indees 9.19. cap. 15.14. cap. 16.19, 20 cap. 6.14.1 Sam. 10.10. cap 6.7. cap. 16.13, 14. So that the spirit of the Lord which departed from Saml, was onely his heroicall, valiant, and Kingly spirit, and those other common gifts

gifts of the spirit, (which are not here in question ; ) and not the holy and landifying Spirit of God, and the fauing graces of the spirit: for this abideth as a firme and stable truth; that where once the fanctifying Spirit of God doth come, there it dedicates and fanctifies the heart and foule vnto it felfe, there it takes vp its reft, its habitation, and abode for euer; as chose places of Scripture formerly cited dog expressy restifie: Wherefore it is altogether impossible that those who are once regenerated, and truly sandified, thould ever totally or finally fall from grace in this respect.

The fecond thing in respect of the spirit of God which doth affure vs of the truth of this polition : is the feale of his feale with the Spirit, which is stamped on the hearts of all those who are once truly regenerated and ingrafted into Christ.

Those who are scaled and marked to be Gods o by the inward and powerfull operation of the Spirit marking upon their bearts and foules, and that not for a time onely, but to the day of Redemption and of lefus Christ sit is altogether impoffible that they fould ener finally or sotally fall from grace: ( because the scale and stamps of Gods Spirit doth alwaies abide and reft upon their foules , and can never be razed and blotted out agains, all gray light old od yet bay's

But all sthofe who are once truly regenerated, are fealed and marked by the Spirit of God to be Gods owne peculiar people, and that not for a time, but to the day of Redempeion, and the day of Jesus Christ, 2 Cor, 1,21, 22. Now he which establisheth vs with you in Christ, and hath annointed vs is God; who hath also sealed vs, and given the earnest of the Spirit in our hearts, Eph. 1.13,14. In whom also after that ye beleeued, ye were fealed with that holy Spirit of promite; Which is the earnest of our inheritance vntill the redemption of the purchased possession vnto the praise of his glory, cap.4.30. And grieue not the hely Spirit of God, wherby ye are sealed vnto the day of Redemption.

Therefore it is impossible, that they bould ever finally or totally fall from grace.

Secondly, from the stamps v-

The scale af Gods Spirit is a permanent and euerlasting feale, it is a feale to the day of Redemption, and the day of lofus Chrift: it imprints and stamps the image, the lineaments, the parts and graces of Christ and of the holy Ghost voon vs in indelible characters: which we our felues can neuer raze out againe. As the sheepe, the cattle, the coyne, the goods and the wax which men doe viually feale and marke, can never raze out that feale, that stampe, that marke and impression which is put voon them: no more can fanctified and regenerate Christians who are the sheepe, the coyne and goods of Christ, raze out this scale and impression of the spirit which hee hath stamped on their soules to this onely end and purpose that they might bee his for euer. Christ and the Holy Ghost seale none with this feale and impression of the Spirit, but fuch as they incend to faue with an everlafting faluation; fuch as they intend to preferue and keepe from ruine and perdition, and to honor with eternall life : as we may reade Ezech. 9.4,6. John 1.28. Ephef. 10.13,14. cap. 4.30. Ren. 7.2. cap. 19. and 22.3.4.10 9.: So that the Saints of God neede not to fearea rotall or a finall fall from grace, because they are sealed and marked by the holy Ghoft vnto faluation and eternall life.

Iohn 14.17. 1 Cor.2.13,14.

This reason though it may seeme a mystery and a riddle to carnall men who were never acquainted with the seale and working of Gods Spiris; yet it doth so fully convince the heatts and consciences of all the true Saints of God, and so seale and settle this conclusion in their soules, that nothing can be able to perswade them to the contrary.

Thirdly, from that feede and annoyating which hee puts gument, into vs.

The third thing in the Spirit of God which may affure our foules of the truth of this polition: is the feede and annoynting of the Spirit, from which I frame this third argument.

Those who have the feed and annoynting of Gods Spirit in their hearts, it is altogether impossible for them, either finally or totally to fall from grace.

But all those who are once truly regenerated, have the scede and annoynting of Gods Spirit in their hearts:

Therefore

Therefore it is impossible for them , either finally or totally to cione that is quite requentant to the fendates meritaling or

The Major de watrapted by thefe two neafons. First, because the feede and announting of Gods Spirit are of a disine, incorruptible, perperual and immortal nature, whence they are fliled an incorruptible feede, and a divine nature. I Pet. 1.23 ... 2 Pet. 1 4. Secondly, because where ever the feede and and aventing of the Spitic are therethey continue and remaine for eler as appeares by the s John 2,20.27. But ac base an unition from the holy one, and the annoyating which ge bane received of him abideth in you. See Exed. 40,15. and by 1. lobn 2. 9: Whofoener is borne of God dath not commit finne. for his feede remainest in bim, and be cannot finne, because be is borne of God. And that all those who are once truly regenerated and borne of God, have this feede and announting of the Spirit; it appeares by Rom. 8.9,14. if any man hane not the Spirit of Chrish be is none of his, and as many as are led by the Spirit of God they are the formet of God, and no others: and by I John 2.9. where the express words are: who frener is borne of God dosh not commit fine , for his feede remaineth in bim. The premises then being true : the conclusion doth. ineuitably follows that they can neither finally nor totally: fall from grace the A sales aw nonlegan in

Yea. but lav our acute Antagonific (if not abfurd in Obiettion. this) it istrue, that as long as the scede and annoynting shide in the regenerate, they cannot finne or fall away, but when the feede and annoyaring are gon, then they may.

I have given a full defeate in generall to this evalion and fhilt before, therefore I will answer it but breefly now, as Answer. it is applyed to these particular Scriptures, I say then that this answer is but talke and idle, and quite contrary and repugnant to those places, to which it is applyed. For first, it is only a denying of the conclusion, for which this Scripture is alledged, and a meere begging of the question now disputed. Secondly, it is but a meere nugation and tautologie, and in effect no more then this : those who are horne of God cannot finne or fall from grace, as long as they

doe not finne or fall from grace. Thirdly, it is a supposi-3. tion, that is quite repugnant to the fense and meaning of the place. Forfielt, the text faith, that the feede and annorning of the Spirit whideh in shem ; if it abideth wirbin them. then your supposition and addition ( as long as it abideth in them) is but idle and contrary to the rext; because it fupposeth, that the feede doth nor abide. Secondly ; this 2. is an immertall, incorruptible, and eternall feede: 1 Pet. 1:23. cap. 3.4. Heb. 9.14 t therefore this supposition, that the feede should faile and nor abide, must needes bee falle; because it is contrary and repugnant to the nature of the thing to 3. which this supposition is annexed. Thirdly, the scope of the Apostle in this place, is only to proue, that those who are once truly regenerated and borne of God, can never fall from grace, because they cannot sinne unto death. Now his reasons why they cannot sinne vnto death are two. First, becaufe they are borne of God; Secondly, becaufe the feede remaineth in them. This therefore being one of the Apostles reafons, why those that are once truly regenerated can never fall away from grace , because their feeds remaineth in them; this your answer and supposition doth but fallifie and make voide the Apostles reason: and so it must needes bee falle, Fifthly, if your exposition were the Apostles meaning, no doubt but the Apostle who desires plainnetse and perspicuitie, would haue expressed himselfe in other termes then now hee doth : to wit, thefe who are borne of God cannot finne, as long as the feeds remaineth in them; and nor in thele words which now hee vierh; because the feede remainerh in them. Sixthly, those who are regenerated and borne of God, the text faith, that they cannot finne, because they are borne of God; God having once chosen them for his children, and begotten them againe in Ielus Christ, they must needes continue ftill to bee his children; because, nowthey are parta. kers of the Dinme nature. An immortall Father begets an immortall fonne , as is the beamenly Father, fuch are they alle that are beauenly and borne of him. 1 Cor. 15. 46,48. Gods children are borne of an immortall feede . they come of an immortall morrall flocke and race , their descent and pedegree is from heaven; wherefore they can neuer linne voto death, nor fall from grace; because they are borne of God: God makes choice of none for bee his children and adopted fonnes in Chrift. whom hee doth incend to difinherit afterwarts. Men will not adopt those to be their heires whom shey will difinheric after warden much laffe will God, whofe gifes and calling Numb 23,19. are without repensance. Therefore the Apostle faith, they cannot fine; on fall from grace, because they are borne of God; and fo your supposition (as long as they are borne of God ) is frivilous, and repugnant to the Apostles meaning. Scuenthly, this your evalion doth quite invert and change the words and meaning of the text; for the text makes the feede of grace and the new birth, the cause of the perseuerance of the Saints; they cannot sune; because the feede remaineth inthem, and because they are borne of God. Now you make the Saints themselves the cause of the perseuerance and continuance of their feede and graces; you make the Saints to preferue grace, and to bearethe roote; when as grace and the roots doth preferre and boure them; and fo you invertible Apostles order and meaning. Eightly this your answer doth derngage exceedingly from the feede of graces it makes the feede of grace and our birth in Christ; to befar inferiourto the feede & birth which we have from Adam : those who are borne of the seede of Adam, reraine the feede and narute in them ftill, which can never be veterly demolished and rafed outs if then the feede of the first Adam which is mortall and corruptible (as Adam himselfe was ) can neuer be veterly destroyed and rooted out of men; shall not the incorruptible & immortal feede of the second Adam who is immortall in himfelfe, be much more permas nent? doubeleffe if if be not fo , the birth and feede of the fecond Adam must needes bee farre inferiour to the first. which no man can admir without disparagement to Christ. Laftly, your answersupposeth, that this seede and annointing of the Spirit may be loft , if it bee loft, then there must he some sause of it; there is something or other that must proote.

Rem. 11.19.

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Rom, 11,18.

Rom. 8, 35. to che end.

1 lob. 3.6.9.

Cap. 5.16:18.

L

roote it out of their hearts. Now I would demand of your what that cause should be? If there bee any cause, either it must be lome groffe finne which the Saints commit : or the meere freedome of their owne wills, for God himfelfe cannot be the cause, whose gifts & calling are without repentance; nor yet any outward thing whatfocuer which can befall or allault them & for Paul allures vs, that no outward thing ar Number, p. creature whatfocuer can feberate them from the lone of God which is in Chriff lefus. Now no grotle finne that they commit can ever doe it , for the Apostle tels vs. that shofe who are borne of God doe not commit finne, for the feede remainet bin them; neither can they finne; becamfe they are borne of God. Secondly, the libertle and freedome of their owne wills can neuer doe it. First, because their wills are in the hands of God, they are subordinate and conformable to his will: now it is Gods will, that the feede of grace should abide within them; therefore it cannot but be their will ; fo that they themselves out of the freedome of their owne wills cannot roote out the feede of grace that is planted in their hearts, because they cannot will to doe it, their wills being fubordinate and conformable to this will of God. Seconds ly, out of the libertie of their owne wills; they cannot caff out the feede of grace which they have once received, because it is every way hurtfull for them, and there is no colour of any good to doe it; now they cannot will that which is every way hurrfull for them , because the will cannot will that which is hurrfull to it felfe, therefore they cannot will the casting away of this seede of grace. Thirdly, out of the freedome of their owne wills, they cannot cast away this feede which they have once in truth received, because then they should repent them of those graces which they haue. Now the Saints can neverrepent them of the graces which they have received, whence Paul Styles (a) repentance to faluation repentance not to be repented of the defire of the rightrom is only good, they cannot defire to returne againe wind their fins, they wener fo much as minde them more, because they defire a better countrey, that is an beamenly: therefore they can neuer

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never our of the freedome of their owne wills , reject and cast out the feedes of grace againe. Fourthly, our of the libertie and freedome of their owne wills, they cannot extirpate and roote out those graces which are once planted in them, because, though they had the will, yet they never have the power to doe it. For as men cannot alter and change the order and course of nature though they would they cannot change, annihilate, and quite abolish that nature which God hath given them, though they should fee themselves about it , no more can they change, alter, of annihilate that feede and habit of grace which God hath put into them ; because it is an other nature; yea, a thing more permanent and vnchangeable then nature is, because it proceedes from the very partie and power of God. It is fuch a thing as doth make them new men and new creatures, it puts a divine nature and disposition into them; forthat they cannot after or deftroy it if they would. Fifthly, the Apostle informes vs, that no thing nor creature in heauen or earth can feperate us from God, much leffe then can the liberty ofour owne wills doe it, ( as Origen hath well observed in his lib. c. in Epif ad Rom.cap.6.ver. to.) who are nothing like fo prevalent and powerfull as they. Sixthly, if regenerate men out of the freedome and libertie of their owne wills might fall from the state of grace, then by the same reason they might fall from the fate of glory too: because their wills in the flate of glory are more free by far then in the flate of grace ? but regenerate men, out of the libertie of their owne wills, can neuer fall from the state of glory t therefore can they never fall from the state of grace. And for my owne part, I cannot yet perceiue, how fuch as hold, that the Saints may fall from the flare of grace, can well eleape this dangetous rocke, but that they may fall from the flate of glory too! especially if they make the liberty of mans will the cause of apostacie and perseuerance. If therefore no sinne which the Saints ean commit, if the freedome and liberty of their owne will cannot destroy that seede of grace which B within them; and there be no other cause or thing to do

2 Cot. 5,17.

it; it is certaine that this seede and annoynting of the Spirit must still remaine within them: and so your answer (as long as the seede and annoynting remaines) which supposet that they doe not alwaies remaine and abide within them, it must needs be false, friuilous, and repugnant. So that this argument and text of Scripture remaines vnanswerable. Other answers and euasions there are which our Amagenists indeauor to make upon the divers readings and expessitions of these places, which because they are but vaine and idle cauells not worth the answering. I will passe them over, and so proceed.

From the earneft which he gives vs. The fourth thing in the Spirit of God, that may stablish and settle vs in this present truth, is the earnest of the Spirit, which is given to all those that are once truly regene rated; from whence this fourth argument doth arise.

Those who have the earnest of Gods spirit in their hearts; it is altogether impossible for them to fall finally or totally from

grace :

But all those that are once truly regenerated and ingrafted inte

2 Cor.1.22. Eph.1. 13,14. 2 Cor. 5 5.

Therefore it is altagether impossible for them to fall finally or the

tally from grace.

The Minor being the express text; the Maior only needs a proofe: Now that those who have the earnest of Gods spirit in their hearts, can never fall finally nor totally from grace, it appeares by chest reasons. First, because the earnest of the Spirit, is nothing but an assurance given voto vs by. God, of that share and portion which hee hath prepared for vs in heaven: whence it is styled the earnest of our inheritants untill the purchased possession he really bestowed upon us. Secondly, because it makes the Saines of God considers and sure of beauen and of sternall life, as appeares by the 2 Cor. g. 6.7. & Now bee that, bath wrought us for the selfe-same thing, is God, who also hath given unto us the earnest of the Spirit: therefore we are alwaies considers, knowing that whiles were are at home in the body, were are absent from the Lord, was are considers I say and willing,

Aph.1.14,15.

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willing, rather to bee objent from the body, and to bee prefens with the Lord. This earnest of the spirit makes the Saints to bee confident and fure of their faluation vpon good and folid grounds, and nor voon bare conjectures , therefore it cannot choose but keepe them from Apostacie. Thirdly, those who have the earnest of the Spirit can neuer fall from grace, in respect of the properties of an carneft. For first, an earnest tyes and bindes the party that gines it to make good his bargaine and his promise. Secondly, it is a badge and figne of true and vpright dealing, and gives an allurance, to the parry which receives it, that the bargaine shall be pundually performed to the remost by him that gives the earnest, Thirdly, an earnest is part of payment, it is part of the whole which wee shall receive. Fourthly, it is such a thing as can never be taken from vs. Let the Bargaine of the Contract hold or breake, the earnest still remaines with him that receives it : he that gives it, is not to require it; he that receives it , is not to restore it. Fifthly , an earnest drawes the whole vnto it: it makes the whole of which it is an earnest to be our owne. Now the Spirit of God, and the graces of the Spirit which are put into our hearts, are stiled an earneft in all thefe respects: First, because they bind the Lord to performe his Covenant and to give vs that inheritance which he hath promised to vs. Secondly, because they give vsfull affurance that God deales truly, honeftly, and in good earnest with vs, and that he will performe whatfoeuer he hath promised vnto vs to the vemost: Thirdly, because these Graces of Gods Spirit which we have in pollesfion here, are a part and inchoation of that happinetle and glory which we shall have hereafter: Fourthly, because they are such things as shall neuer be taken from vs againe. Lake 10.42. Mary bath chosen that good part which shall not be taken away from ber. and Rom. 11,29. the gifts and calling of God are without repentance. God will not require this earnest at our hands againe, but we shall enjoy it as our own for ever, Lastly because they draw the whole voto them; they make the whole

whole and all of that which God hath promifed to vs to be our owne, Men oft-times may lofe their earnest, and repent them of their bargaines ; but God is not as man that hee frould repent : He is the Lord, be changeth not : Mal. 3.6. Im. 1.17: he alwaies pursues his bargaine; and makes vp his carneft. Wherefore this must needes be an undoubted truth , that those who have but once this earnest of Gods Spirit in their hearts (as all those that are once truly regencraced and ingrafted into Christ have it , Rom 8 0,14. ) tan neuer possibly fall finally nor totally from grace : for then this earnest of Gods Spirit should be lost, and ferue to none or little purpose. Of all arguments that can be produced, this is one of the ftrongest and least capable of any found and folid answer.

Fifthly, the order & method of his working, and that teftimony which he giues voto our hearts and fpirits.

8,15,16.

Rom. f. T, cap.

The fifth thing in respect of the holy Ghost, which may consince vs of the truth of this polition, is his ordinary and conftant working in the hearts of all those who are once truly regenerated, fanctified, and ingrafted into Christ. For the Spirit of God when once he enters into mens hearts & foules, afeer hee hath once truly humbled them for their finnes, and in some good measure sanctified and purified their hearts and foules; doth fecretly pacific their foules and consciences; and gives them that inward and fecret affurance of the everlafting and vnchangeable love of God to them in Christ, which paffeth all understanding, which to fifieth to their owne (pirits and oou sciences, that they are the adopted children and former of God, and canfesh them to cry, Abba Father. Then it ftampes and fettles this affurance of Gods loue; this vndoubted certainty of their owne faluation, and of their continuall perfeverance in the state of grace, ypon their hearts and foules in such deepe and indelible Characters, that no temptation, no finne nor affiction whatfocuer can otterly raze and blot it out againe, though it may fo blot and blurre it for a time, that they themselues may not fo enidently and cleerely fee it as they should. And when all this is done, then the holy Ghoft descends as a fweere and beauenly dew vpon them, and doth fill and even ghitte

glutte and rauish their very hearts and soules with that ioy which is most vnspeakable, comfortable, delectable and glorious. This is the ordinarie and constant method and manner of the working of Gods Spirit in the hearts and foules of all fuch, as are once truly regenerated the very Spirit of God affures their foules and consciences, that God will alwaies love them, and preferve them to the end; that he will neuer suffer them wholly to depart or stray from him; that he will give them perseverance, and cause them to hold out constantly vnto the end: The holy Ghost himselfe doth secretly, powerfully, and fully refolue and witnetle to their toules and consciences, that they shall never returne vnto their sinnes againe, or fall finally or totally from Grace. Therefore those who are sound growne and experienced Christians, can neuer be perswaded to beleeue, that they shall ever apostatize and fall quite away from God or grace; because the spirit of God doth so powerfully perswade them and resolue them to the contrary. Wherefore I dare awouch this for a truth; that those who hold the finall and totall Apolacie of the Saints did never fo much as feele the powerfull, sweete, and comfortable working of Gods Spirit in their hearts, which would have fully resolved them to the contrary. Carnall men who have never felt the fweete and comfortable working of Gods Spirit in their hearts and foules, may chance to call this holy truth into question, because the Spirit of God did never seale it to their soules, or fixe and stampe it on their hearts: or because if it should proue falle, they are like to be no lofers by it. But regenerate and holy men who should be the onely and greatest lefers, who should lefe the onely and cheifest treasure of their soules, if this affertion hould miscarrie, can neuer doe it : because the Spirit of God doth witnesse to their spirits, that they Rem 8, 15,16. are the somes of God, and that they shall continue fuch vnto the end; fo as all the divells in hell cannot perfwade them to the contrary. From hence therefore I collect this experimentall, fenfible, and vnanswerable argument: ( which though it be a meere Myffery and Riddle voto naturall and carnall

Iohn 14.17. 1 Cor, 3, 13.14.

carnall men, who cannot perceive these holy operations of Gods spirit, because they are spiritually discerned, and are knowne and discovered to be true onely by an inward experience, sense and feeling, and not by any outward knowledge, learning, Science, or discourse whatsoever: Yet the hearts and consciences of all experienced and grounded Christians must willingly subscribe and yeeld vnto it.

That which the inward working and secret operation of Gods holy Spirit, doth powerfully, enidently, and undeniably witnesse, seale and ratific unto the hearts, soules, and consciences, of all experienced growne, and syncere Christians, must needes be a sure, firme, and infallible

trutb.

But the Spirit of God by the inward and secret operation of it, doth powerfully, enidently, and undeniably witnesses, seale, and ratisfic unto the heart., soules, and consciences of all experienced growne, and syncere Christians, that they shall

neither finally nor totally fall from grace.

Therefore it must needes be a sure, firms, and infallible truth. For proofe of the Minor I onely appeale vnto the soules and consciences of growne, strong, and aged Christians, who have had long and sweet experience of the working of Gods spirit in their hearts. And for the Major, no man can deny it, vnlesse he will make the working of the Spirit in the hearts of the Saints to bee but a meere impossure and delusion, which is blassphemous for to thinke. Wherefore I doubt not but these source last arguments here produced, will be so prevalent, maiesticall, and irresistible in the hearts of all experienced and growne Christians (who are only able to discerne and judge of them) that they cannot but subscribe to this assertion, and imbrace it as the truth.

The fixt thing in the spirit of God which may establish vs in this present truth, is the perpetuall guidance and direction of the Spirit: from which I frame this sixt argu-

ment.

Those that are alwayes led, guided, and directed by the Spirit of God: those that walke not after the figh but after the Spirit

Sixthly, from his perpetuall guiding and disecting of vs. rit; and are so oner-ruled and mastred by the Spirit, that shey cannot fulfill the lufts of the fleft, and doe the enill that they would: it is impessible for them either finally or totally to fall from grace.

But all those who are once truly regenerated and ingrasted into Chrift, are alwaies led, guided, and directed by the fpirit of God : Ezech. 36.27. I will put my Spirit within you, and cause you to walke in my statutes, and yee shall keepe my judgements and doe them : Rom: 8.14. As many as are led by the spirit of God, they are the fonnes of God : Pfal: 48, 14. Ifay 48.17.cap 49.10. For this is our God for euer and euer, he will be our guide euen vnto death, leading and guiding vs by the way which we should go: Ioh. 16.13. When the Spirit of truth is come, he shall guide you nto all truth; They walke not after the flesh, but after the spirit : Rom. 8.4. And they are so over-ruled and mastered by the Spirit, that they cannot do the euill that they would: Gal. 5.16, 17. This I fay then, walke in the spirit, and yee shall not fulfill the lufts of the flesh, torthe flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, fo that yee cannot doe the things yee would: the Spirit of God doth cause them to walke in his statutes, and to keepe his judgements and doethem, bee makes them that they cannor chuse but doe them: Ezech. 36.27. Act.4.20.

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Therefore it is impossible for them, either finally or totally to fall from grace

Laftly, the intercession and affistance of Gods Spirit, may Seventhly, from ground and fettle vs in this present truth : For the spirit of his intercession. God when wee are vnable of our felues to pray in that manner as wee ought, doth alwaies belpe our infirmities. and Rom. 8,26,27. makes intercession unto God for us, with gronings that cannot bee ottered, and bee who fearcheth the bearts, knoweth what is the minde of the Spirit, because he maketh intercession for the Saints according to the will of God. When wee are weake, dull, and dead, and quite indisposed vnto holy duties, then doth the

holy

holy Ghost helpe and quicken vs, and enable vs to performe them, in a gracious, comfortable, and holy manner; and will by no meanes suffer vs to fainte or give ouer, whence I conclude with this argument.

Those whom the Spirit of God doth alwaies make intercession for, and assist in the performance of enery holy dutie, so the end that they may not faint, nor grow weary of Gods scruice,

it is impossible for them to fall from grace :

But the Spirit of God doth alwaics make intercession to God for those that are truly regenerated and ingrafted in to Christ, and assist them in the performance of every boly dutie, to the end that they may not faint, nor yet grow weary of Godsservice.

Therefore is is altogether impossible for them to fall from grace.

And thus you see how this doctrine and position must needes be true in respect of the holy Ghost himselse.

Fourthly, in refpect of the Argels.

Fourthly, it is altogether impossible for those who are once truly regenerated and ingrafted into Christ either totally or finally to sall from grace, in respect of the Angels, who do alwaies guard and attend them; from which I forme

this argument.

Those about whose persons the holy Angels of God doe alwaies pitch their tents, and incampe themselves that they may deliver them. Those over whom the Lord doth give his Angels charge to keepe them in all their waies, and to beare them up in their hands, lest they dash their secte against a stone, st is veterly impossible, that they should ever finally or totally fall from grace: for how can they be burs whom a guard of Angels doth inviron? bow can they fall, whom the body Angels doe support and keepe from falling:

But about all those who are once truly regenerated and ingrassed into Christ, the holy Angels doe alwaies pitch their tents, and incampe themselves that they may deliver them: and the Lord hath given his Angels charge over them, to keepe them in all their wayes, and to beare them up in their hands lest, they should dash

their

their feete against a stone, Pfal. 34. 7.Pfal. 91.11,12. Gen. 22.12, 2 King. 6.16,17, Matth. 4.11. Heb. 1.14. Therefore it is altogether imposible for them, sither finally or totally to fall from grace.

This argument I doe not fo much relie voon . because this protection of the Angels is principally ouer the bodies of the Saints; but whether they have any influence into the foules of the Saints to preferue them from finne, (as fome doe thinke they have; ) that I will leave vnto the judgement of the reader to determine. I for my owne part thinke they have, but I cannot stand to dispute it now.

Fifthly, it is altogether impossible for those that are ouce Fifthly, in retruly regenerated and ingrafted into Christ either finally or sped of the totally to fall from grace, in respect of themselves, in refoelt of those many priviledges which they enioy, and of that present estate and condition of grace, wherein they es. ftand.

For first of all; all those that are once truly regenerated and ingrafted into Christ, are partakers of the dinine Nature, they are borne of an immortall feede which fill remaineth in them, and cannot bee rooted out ; From which I frame this ar- kers of the Digument.

Those which are partakers of a divine nature, and borne of an immortall feede which still remaines in them and cannot be rosted out; it is altogether impossible for them, either finally or totally to fall from grace.

But all those that are once truly regenerated and ingrafted into (brift, are (4) partakers of the divine nature, they are (b) 42 Pet. 1.4 borne of an immortall feede which ftill remaines with- 1 Ioho 3.9. in them and cannot be rooted out.

Therefore it is altogether impossible for them, either finally or totally to fall from grace.

Secondly, they are borne of God, and they are the fons of God, therefore they can neuer fall. Those who are They are botto the sonnes of God, and are once truly borne of God, ir of God, and is altogether impossible for them, either finally or totally made the fona. to fall from grace. For first, if they are the sonner of God,

lelues, and of their priniledg-

They are ingraf ted into Chrift, . and made paruine nature.

then .

then are they also beires, and co-beires together with Christ, and fall be for ener glorified with him, Rom. 8. 17. Gal. 4.6,7. Tit. 3. 7. Heb. 1:14. cap. 2, 11, 12, 1 John 1.2. this connexion which God himfelfe hath made and ratified (if fonnes , then beires) is vnseperable: it is such a Gordian knot, as all the diuells in hell can neuer vntie, nor cut afunder. Secondly, if they are fonnes , then they shall abide in the boufe for ever , and newer be put out, Iobn 8.36. Gal. 4.30, Thirdly, if once fons and borne of God, then they cannot finne, and the feed of grace abides within them, 1 lo. 3.6,9. Fourthly, if once sonnes and borne of God, then they shall stand fast for ener : Pf. 125. 1. 2. Ecelef.3.14. Fifely, if once fonnes, Tefus Chrift bee lineth in them. and the life which they then line, they line by the faith of the Sonne of God , Gal. 2.20. Sixtly , if fonnes, God then will neuer condemne them for their finnes, but be will spare them, even as a father spareth bis owne some that ferneth him: Mal.3.17. and Pfal. 103.8. to 15. Seuenthly, if once fonnes, then all things are theirs: whether Paul, or Apollo, or Cephas: or the world . or life, or death: or things prefent, or things to come, all are theirs, and they are Christs, and Christ is Gods: 1 Cor.4.21,22,23. From hence then I argue thus.

Those who are once borne of God, and become the somes of God, it is altogether impossible for them, either finally or

totally to fall from grace.

But all those that are once truly regenerated and ingrafted into Christ, are borne of God, and become the sonnes of God, sohn 1.12,13. Rom. 8.14 to the 18. Gal. 45.6, 7. 2 Cor. 6.18. Titus 3.17. Heb. 2.16,11,12. Sam. 118, 110. 3.2,9.

Therefore it is altogether impossible for them, either finally or

totally to fall from grace.

Thirdly all those that are once truly regenerated and ingrafted into Christ, are built upon a rocke: they are founded upon Iesu Christ a sure corner stone, which cannot be moued: From whence I collect this third argument.

Those shat are founded and built upon a rocke, and upon Christ himselfe

Thirdly, they are builtypon a rocke.

himfelfe, that fure foundation, and presious corner flone it is impossible for them, either finally or totally to fall from grace. For the Scriptures are expresses it ; that all such as are built and founded upon Christ, shall never bee ashamed nor confounded, that though the raine defcend, and the flouds come, and the windes blow and beate vpon them, yet they shall not fall, because they are sounded voon a Rocke. Matth.7.24. 25. Luke. 6.48. I Cor: 3.12. to the 15. I Pet. 2.6. Eph. 2.2 I.

But all those that are once truly regenerated and ingrasted into Christ, are founded and built upon a Rocke, and upon Christ himselfe that sure foundation and pretious corner stone, Matth. 7 24.5. Luk. 6.40. Epb. 2 20.21. 1 Pet. 2.5,6.

Therefore it is altogether impossible for them, either finally or totally to fall from grace.

Fourthly, the Saints of God haue a new heart, a new spirit, and a new nature put into them, the law of God is written and ingrauen in their bearts with indelible Characters by the rit and nature finger of Gods Spirit; from whence this fourth argument purioto them, may be framed.

Those that have a new beart, a new nature, and a new spirit put into them, which will caufe them to walke in Gods ftatutes, and to keepe bis indgements and doe them: Those who are new men, and new creatures, and bane the law of God written and ingraven in their bearts by the finger of Gods Spirit . can neither finally nor totally fall from grace: because no man can annihilate this new heart, and nature, this new man and new creature but God himselfe who is the Creator: no man can obliterate this law and writing , but the finger of God which wrought it in ws: and he will never do it, because be never repents him of bis workes and gifts.

But all those who are once truly regenerated and ingrafted into-Christ, haue a new heart, a new nature, and a new spirit put into them, which will cause them to walke in Gods statutes, and to keepe his judgements and

They have a new heart, fpiand the love of God is in their

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doe them, Pfal, 51.10. Pfa. 119. 110, 111, 112. Pron. 11.
23: Ifai, 50.5. Exek. 18.31. cap. 36.26, 27. cap. 39.29. Io. 14.
13. They are new men, and new creatures, 1 Cor.
51.72 Cor. 5.17. Ephef. 3:16: cap. 4.21, 22, 23. Col. 3.8.9.
10. 1 Pet. 3.4. And the law of God is written and ingraven in their hearts with indelible characters by the finager of Gods Spirit, Ier. 31.33.34 Hebr. 8.10. cap. 10.16.
17. Pfal, 119.11. Efay 8.16. cap. 51.7.2 Cor. 3.2, 3.

Therefore it is also gether impossible for them, either finally or

totally to fall from grace.

Fifthly, the Saints of God bane overcome the world, they are taken out of the world, and made men of another world, they are translated from death to life, and shall not come into condemnation: from whence this fifth argument may be framed.

Those who have overcome the world; those who are quite translated and taken out of the world; being made men of another world; those who are translated from death to life, and shall not come into condemnation; it is impossible for them either totally or finally to fall from grace.

But all those who are once truly regenerated and ingrafted into Chrift, haue ouercome the world : 1 lob:44. Yee are of God little children, and have overcome them; beeause greater is hee that is in you, then hee that is in the world : cap: 5:4.5, Whofoeuer is borne of God oucrcommeth the world, and this is the victorie that ouercommeth the world, euen our faith; Chrift hath ouercome the world for them: lob. 16.33. And God hee giueth them victorie through the Lord lesus .Chrift: 1 Cor. 15.57. They are quite translated and taken out of the world. They are redeemed from the earth, and from this present euill world, and made men of another world: lob. 15.19. cap. 17.11,16. Ren. 14.3.4. their bearts and fonles, their thoughts, their affectious, defires and conversations are in heaven: Phil.3.20. They are translated from death to life, and shall not come into condemnation : lobis.24. Verily, verily, I fay vnto you, he that heareth my word and beleeueth

They have ouercome the world, they are made men of another world, they are passed from death to life, and shall not come into condemnation; on him that fent mee, hath everlafting life, and shall not come into condemnation, but is palled from death vnto life: Rem: 8.1. There is no condemnation to shole that are in Chrift Ielus, who walke not after the flesh, but after the spirit: Col: 1.13. Who hath delivered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare Sonne; and 1 lob. 3.14. Wee know that wee have paffed from death vnto life, because we loue the brethren.

Therefore it is impessible for them either totally or finally to fall from grace.

Sixthly:

Sixthly, they Those who are partakers of the first refurredions those who are partakers are deed to finne; those who have put off the old of the first reman , and crucified the flesh with the affections and they are dead luftsthercof; it is impossible for them either finally or to-vnto finne. tally to fall from grace : Because the second death shall have no power ouer them : Rem: 20.6. And where fin is once dead, it shall neuer reuiue and raigne againe; Rom: 6.10, 11,12,13.

But all those who are once truly regenerated, and ingrasted into Chrift, are partakers of the first refurrection : Ren: 20, 6. They are dead to finne: Rom: 6.2.10 1 3,cap:8.10 Col: 3.3. They have put off the old man. 2 Cor. 2.17. Eshef: 4.22. Col:3.8,9. And they have crucified the flesh with the affections and lufts thereof: Gal: 5.24: Rom: 6.6.cap; 8.13. Col:3.5.

Therefore it is altogether impossible for them either finally or to-

tally to fall from grace.

Seuentidy : Those that shall alwaies be greene and florishing, bringing forth they are almore and more fruste continually, and never fading ner de- and florishing caying, like trees that are planted by the river fide, it is im- & bring forth

possible for them, either finally or totally to fall from grace: more & more But all those who are once truly regenerated and ingrafied into fruit. Chrift, shall be alwaies greene and flourishing, bringing forth more and more fruite continually, and ne-

Scuenthly.

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Pfal, 52.8, Pfa, 72.16, Pf104, 16, Pro, 1:, 28, 30, lfa, 61.2.

uet failing or decaying, \* like trees that are planted by the rivers fide: Pf 1.3. The righteous shall be like the tree planted by the fluers of water that bringeth forth bis fruit in his feafon: his leafe also thall not wither, and whatfoeuer he doth fall profrer : Pf:92, 12,13,14,15 The righteons shall flourish like the Palme-tree, he shall grow like a Cedar in Lebanon; Those thath planted in the house of the Lord shall flourish in the Courtes of our God, they fhall full bring forth fruit in old age, they shall bee facte and flourishing 1/ay: 44: 4. They shall spring vp as among the graffe as willowes by the water-courfes, Ezech : 47. 12, m Ier: 17.8. They firall be as a tree planted by the water, and that foreadeth out her rootes by the giver, and shall not fee when heate commeth, but her leafe shall bee greene, and shall not bee carefull in the yeare d drought, neither shall ceafe from yeelding fruite, no ther shall the fruit thereof be confumeds Hofe: 14.56 7. I will be as dew vnto Ifraell, he shall grow as the Lilly, and cast forth his rootes as Lebanon, his branches shall spread, and his beauty shall be as the Oliv tree, and his fmell as Lebanon, they that dwell vnds his fradow firall returne; they fhall revine as the Corne, and grow as the Vine : Yea, those that feat the Lord, shall goe forth and grow vp as Calues of the Stall: Mal: 4.2. They shall bee alwaies greene, fat and fur rishing. And why & all this? only to thew that the Lord is voright, & that there is no vnrighteousnesse in him that bee deales truly and faithfully with bis Saints in make ing good bis promises unto them: Pful:92.14,15.

Therefore it is altogether impossible for them, enther finally a totally to fall from grace.

For then they could not be alwaies greene, alwaies growing, and never fading, alwaies flourishing and bearing fruit. How this argument can be answered or shifted off, I tannot possible surmile, because these places doe not demonstrate what the Saints ought to be (as our Arminians would glose

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it ) but what they are in truth , being once regenerated. They are all ablolute promifes of God vinto his Saints, without any condition at all annexed to them, declaring vato vs what God will make his Saints to bee, when once they are in truth regenerated; they are no declarations of what they ought to be, but of what they are and firall bee by vertue of Gods promile; elle they could be no promiles at all; or God must be a lyar in not performing them's in not makeing his Saints, to be the men he promifed.

Eightly, the true Saints of God are truly happy : they are already actually, fully, and truly faued : and they have cuerlafting life in present pollession. From which this eighth

argument doth arife.

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These who are for the present traly happy: these who are alrea- poffession of ready altmally, fully and truly famed: and those that home eternal life. enerlasting life in present possession: it is impossible for thom to fall finally or totally from grace. ( Per true bappineffe perfeet faluation , and eternal life , doe know no end ; neiv ther can they admit of any total interruption.

But all those who are once truly regenerated and ingrafted inte Christ by a found and likely faith; are for the present truly happy: God bimsalfe, yea, Christ bimsalfe bath pronounced them bieffed and happy: Pf.1.1.2. Pf. 32.172. Pfa 33.12.Pros. Pf.65.4. Pf.119.1,2: Pf.144 15. Pf.146.5. Manb.5.3 . 3.18. ver. 15, therefore they are and small be bleffed : and no man can rewerle this bl. fling: Gen, 27:33. Numb.23. 8'20. Tea they are abreatly attendly fully, and truly famed, Ep. 1.5. By grace ye are faued, 2 Tim. r.g. who hath faued vs.& called vs with an holy calling, This if According to his mercy he hath faired vs, by the washing of regeneration; and renewing of the holy Ghoft: Yea, they are faued to the vitermoft, Heb. 7 29 they are faued in the Lord with an enertalting faluation they hall not be afhamed nor confounded world without end # 45. zethey are paffed from death to life, and shall not come into condefination John 5 24. And they bane enertaffing life not will in hope but likewife in prefent poffe flour he than : beleeveth

They are truly happy, they are actually faued and put into-

leeueth on me, he that eateth my fleth and drinketh my blood hath everlatting life : Christ doth wer far be Ball bene it , but he hath enerlasting life , Tobn 3.16. 18,36. sap.5,24. cap. 6.27,39,49,47,50,51,54,57,58. P[al. 22, 26, P[. 22, 19, Press, 3.18, 22, 649, 11.4.649, 12, 18, Hab. 1.12. 2 Cor. 3.22,23. 2 Cor. 6.10. Chrift hath giuen everlafting life ro all those that are his theepe, lob. 10.28. Every true beleener hath the Some of God dwel. ling in bim , therefore be cannot shoofe but bane enerlaft. ing life : Hee that hath the Sonne hath everlasting life within him : 1 lohn 5.11. 12.14. Pros. 8.35. Yea, this is life eternall, to know God to bee the onely true God, and lefus Chrift whom he hach fent, Hab, 2,4. lobn 17.3. 1 lobn 5.13.20.

Therefore it is impossible for them to fall finally or totally from

This is an argument which in my indgement cannot bee

answered or euaded.

Ninthly, bey are truly called inflified and faneified, and made Kings,& priests voto God for cuer.

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Ninthly, all those who are once truly regenerated and ingrafted into Chrift; are called, inflified, and fanctified: they are made the members of Ielus Chrift : and they are made Kings and Priests for euer vnto God the Father; therefore they can mener fall from grace. For first , those that are called effectually by God, are called to faluation, and to the obtaining of the glory of the Lord lefus Christ , 2 Theff. 2. 13.14. They are called onto Gods king dome and glory , 1 Thef. 2.12. They are called sa lay hald of eternal life, 1 Tim: 6.12. They are called into eternall glery by Christ lefou , I Pet. 5.10. therefore they cannot fall from grace; for then they should lofe the end of their calling : Secondly, all those that are justified, are freed from condemnation; and they are inflified onely to this end and purpole, that they might not bee condemund , Rom. 8.1,33,34. lobn 5,45. Therefore they cannot fall from grace, for then they should lofe the benefit and fruite of their instification. Thirdly, all those who are fanctified, aretherefore functified, that they might bee glorified, and fanedy Rom, 8,90, 2 Theff. 2,13, Til. 3,6, 1 Pet. 1.3,4,5. Fourthly.

Fourthly, all fuch as are the true and living members of lefus Chrift : Chrift gines onto them eternal life, John 10.28. 1 lobn 5.11,1213. Though they were dead before, yet they fall line in him: and when they doe line once in him, they shall fo live , that they fall never die : death fall bane no more domi. on and power over them, lobn. 11.25,26, Rom:6,9;10,11. Chrift lefus who is the head will never fuffer any of his huing, true and faithfull members to periff ? he will keepe them and preferme them for that none of them Chall be ener loft, broken ; or cut off from bim: P (al. 34.2. (o) Where Christ bimselfe is, there they . Ichn 17.13. hall alwaies be, they in him, and be in them, John 17.23,24. Fiftly, all fuch as are Kings and Priefts vnto God for ever, cannot fall finally nor totally from grace; for then they should cease to bee Kings and Priefts, and could not bee fuch for ever : From all which this ninth argument may be framed.

These who are once truly called, instified and sandified: those Who are once become the true and lining members of lefus Christ, and are made Kings and Priefts for ever unso God the Father, it is impossible for them to fall finally or totally

from grace: (at appeares by the pramifes.

But all thafe who are once truly regenerated and ingrafted into Chrift : are truly called , iultified and fanctified, Rom. 8 29,30 1 Cor.6.11. Ephof. 1. 18 cap. 5,26,27. 2 Tbeff,2. 13, Chrift lefus is made vnto them of God, righteousnelle, instification, sandtification, and redemption; 1 Cor. 1.30. They are the true and lining members of lefus Christ, Epbef. 5.30. They are members of his body, of his fielh, and of his bone : Christ is the Vine, they are the branches, John 15.5. Hee is the head and bedy, they are the members, 1 Cor.6.15. Epbef 4.16. Col.2 19. And they are made Kings and Priefts far euer voto God the Father, to offer vp spirituall sacrifices vnto him: Exed. 19.6.cap 40.15. Hebr. 7.15. tothe end. 1 Pet. 2.5. Ren 1.5,6. cap. 5 10.

Therefore it is impossible for them to fall finally or totally frem

grace.

Their names are written in beauen, and in the booke of life.

Tenthly, the true Saints of God, have their names written in heauen, and in the Booke of life; therefore they can neuer fall finally nor totally from grace. First because God himselfe hath promised, that be will never blot out the names of those who are once truly registred in the booke of life , Ren. 3.5. Secondly because God hath promised such that they shall be bad in enertasting remembrance, and that bee will give them an everlasting name which shall not be cut off, P (al. 112.6.1/ai 56,5: Thirdly, because God harh promised all fuch as are regulared in the booke of bis remembrance, that they shall be his in the day when he makes up his lewells; and that hee will spare them, cuen as a Father spareth his owne some that ferneth bim, Mal. 3.16,17. Fourthly, becaute Christ bids his Disciples to reiorce, because their names are written in beauen, Luke 10.20. if then their names might have beene blotted out againe, they had had no iust cause of true and folid ioy, and fo Christs exhortation had beene in vaine, Fifthly, because they whose names are written in the books of Life cannot be feduced by the beaft, they cannot be withdrawne from God, Rew. 72.8. Sixthly, because those that are recorded in the booke of Life, were written in that booke from the foundation of the world, Ren 17.8, they were predestinated to Eternall life from all eternity, by the determinate counselland Decree of God, which shall stand fast for ever, and shall not be repealed, Pfal. 89. 28, 33,34. 2 Tim. 2.19. Mai. 54. 10. Seuenthly , because all such as are written in the Lambes booke of life, Shall enter into the new Ierusalem, Ren. 21.27. they shall furely be faued. Lastly, because there is no variablene fe, nor badow of turning with God, lam, 1.7: he neuer repents bim of bie gifes and calling, Rom. 11.29, thereforche will neuer fuffer any of those to fall, to die, or perish, whom he hath registred in his Booke of life : From whence I collect this tenth argument.

They whose names are written in beauen and ingrauen in the booke of life, can never fall quite away from grace:

But all those who are once truly regenerated and ingrasted into Christ, have their names written in heaven, and in-

grauen

graven in the booke of Life, Mal. 3.16,17. Luke 10. 20.Phil.4.3. Heb. 12.23. Ren. 3.5. cap. 13.8.cap. 17.8.cap. 20.12. and cap. 21.27. mail y uner chart de mind on

Therefore they can wener fall quite away from grace.

But it may be objected, that mens names may be blotted Objection. out of the Booke of life : For Mofes prayeth to Cod , to blot bim out of the Booke of life, rather then the Ifraelites should bee destroyed, Exod. 32. 32. and Paul, be could wish bimfelfe accur. fed from Christ for bis brethren the lewes, that fo they might be faued, Rom. 9.3. Yea, God himfelte faith expresty. Exed. 32.33. Whofoewer hath finned againft me , bim will I blot out of my booke, and Ren. 22.19. If any man shall take away from the words of this Prophecie; God Shall take away his part ont of the Booke of life. All these places proue, that mens names may be razed and blotted out of heaven, and the Booke of life.

I answer firft. That these wishes and prayers of Moses Answer. and Paul doe only ferue to testifie their exceeding love, and their ardent affection to the Ifraelites; but they doe not proue, that fuch as have their names written in heaven, and ingraven in the booke of life, may have them blotted out againe. First, because they are but meere wishes and delires, proceeding only from a passionate loue and zeale: they are patheticall and hyperbolicall speeches, and doe not necellarily imply, either a reality or a posibilitie in the thing defired, and withedfor. It is common for men to with and defire things that are impossible, out of passion and affection : as Mofes himselfe defired to see Gods face and glory: Exod 33.18,19,20. which he could not doe and live : thefe therefore being but wishes and defires, proue nothing at all against mee. Secondly, these wishes and desires are not abfolute, but conditionall, they are subordinate to Gods will; therefore they proue nothing absolutely. Thirdly, they are fuch wishes and prayers, which were altogether impossible to bee performed, because they were contrary and repugnant to Gods infinite justice. For it could not stand with Gods justice to condemne one righteous man, that so many wicked

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wicked ones might be faued : (especially after the death of bis owne Sonne, who was flaine from the beginning of the world, to faue all fuch as euer should be faued.) Fourthly, these wishes of theirs, if they were absolute, were impossible to be performed in respect of Gods eternall and immurable Decree: God had predestinated Paul and Mofes to eternall life, and hee had reprobated and cast off these Ifraelies, for whom these wishes of theirs are made: these wishes therefore could not alter and change Gods purpose and Decree. which is immutable, irreuocable, and impossible to bee repealed. Fifthly, their damnation could not be fatisfactory vnto God for the finnes of their brethren, no, mor ver for their owne finnes : because they were but men, yea, finfull men at the very best, and not God and man, as lesus Christ was:therefore thefe zealous defires of theirs were impossible to bee performed, and so they proue not any thing at all as gainst mee. Secondly, to that of Exed. 32.33. Whofeener bath finned against mee, bim will I blot out of my booke. I answer. First, that this booke here spoken off, is only the booke of this temporall, but not of eternal life, as will easily and plainly appeare by comparing this verse with the 27, 29, 29, and 35. verles of the fame chapter ; and with Pfal. 109.13; 15. For when the Ifrachtes had made a Calfe, and committed idolatry against God in worshipping it, (for which sin of theirs, the lonnes of Leni by Mofes command flew 2000; of their brethren ) Moles fearing that the justice and wrath of God were not fully farisfied with the death of these 30001 men , but that hee had some greater remporall judgement in ftore for them; makes recourse vnto God for them by prayer confesseth their sinne and the greatnesse of it, and desireth God to pardon it : if not, then hee delires God rather to take away his life, and to blos bim out of his books, then to fuffer fo many of his people to perifh. To which player of his, God returnes this answer : Whosoener bath finmed against mee, him will I blot out of my booke: that is, he shall be flaine, and my judgement of the Plague and Pestilence which I have provided for the punishment of this his finne Shall

shall feize voon him for to cut him off, and blot him out of the booke of this temporall life. So that Mofes his prayer being but to remove the remporall judgement of the Plague, which God did afterwards inflict vpon them for this their finne , this booke of God, may here be well taken and accepted for the booke of this temporall life : Hierome. Gregorie, Parerius, and others, make this to bee the booke and the exposition of the place : and so it makes not against Secondly, I answer; that there is a difference betweene the booke of Life, wherein the living, and betweene that book of Life, wherein the righteous are written and recorded. Danid hee makes the difference : Pfal,69,28. Let them bee blotted out of the booke of the living, and not bee written with the righteom. A man may be blotted out of the books of the lining, that was never written with the righteom. Hee that is written in that booke of Life, wherein the righteous are recorded, can neuer be blotted out (as I haue proued before,) hee that is written in the booke of the liming may : therefore this booke of God, mentioned in this place of Exodu, (feeing it is not styled the booke of Life, but only Godsbooke,) must be intended to be the booke of the living, and not the booke of Life. Thirdly, if you will take this booke for the booke of Life, and compare it with that of Renel. 22, 19. If a. ny man shall take away from the words of this Prophecie, God shall take away bis part out of the booke of Life. I answer then, that the meaning is no more but this; Whofoeuer shall finne againft mee, and take from the words of this Prophecie, I will blot him out of my booke, and take his part out of the booke of Life. That is; hee shall have no part nor shere in the booke of Life, or I will make it manifest to himselfe and all the world, that albeit hee had a name bee lined, and that hee was regestred in the booke of Life, that yet hee was never but a dead man, and his name was never truly written and recorded in this booke. The fense and meaning of these two Scripture is but this. Hee that finneth against me shall dye the death, and shall never inherite tuerlasting life. So then you fee that these places make nothing at all against me, and that these whole

Reu. 2, 1.

They cannot depart from God, neither can they be fe-duced.

whose names are regestred and written in heaven, and recorded in the booke of Life, can never bee blotted out againe; so that they cannot fall quite away from grace. Eleventhly, those who are once aruly regenerated & ingrafted into Christ, cannot depart from him, and it is impossible to seduce them. From whence this 11. argument doth arise,

Those that cannot depart away from God, nor yet be possiblie seduced by any meanes, miracles, or policies what senier, can

never finally nor totally fall from grace.

But all such as are once truly regenerated and ingrafted into Christ, can mener depart amay from God. God will put his seare into their heaves, that they shall not depart from him: Ier. 3.2. 40. And they cannot possibly be seducedly any meanes, miracles, or policies what soener. Matth. 24. 24. Marke 13.22. There shall arise salse Christs, and salse Prophers, and shall shew great signes and wonders: insomuch, that (if it were possible) they shall deceive the very cleck. Yea, the Beast which did deceive the with all his substitute: Reu: 12.8. cap: 17.8.

Therefore they can never finally nor totally fall from grace.

The eualions to that place of Ieremy, I have already answered; I come now to answer the eualions to the other places, which are three in number. First, that these words, it were possible, imply only a great difficultie, but not an absolute impossibilitie. Secondly, that they prove only, that the faints cannot be seduced finally, not that they cannot be seduced totally. Thirdly, that this place extendeth meerely to the whole Church and number of the Elect, and not to particular men who are Elected. To the first of these, I answer, that these words imply an absolute impossibilitie of seduceing any such as are the Elect of God. First, because the very emphasis of the words imply as much; for, if it was possible; implies a more impossible impossibilitie then the

word (impossible) doth. Secondly, because the end and scope of the text is to proue as much. For if any thing could seduce the Saints, then certainly false Christs, and false Pro-

plets.

I Anfiter.

1 Obiett.

2 Obiet.

3 Obiett.

2.

3.

phers comming vinder the colour and habit of Religion , and working great figues, miracles, and wonders, to the very admiration of the beholders, would feduce them : but vet all thefe great, subcile, and lying signes and wonders cannot decoine them; it is impossible even for these to doe it a therefore it is absolutely impossible for any thing to feduce them : for those who cannot bee feduced by the greater; can never be feduced by the leffe. Thirdly, because the Scriptures certifie vs, that the Beaft or Antichrift ( whose comming is after the commine of Satan, with all power, and fignes, and lying wonders, and with all decemblenesse of unrighteen masse ) could never seduce amof the clott of Gad, whofe names are written in the books of lifes but only fuch as never had any there or portion in this booke : 2 Thef:2.10,13,14. Ren.13:8. cap.17 8. If hee could neuer feduce any of Gods Elect, it is then impossible for any to fe duce them : for hee is the greatest and the eun in gest feducer of all others fo that this fift enafion is but falle. A for the fecond; that the Eled of God connot bee finally feduced, I willingly admir it : burthar they may bee totally feduced norwithflanding that I shall deny. For first, if they may be seduced totally for a time then the wordy and fenfe of the place, are not fo fully farisfied a for hee that is totally deceived, is deceived; and to not impossible to bee deceived, as the words and fenle import him for to bei Sccondly, hee that may be deceived totally may bee decemed finally to, and to both finally and tovally t which will gitte fallifie and delude the Seripture ; wherefore if it bee impofible for the Elect of God to be finally feduced, it must bee likewise impossible for them to be totally feduced. Thirdly, the Electrare here put in opposition against these, many who were afterwards to be feduced a land whofe lond frould after to ards ware solds as is cuidene by comparing Marib 14. 11, 12, 13, 24,25.2 Thef. 2.13,14 Heb 110.38, 39.2 Tim. 2.17, 18,19, Rev. 13.8.c. 17.8 together if then the electare put in opposition to fuch as are totally feduced ; it is cordent, that they can not be feduced totally. Fourthly, Saint Pant affures vs, that though reprobates and others are totally feduced, yet the Moda.

1 Thef. 3,9,10

2 Anfter.

foundation

5.

Obiett.

Answer.

foundation of the Lord abideth fure, baning this feale: the Lord knoweth who are bis ; if the foundation of the Lord in the elett abideth fore : if the elect fland fast voto the truth when others fall off from it , where then is your totall feducement for a time, which would placke up this fore foundation, which is not only fure at fome times, but abideth fare ftill? Laftly, the fenfe and fcope of the Scripture, and the very litterall words doe fully imply and affirme, that they can neither finally not totally be seduced; therefore wee must give these Scriptures their full and perfect fense and meaning, and apply them to an impossibilitie of a totall, as well as of a finall leducement. If you object, that the Saints are oft-times deceiued and seduced. I answer, that they are oft-times deceiued, butyet not seduced: they may fall into diaers petty errors in religion for a time, but yet they alwaies hold the maine annd fundamentall truths: Il Cor: 3:11 to 16. 2 Tim 2:19. they are never totally nor finally seduced, So that this cualion hurts vs not.

3 Obiettion.

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To the last custon: that this Scripture extends only to the Elect; in fault aggregate non abstracts: to the whole Church of the Elect, and not to any particular or individual persons which are elected who may be seduced, though the whole Church of God can neuer be creatly seduced.

Answer.

I answer, first that the whole Church of God is made up of and exists in individually therefore what ever priviledge exare incident to the whole Church of God; must needed be communicated to every particular member of the same and if so then this prerogatine, of not being Indived, as well as any other. Secondly, if every particular Saint elected faluation may be seduced (as you affirm e.) then why not the whole Church a which hath its being and existence in them? if every part may be seduced, why not the whole which is composed and made up of them? Thirdly, this privile dge belongs to every particular man that is elected.

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which I proue by these two reasons. First, because it is priviledge, which is common to all the Elect as is evident by Matthe 24.24, 31. Marks 13.22. Ren. 13.8. cm, 17.8. if

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then it be common to all the Elect, then of necessity it must bee communicated to every one that is elected : this is a good confequent, all men are reasonable creatures, therefore every particular man is a rea sonable creature : and so è connerso : so this is a good consequent : all the elect of God haue this priviledge, not to bee seduced, therefore every parcicular man that is elected hath this priviledge to. Secondly because this is a priviledge which arifeth and springeth from the very decree of election itfelfe : the elect cannorpossibly bee deceived, because they are elected : now this decree of election is particular, and every one that is elected, is particularly elected. Therefore this priviledge must belong to every particular man that is elected in fen fu abstratto as hee is a perricular man, as well as to the whole multitude of the elect, in fenfmaggregato, as they make vp one intire body and Church. Fourthly, It is evident by the very wordes of the text, that this priviledge belongs to every individual person that is elected. First because thefe words : if it were possible, they shall deceine the nery elect. have reference not to all the elect in generall : but onely to fuch particular elected Saints of God, which should live in the times of Anichrift (as most expositors agree ) if thenthis priviledge bee attributed to particular persons, and not to all the elect, it must bee a priviledge that is common to euery particular person which is elected, and not proper onely to the whole number and multitude of the elect. Secondly, because they have reference to the maner and forme of seducing: Seducers, Antichrifts, and false Prophers, vie not to fer upon all the elect at once, but they labor to divide & feuer them, and to feduce them one by one; witneffe the practife of the Priests & Lefuits which lurk among vs:if then the elect of God, are allaulted particularly one by one, and not altogether . this priviledge of not being leduced, mult belong to eucry particular man that is elected, confidered particularly by himselfe : because it hath reference to the ve--ty manner of feducing. Thirdly, the Elect in this 24. verfe, muft bee taken in the fame manner as it is in the 31. verfe: (and . 4.

et they fall gather together kis elett from the foure winds from one end of the earth to the others ) for both places are meant of the fame perfons now the elect in this 31 ver, are confidered as particular and private men, as divided and scattered over all the earth, and not collectively, as they are knit together in one body : and the Angells doe not only gather together, all of them, but likewife every one of them, they leave not one of them behinde : wherefore, the Elect must be taken distributively to in the sa. verse, as well as here : and so this priviledge, of not being deceived, belongs to every of them in particular. Fourthly, the scope and sense of these words. if you compare them with the 2 Tim: 2.19. Rev. 13.8. c.17 8. to which they may have relation, is only this: that none of the elect can be seduced: & so the other places do expresse its if then none of the Elect can be seduced, then no particular man which is elected; and fo this priviledge, belongs not only to the Elect in fen aggregate, as they are all knit together in one body, but likewise in fensis dinifo, as they are confidered particularly and feuerally by themfelues. So that this argument and text stands firme and good, notwithstanding thefe three gloffes and evafions.

12. They cannot but feare obey and ferue the Lord:they cannot finne vnto death. # Icr.32.39. 6 Ezech. 36.27.

cIct.20.9.

d Pro. 8, 20.

e 2 Cor. 5.14. Ads 4,20.

Twelfehly, the true Saints of God, cannot choose but alwaies feare, obey, serue the Lord, and doe his will: they cannot doe the euill that they would, neither can they finne vnto death. For God hath (a) ginen them one beart, and one way, that they may feare him for ener, God doth (b) put bis Spirit within them, and canfe them to walke in his flatmies, and to keepe bis indeements and doe them. If they should at any time resolue with leremiab, (c) that they will not make mention of the Lord, nor fpeake any more in his name, bis word which is written and ingranen in their bearts, will be at a burning fire that up in their bones, it will make them weary of forbearing, and they cannot flay, but they must prefently both speake it and doe ir to. Christ doth (d) leads them in the way of right confueffe, and in the middeft of the parties of enderment, (e) The love of Christ doth voon conframe them, for to pleafe him, to that they cannot but frake

nd doe the things which they have seene and beard. (1) They fa Tim. 2.21, are viffels ome boneur, fanttified, and meete for their masters vie, and prepared unto enery good worke, the whole frame and disposition of their foules is bent, and fet onely vpon that which is good, so that they cannot choose but serve, obey, and please the Lord continually in all things. They cannot doe the euill, and commit the finne they would. They are good trees of the Lords owne planting, therefore (g) g Match 7 18. they cannot bring forth enill fruit: (b) they are borne of God, b 1 Ich. 3.9. therefore they cannot finne. (i) They have put off their coat of iCant. 5.3. finne, bow then fall they put it on ? they bane washed their feete, bow then (ball they defile them? They are dead unto sinne, and k Rom. 6.2. (k) bow can such as are dead to sinne, line any longer sherein? (1) They are the sheepe of Christ, and will not follow a stranger, Iloho to.'s. out they flee from him , for they doe not know his voice. (m) m Gal 5,16,17 They walke in the Spirit, fo that they cannot doe the things they would, nor yet fulfill the lufts of the flesh. (n) The word of God doth cast downe their finfull imaginations, and enery high thing that exalteth it felfe against God, and bringeth into captinity every thought to the obedience of Christ: So that they cannot doe the cuill that they would. ( o ) They cannot finne unto . 1 Toho 3.6,95 death, because their feede remaineth in them , and because they are cap. 5, 16, 172 borne of God: From whence I raife this twelfth argument.

Those that cannot but alwaies feare, obey, and serne the Lord, and doe bis will; those that cannot finne unto death, nor doe the ouill that they would, cannot fall finally nor totally from

grace.

But the true Saints of God cannot but alwaies feare, obey. ferme the Lord and doe his will, they cannot finne onto death, nor doe the enill shartbey would, ( as appeares by the premeifes.

Therefore they cannot fall finally nor totally from grace.

How this argument can be answered, or enaded, I

cannot yet conjecture,

Thirteenthly, the Saints of God, cannot be seperated from the love of God which is in Christ Icius, they are married, espoused, and betrothed unto God foreuer: God harh:

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hath chosen them to be his people, and they have chosen him to be their God: which yeelds vs this thirteenth argument.

Those who cannot possibly bee seperated from the love of God which is in Christ Iesm: those who are married, esponsed, and betrothed unto God and Christ for ever: those whom God bath chosen to be his people, and hath likewise cansed them to choose him for their God, and to some themselves unto him in such an enerlasting Conenant as shall never bee forgetten, it is impossible that they should ever finally or to-

tally fall from grace.

But all those who are owee truly regenerated and ingrasted into Christ: are married, esponsed, and betrothed unto God and Christ for ever. Hofea 2.19,20. I will betroth thee vnto mee for euer : yea, I will betroth thee vnto me in righteousnetse, and in judgement, and in louing kindnesse, and in mercies: I will even betroth thee vnto me in faithfulneffe, and thou shalt know the Lord : God will marry himselse to them, and them vnto himselfe, he will be their husband, and they shall be his Spoule, Pfal.45.10, 11. Ifai.54.45. ler. 3.14 cap. 31.1.32. Matth. 19.5,6. 2 Cor. 11.2. Rom. 7.4. Chrift and they are become one flesh, and one Spirit, Epb.5.28. to 33. I Cor.6.17. They cannot poffibly be seperated from the loue of God which is in Christ Jesus their Lord, by any thing or creature whatfoeuer. Rom. 8,34. to the end. God hath chofen them to be his people, and hath also caused them to cho ofe him for their God, Cant. 6.3. cap. 8.6. ler. 24.7. Cap. 30.32 . cap. 32. 38. Zech. 8.8. Dent. 26.17.18, lofin. 24 15 18. Pfal.4.3. ler.31.33. to .38. Ifai .43.1. cap. 62.4,5,12. Ezech. 11.20. cap. 3 7:27. Tit. 2.14. Hebr. 8. 10.1 Pet.2.6. He hath caused them to ioyne themfelues vnto him in fuch an euerlafting league and couenant : as shall neuer be forgotten, ler. 50.5.

Therefore it is impossible that they should ever finally or totally

fall from grace.

Fourteenthly,

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Fourteenthly.

Those who are established, setted, and grounded in grace: those who are so rooted and grounded in grace, that they cannot be removed nor cast downs: those who are as pillars in the house of God, and shall goe out thence no more: it is impossible for them, either finally or totally to fall from grace.

But all such as are once, truly regenerated and ingrassed into Cbri?, are established settled and grounded in grace, leb. 36.7. He withdraweth not his eyes from the righteous, but he doth establish them for euer, 2 Cor. 1.

1.21. He which establisheth vs with you in Christ, is God. See Psal. 89.36, 37. P. 41.12. Ps 78.69. Ps. 89.4, 21.28. Isi. 14.32. cap. 54.14. Ier. 24.7. cap. 30.20 cap. 32.41. Rom. 16.25. 1 Cor. 16.13. Ephes. 3, 18 cap. 6.10, 11.1 Thess. 3.13.2 Thess. 2.15, 17. Col. 1.21. cap. 2.5.7. and 2 Pec. 5. 10. They are so rooted and grounded in grace, that they can neuer be removed nor cast downe: Ps. 37.27. Ps. 112.6. Ps. 125. R. Pro. 10.30. Matth. 7.24, 25. Eph. 2.21. Heb. 12.28. and 1 Per. 2.6. They are as pillars in the house of God, and shall go out thence no more. Ren. 3.22.

Therefore it is impossible for them, either finally or totally to.

fall from grace.

Fifteenthly, the true Saints of God, are Gods owne inheritance: they are to him a people of inheritance: God himselfe bub a rich and elorious inheritance in them a and he hath chosen them for an inheritance, a portion and possession to himselfe: Exode 34.9. Dent: 1:4:20. Psal. 2:8. Psal. 78.71. Psal. 79.1. Psal. 14. Rs. 106.5. Zech. 2.12. Ephos. 1.18. therefore they must needs continue Saints for euer, and neuer fall from grace. First, because an inheritance is not of transitorie, vanishing and fading: but only of such things as are permanent, perpetually and euerlashing, admitting no totall nor finally interruption. Secondly, because God will alwaies protest and defend his inheritance, he will not lose it, nor part with it upon any teames: (a) bee will not cast off his people, neither will be forsate his inheritance... Men will not part with their inheritances.

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6 1 King, 28.3.

they will not lose them, nor yet suffer them to be destroyed vpon any tearmes: (b) The Lord forbid mee (saith Naboth) that I should give the inheritance of my fathers onto thee. It men then, will not part with a temporary and earthly inheritance, much lesse will God, depart with the perpetual; spirituall and heavenly inheritance of his Saints, where in his (c) rich.

« Ephel 1, 1 8.

år Pet,1,18,19

es and bis glory doe confift. Thirdly, because the Saints are a purchased inheritance. God hath purchased them at a deare and inualuable price , (d) not with corruptible things, as filmer or gold, but with the rich and precious blood of his only Sonne lefu Chrift. Certainly, God would neuer purchase a corruptible inheritance with an incorruptible price : he would neuer pay fo deare a rate for his inhetitance in his Saints, ifeuer he meant to reject and cast them off againe : he esteemes the blood of his Sonne Jesus Christ ( which should be spilt in vaine if the Saints might fall from grace ) at an higher race, then ever to part with or to reject and cast off the inheritance which hee hath purchased with it: this holy Danid knew full well: and therefore hee defires (e) to glorie with Gods inheritance and to reioyee in the gladneffe of his people : fince then the Saints of God are the Lords inheritance: an inheritance which hee loues and will not part with; an inhericance which is perpetuall, permanent and stable: an inheritance purchased with the blood of his Sonne, it cannot be

e Pfal,106,5.

Those who are Gods owne inheritance, can never fall finally un totally from grace:

that ever they should fall from grace: for then they were not, then they should cease to be an inheritance, as God himselfe hath stiled and reputed them. From all which I

frame this argument.

But all those who are once truly regenerated and ingrafted into Christ are Gods owne inheritance,

They have all the inward and outward helps and meanes to preferue them in the state of Grace.

Therefore they can never fall finally nor totally from grace.

Lastly, the true Saints of God, have all the inward and outward meanes and helpes that may be, to preserve and keepe them in the state of grace: they have the Word and Sacraments; the communion, company, and prayers of all he Saintson earth sithe continuall prefence and protection God himselfe, they have lefus Christ and the holy Ghost welling and refiding in their hearts; they have the interflion and mediation of Iefus Chrift, and all meanes elfe at may preferue and keepe them in the flate of grace, as I ue formerly proued at large: From whence I frame this treenth and last Argument.

Those who have all the inward and outward meanes that may bee to preferne and keepe them in the flate of grace : those who have the Word and Sacraments, the communion, companie and prayers of the Saints: the continuall presence and protection of God bimfelfe: those who have lesus Christ and the bely Ghoft dwelling and refiding in their hearts continually : and those who have the perpetuall intercession and medistion of lefus Christ; it is impossible for them, either finally or totally to fall from grace.

But all those who are ence truly regenerated and ingrafted into Christ, bane all the inward and outward meanes, to preferne and keeps them in the flate of grace: they have the Word and Sagraments: the communion, company and prayers of the Saints, the continuallyresence and protection of God himfelfe: they have lefus Christ and the boly Ghost dwelling and residing in their bearts and soules: they have the perpetual intercoffion and mediation of lefus Chrift, together with the protection of all the bleffed Angels, and many such like great and glorious priniledges which I have mentioned and proued at large to fore.

erefore it is impossible for them, either finally or totally to fall from grace.

pus you fee; how in regard of the very prefent estate ondition of such, who are once truly regenerated and fred into Christ, and in respect of those many excelgreat, and glorious priviledges which they doe injoy their regeneration and infeition into Christ, that it is ther impossible for them, either finally or totally to fall grace.

thly, it is altogether impossible for such as are once In respect of

truly Grace it lette, )

# 2 Pet 1.2. 6 1 Pet 1,23. & & Pet. 3,4. d 1 Iohe 3.9. e 1 John 2.37. flohn 4 14. Cap. 7.38. g Ilai. 58, 11. 6 Luke 12. 33. Marth. 6.10. i Iohn 5.24. cap, 6, 27, 47s 50,54. k Iohn 17.3. / Luke 22.32, m I Pet.1.5. # Cant. 8.6,7. . Pfal.72 5.ler. 32.39.PL 19.9. p 1 Cor. 13.8, 4 Ilai.36.10. cap. 51. 11,13. cap. 61.7. lohn 16.12. 3 Theff. 2.16. Pfal. 112,3,9. \* See pag.34. \* See pag. 171. 10 175.

\* Gresinch.pa.
141. Bertins de
Apost. Sants. pa.
57.61. Thomps.
Diatr cap.9.
Battos de Post.
Apost. Sants. lib.
1.44.19.

truly regenerated, to fall finally or totally from grace, in to spect of the very nature of grace. For firk, all true and is uing grace, as it is the immediate workeand fruite of God Spirit in our heares; fo it is of a perperuall, incorruptible divine and perfevering nature, admitting of no finallend nor totall interruption. Hence it is, that grace is filedin the Scripture, (a) the Dinine parme: (b) un incorruptible feet which abides for ener : (c) a bidden men of the beart which is m corruptible : (d) a ford remaining within the Snints: (e) un vollion abiding in Gods childrens ( f ) a lining well of water fpringing w into enertafting life: (g) a fpring of water, whose waters faile mit (b) an bequenty treasure which never wearer bout mer waxet all a treasure which neither Moth nor Cantor oan corrupt, nor to theenes purloine and feale : (i) and foode that perifbeth not but in duret bunto enerlafting life : Hence it is that faith is faid (1) " be enertafting life : to bee fuch a grace as (1) fhall mener fail: (m) for it is kept by the very power of God. Hence it is failed loue, that ( n ) it is as firme as down : that many waters cans quench it meither can the floods drown its for it is that fire uponin alter which final ener be burning , and noner goe out : Lewit: 6:14 13. Of the (o) feare of the Lord, that it is eleant, induring fur our : ( a ) of Charity, that it wemer faileth ; that is, it neuerfileth in this life, nor in the life to come : of ioy in the holy Ghoft : that (4) it is enerlasting ion which commor be taken frie es : and of the (r) regbteonfireffe of righteons men , there is inte-Perperuirie, immortalitie, and euiremin, are of the effence and nature of true and faving grace. The grace which is not perpenual, and bolds not out onto the mi it was but falle and counterfeite : because it wanted thispe pernieie, this eniremitie, immortalitie and perfeuerana which is an infeperable propertie and adjunct of all to grace. That which doth in part diffinguish hypocrites for true beleevers, and the flew and fladdow of grace, from truth of grace a that which makes a seall, though nor and ly difference ( as " fome would glose it, ) berweene a lim and a dead faith, betweene a true beleeuer, and a remport is this: True beloeuers, true grave, and true lining faith

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alwaies perfeuere and hold outcothe end, they never die, they never fade nor end. Hypocrites and fuch as have but onely a flew of true and faving grace, they never perfevere, sheylast not they hold not out varo the end Perfeverance is one discriminating character, badge and property, whereby God himfelfe dorh diftinguish true and fauing Grace, from falle and counterfeit; true Saints from Hypocrires and other menias we may fee exprelly by thefe texts of Scripture, Mats 22.2.40 24. Labe 8. 11 .to 16.2 lobn 2.19. lobn 5.25.0ap;6.66.to 70x.8.11.2 lohng. Luke 8.18. Ifat. 40.19,30,31. lohn 17.9. Pf. 62 41 43,14. lob 27.10.c4, 20.5. 2 Chron, 25.2,14,27.P(.78.8. 26.17,57. So that it is certaine; that true and fauing grace, is of a perpecuall, incorruptible, divine, and perfectering nature, admirting no finall end, por corall interruption as long as amy of chofe that doe inioy it, have any life or being in this world Grace is a part of God, of Christ, & of the holy Ghost; it is a pare of sheir Image, and it participates of their nature and immortalitie: (/) it is the works of God, therefore it fall [Ecclel. 3.13. bee for ener. The graces of the Saints are desired from the graces which are in Christ, they are the fame in ellence and nature with his: (4) from bis fulneffe all the Saines receine grace for graces (v) andit is bis fulueffe which filleth all mall: hence the graces of the Saints are filed, the fulneffe of God, and the futueffe of Chrift, Epbof: 3. 19. cap: . 4.44 Gol: 2:0, 40. Hence is it that Chrift is filed our had and we his memberes that he is filled our life, and aur. husband, that we are faid to be one field and one fairit with bim, and to be kuit and united by wernes and sinnes to him ; and that be and bis Spirit are faid to dwell wishin ve : to fignifie, that the graces of Christ and his Saints are one and the fame, that mey arethe fame in effence and in nature : Wherefore as che graces that are in Christ himselfe can neuer end, ceale, fade, faile, perish nor decay, no more can the graces in the Saints, which are the fame with his: Therefore they shall alwaies perseuere, they cannot die, nor have an end, wee neede not doubt or queftion it Secondly, as true and fauing grace is of an immortal!, perpetuall, dinine, incorruptible .

\* Caducafuns, angennque fu- . casa frost : Cypr de Hab Fir. Hypocritarum opera anse frem vi ta deficiunt Capta bina non amisteret f hp pocrisa wen fuiffes:Greg:Mags Mar lib & car: 29. lib. 15,cap.

PEpbef 433.

w Math. 13.31, 33. Mar. 4, 31, 33 x Iohn 4, 14. Exec. 47, 3.40 7, 9 Fal. 13. P(al. 9 3. 13. 14. Ier. 17.8. 7, Mal. 4.2, 41 Pet. 2, 5; Col. 2. 19. Ephc. 4, 13, 16. tible, and perfenering, fo likewife is it of a growing and increaling nature; it is alwaies growing greater and greater, stronger and stronger, as we may fee by these insuing Scriptures, leb:17.9.Pf:84.6.Pf:92.13,14.lebn 14,14.cap:6.27.1-[ai:40.29,31. cap.44.4. Execb : 47.3. to 7. 2 The ff: 1.3.11 Pets 2.2. 2 Pet: 3. 18. Luke 2.52. and 3 loba 2, Hence grace is compared (w) to a graine of mustard-feede, which though it bee but little at the first , yea, the leaft of all feedes, yet at laft it growes to be the greatest of all bearbs, (x) to a spring of water foringing up outo enertafting life, and rifing bigber and bigber; Hence true regenerate Christians are compared (7) unte trees planted by the waters fide, and to Cedars of Lebanon, that are alwaies flourishing, growing and increasing. (2) To Calues of the Stall, which are alwaies growing: (a) and to liuing fiones and members growing up into an holy temple and body in the Lord. From the nature of grace thus proved and considered, I frame this argument, which doth most enidently and fully confirme and proue this our present affertion.

If all such as are once truly regenerated and ingrafted into Christ, have such graces in them, as are of a perpetuall, immertall, incorruptible, perseuring, growing and increasing nature, it must then be altogether impossible for them, elther finally or totally to fall from grace.

But all such as are once truly regenerated and ingrasted into Christ, have such graces in them, as are of a perpetuall, immortall, incorruptable, persencring, growing and increasing nature.

Therefore it must be altogether impossible for them, either finally or totally to fall from grace:

Obiettion.

The sequell of the Maior cannot be denied: vnlesse you will say, that though grace be permanent, immortall, perseuering and increasing in its ownenature, yet it is not so in respect of vs. that it is perpetuall in it selfe, but not in vs. To which I answer, that if grace in its proper nature, be perpetuall, immortall, and alwaies perseuering, then it must of necessitie be so to in respect of vs. First, because

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that which is perpetuall, immortall, and alwaies perfeuering in its owne nature, must needes bee to in all respects ; for nothing can be truly considered as abstracted from its owne effence and nature, because then it ceaseth to be the thing it is, especially if it be considered in a notion which is quite contrary to its nature, A thing that is immortall and perperuall in its owne nature and effence, cannor bee confidered as a thing that is mortall and momentary, because this confideration destroyes the effence and nature of the thing confidered. If then grace be immorrall, incorruptible and perpetuall in its owne nature, it cannot be morrall, corruptible and transitorie in respect of those that doe mjoy it. Secondly, grace hath never any effence, being, or subliftence but in man : it is no lubftance, but an habit and qualine; therefore it bath no being, ellence, or existence in it felle, but as it is conjoyned with its subject man. Let grace be feuered from man, or man from grace, then grace must needs perish and cease to be: it cannot sublist of it felfe; it cannot be transferred to another subject; therefore it must needes vanish and come to nought. If grace then bath no being effence sublistence, nor existence of its owner buconly as it is inherent in its proper subject man; if it be immortall, perpetuall, and alwaies perfeuering in its owne proper. nature, it must needs be so likewise as it is in many because it hath no beings no ellence, no nature por existence, but in Wherefore this your answer, which would give grace a being, and subliftence of its owne, abstracted from its subject man, must needes be false and idle. Thirdly, this your answer, that though grace capnor fall from vs, yet we may fall from it : may as well be applied to the flate of gloty, as to the flare of grace , and you might as well lays that men-might fall from the stare of glory, shough the stare of glory cannot fall from theme as that the Saints may fall from the flate of grace, though the state of grace connoc fall from them; which campener be admitted un the one; and therefore cannot bee admired in the other plothar the fequell of the Major can never be denied Tyou deny the L 2 Minor,

Minor, the crace landifying grace, is not of a divine, permanent, perpetuall, immortall, growing and increasing nacure. I answer, that the premises doe sufficiently and videniablic proue it.

2 Obiett.

But you will objed. First, that grace may decay in part, it may decay in the stuits, and in the degrees of it, therefore it may decay in the whole; and fo it is not of a divine, perpetuall and immortall mature.

Answer.

To which I answer. First, that in grace there are these awo parts. First, there are the seeder and habits of grace, which are here in question. Secondly, there are the degree, and the fruits of grace; which are not controucted here, and the fruits of grace; which are not controucted here, and vigor of grace may decay in part, and be suspended for a time, but the habit and feede of grace doe neuer perish, nor decay, nor suffer any diminution or abatement: Now the decay, and suspention of the fruits and effects of true saving grace, doth not argue or imply a decay or diminution in the seede and habit of grace. No man is so simple as to argue thus.

The Sunne worfs rimes bladered from faming on or, by reafer of

Or: The Sunne does not altrajet fime fo bright at one time a

Therefore is it not of a fining nature: therefore there is form defeth, dicap, and impossession in the Same of felfe.

No man will as que abus;

The effects, the fruits and faculties of the foule dre of thimes decay, by reason of ficknesses and age, or distingues aimes of the body or minde.

Therefore the foulest fife doth decay, and fo he is not eternal

So neicher is this a good argument!

The finite, the effects and operations of true and faming grace dee fematimes decay in men, and are off-times in pended:
Therefore the very feeds and bubbes of grace decay, and fo they

are not of a perpotual and immortal nature:

Wee

Wee all fee by common experience, that the leaves and fruites of trees, of graffe and hearbes, doe annually decay, and yet the trees themselves, and the rootes of graffe and hearbes are alwaies living , and decay not with them. So it is with grace, the fenfe and feeling of it, the strength and vigor of it, the fruits and effects of it may be weakned, telfened, and suspended for a time, but yet the seede and habit of grace remaine without any diminution or decay at all. Secondly, I answer; that the remission, diminution, and sufpention of the degrees, the operations and the fruites of grace, proceed not from any defect or decay in the feede, habit or roote of grace, but from some external cause and impedement, which doth hinder and suppresse these operations and fruits of grace. For either it proceeds from God himselfe, who doth sometimes withdraw & suspend the influence of his holy Spirit into our hearts for a feafoni (which should quicken and inlinen these fruites and operations of grace) to humble vs, and to make vs to fee our weakeneffe without his affiftance: or to cause vs for to prife the influence & affiftance of his Spirit more : or to ftir vs vp to feeke him with greater diligence and importunity; or to punish vs for some neglect or sinne: or else it proceeds from some defed or impediment in our selves. For either wee neglect the meanes of grace in part or in the whole : wee doenot yfe them all, or elfe we vie them but negligently, carelefly, and superficially : or else we doe not cherish and stirre vp those sweete and comfortable motions, which Gods Spirit dorh infuse into our soules : or else wee grieue the good Spirit of God, and hinder his sweete influence into our hearts, by some sinne or other which we doe commit: or else there is some indisposition, either of body or minde, which doth suppresse and hinder the operations, fruits, and effects of grace for a feason. So that these defects, eclipses and futpentions in the operations, fruits, and effects of grace, procced not from any defect or decay in the habit and feede of grace it felfe, but from some extrinsecall causes and impediments; which though they suspend and cloud the operations 2013

rations and fruits of grace for a feafou, yet they neuer extinguish, annihilate and extirpate the seede and habit of grace which is in men. And no fooner are these outward impedimentsremoued, but the habits and feeds of grace, become more operative, ftrong and vigorous, then ever they were before. Wherefore this first objection makes nothing at all against this perperuall, immortall, and perfeuering nature of true and faying grace.

2 Obiest.

But now you will object in the second place. That true and fauing grace, perpetually requires some spirituall now rishment and food to teede it and preserve it, or elfe it would decay and perish: therefore it is not of a perpetuall, perma-

nent, and immortall nature,

I Answer.

To this I answer: First, that the antecedent is falfe. For those things that are of a fading, and corruptible nature, though they had alwaies foode to nourish and to feed them, yet they would come to ruine and haue an end: as we may fee in men, beafts, and plants: let them have all things no cellary to preferue and keepe them in life and being, ye they dye and perish, because they are a corruptible and mortall nature. But those things that are of an immortal nature, though they require food to nourish and present them a yet they cannot dye, decay and perifh, whiles the have foode and meanes : not because the foode present them, but because they are of an incorruptible and immor tall nature airis not the food and nourishment, but the very nature and effence of the things themselves, that make them immortall and incorruptible. Secondly, I answer That grace and the food which should preserve and keeps it are inseperable, they can never bee dissoyned one from the other. Where ever God gives true and faving grace, hee likewife gives all other things that are requisite and no cellary to preserve it. (a) God never gines men Christ, but bu doth together with him freely give them all things. He neuer give grace and spirituall life to any, but hee doth likewise giut them (b) all things apperenining vinto life and goddinesse. So that

a Rom. 8,32.

6 2 Pet. 1. 3.

the feeds and babits of fauing grace, being inseperable from

the meanes of grace which should preferue them, may be of a perperuall, incorruptible, and immortall nature, though they require meanes to nourish and preserve them. Thirdly, all the holy ducies which wee doe, and all the meanes of grace which we injoy, doe not give an efficacy and frength to grace of themselves, but it is grace that gives the efficacy and vertue vnto them. For where there is no grace at all, there can bee no good vie of the meanes of grace, nor no good and profitable performance of holy duties. Grace gines an efficacy to the meanes, of grace, through the bleffing and affistance of the God of grace: and holy duties give not a being or an effence to the habit and feede of grace, but grace gives an efficacy and a being vnto them; fo that they do not preferue grace, but grace them. True it is, that grace without the works of grace is dead, even as a tree that beares no leaves nor fruite is dead; but yer the workes and fruits of grace, and the vie of the meanes of grace, doe not fo much preserve and nourish grace, as grace doth preserve and nourish them; euen as the fruits and leaves give not a being, and preferuation so the tree, but the tree gives a being and a preferuation vnto them. Wherefore feeing the efficacy and vie of the meanes of grace, depends more upon grace, then grace it felfe doth voon them : though thefe meanes of grace are requesite and necessary to preserve grace, yet it followes not, that grace it felfe is not of a perpetuall and immortall nature. Fourthly, grace is an infused habit, created and produced in our hearts and foules by the holy Ghoft himselfe, so that though it be inlarged and increased by vfing of the meanes of grace, yet it depends not wholly vp. on these meanes, neither can it be vtterly extinguished and loft for want of ving them, if we could suppose ( as wee cannot doe ) that true grace and the vie of the meanes of grace might be feuered. Habits that are meerely acquifite, and have their being and their rife from actions, may vtterly bee loft and discontinued for want of actions to preferue them; because they may be diffolued in the same manner as they were first acquired; they were gotten by actions; there-

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fore they may be loft for want of actions. But habits which are not got by actions, but are infufed into men (as grace is ) cannot be loft for want of actions; therefore they are not preserved by actions only, nor by the outward meanes ofgrace, but by vnion and conjunction with him that did intufe them. All the true and fauing graces which we have, proceeds from our union and contunttion with Christ our bead, and from his fulneffe, wee all receive grace for grace: lohn 1. 16. Eph:1:21,22.cap:2.21,22. cap.4:13,15,16. Col:2.7.19. Suppose then that a man were veterly deprived of all the outward meanes of grace, which should increase, nourish , and presetue his graces, yet his graces could neuer faile nor yet decay, because hee is still vnited and conjoyned vnro Christ, who like aliving, bountifull, and gracious head, doth alwaies convey abundance of spirituall life and grace to all his true and liaing members, even then when all outward helps and meanes of grace doe fayle them. So that these outward meanes of grace are not necessarily and simply required, to the being and existence of grace, but only to its better being and existence: wherefore, though grace requires outward meanes and helps, for its better being and existence; yet it followes not, that it is not of an incorruptible and perpetus all natur; because it requires them not as simply necessary for its being and existence, but onely for its better being. Lastly the outward meanes of grace, and the practife of holy duties, doe not nourish and preserve our graces in vs in + mediarly, but mediately and fecundarilys by preferring out vnion and conjunction with Christ and the holy Ghost, and by drawing of vs neerer vnto them. The outward meanes of grace may be faide to preferue and nourish grace, in the fame manner as the meate wee care, may bee faide to preserve and nourish our soules : not immediatly, but mediarly : wherefore this objection makes nothing at all against the perpetuitie, and immortalitie of true fauing grace. If now you will object in the third place on the and i

Obiettion, 3

3:

That grace doth not alwaies grow and increase .

Therefore it is not of a growing, and increasing natures.

I

I answer, that the argument followes not. If a man should Answer.

Trees doe not alwaies grow, especially in winter:

Therefore they are not of a growing nature.

Ot: Men doc not alwaies vie reason : Therefore they are no reasonable creatures.

This were an abfurd and idle argument: your argument

Grace doth not alwaies grow and increase :

isthe fame in substance.

Therefore it is not of a growing and increasing nature : and fo infollowes not. But to answer punctually to this your argument; grace in it selfe is alwaies of a growing and increafing nature; though by reason of some outward lets and impediments, it doth not alwaies actually grow and increase. The reason why good Christians doe not alwaies grow in grace, but oft-times fland at a flay, & perhaps go backwards to, for a fit, a day, or a weeke or two: is not from any defect in grace, which would alwaies fpring and grow: but from Christians themselves, who hinder and suppresse this growth for a time. Grace doth alwaies grow and increase, if there bee no ftrong lets and impedements to hinder it.

Butyou will now object in the fourth place, that tem- 4 Obiettion. porary grace is true grace : For first ic is the gift, the fruite \* See Bertine: and worke of Gods fpirit, which gives no courterfeite but De Apollar. San, true grace : Secondly, it alters and changeth mens hearts pag: 57.1667. and hues , and makes them as forward in Gods feruice, as other men. Thirdly , it is nourified and increased by the fill Apollague true meanes of grace. Fourthly, if men do perseuere in Sanctorum lib iethey shall be faued. Fifthly, if it were no true grace, there could be no Apostacie at all: for every motion must be a termine ad terminum, ofrom one reall thing vnto another: whereforethere being an Apostace, it must needes be from true grace, to infidelity and finne : and fo true grace is not immortall and perperuall.

. I answer fift in generalle that remporary grace, is no true fanctifying and fauing grace: first because the Scripsurce have so defined it , as I have proved at large \* before.

Barzhol neus Baissus. De pof-Thomp . Diagra

\*Pag.31.

Secondly, because God himselse accounts all such as have this temporary grace to be but hypocrites. and not his true and faithfull Saints, as I have formerly demonstrated: therefore it can be no true grace: true grace makes alwaies true Saints, not hypocrites: thus much in the generall. I come now to scan the particular reasons which are present.

To the first of them I answere, that if you take temporary grace, for an historicall faith, or a beleife of the Scriptures and the fundamentall points of faith, I agree that this is an ordinary and common gift of Gods Spirit, and that this is a true faith in fue genere, in its owne kind: but yet it is not fuch agrace or fuch a faith as is here in question: But if you take it for a true, iustifying, sandifying and sauing faith or any other fauing grace; I deny that these are temporary, or that they were euerfound in fuch as fall away: as I have proued in the first argument drawne from God, and in this fixth argument drawne from the nature of all true fanctifying grace wherein now we are. If you take it for those outward shewes of grace which hypocrites make, then I shall deny that it proceedes from Gods Spisit. If you take it for any ordinary and common gifts of Gods Spirit, as prophecy, learning, the gifts of songues and the like: I answere that these are the gifts of the Spirit, but they are temporary in their owne nature, and so are true though they are but temporary: but our question is not of these temporary and common gifts, but of the continuing and perseuering fruites and graces of Gods Spirit; fo that this reason falles to the ground, and comes not to the purpole. The fecond reason I shall veterly deny : For though temporarie and counterfeite grace may cause men to goe farre in the \* practife of holy duties, yet it doth never alee and chang mens hearts and natures; it neuer makes them new men and new creatures: as is enident by the exposition of the parable of the fower: Matth. 13. 18 to 24. and by the 2 Pet. 2.22. This is one maine and elfential difference betweene true grace, and that which is counterfeite. True grace

\*Read Mafter Perkus, in his Treattle how fara Reprobate may goe in Christian Religion, Maister Boltonin his dilcourle of true happinesse. Matter Dyke of the heart.

and true faith doe alwaies (z) change, alter and transforme the beart, and surne the whole bent, freame and fabricke of the foule to Godt it makes the heart fyncere and perfect with the Lord. But falle and counterfeit grace, though it doth alter and change the outward actions of mens-lines, yet it workes no thorow change & alteration in their foules, ir neuer turnes men wholly and fully to the Lord, it alwaies referues some darling fin, some profitable or pleasing luft or othere it neuer makes men ferue the Lord with fyncere, pure and perfect hearts : which doth evidently manifest, that it fprings not from the holy Spirit of God, as all true and fauing grace doth ; ( for then it would fet it felfe against all fin and corruption whatfoeuer, and make a thorow, perfect and intire change both in the hearts and lives of men ) but only from (a) (elfe-lone ; from carnall policy , and from the de-Infions of Satan; who doth vinally transforms bimfelfs into ap Angell of light : because it fets not it felfe against mans dearest and best beloued sinnes. I agree indeed that hypocrites may go very farre in the outward performance of holy duries: and that falle and counterfeit grace may carry men very farre: but that this grace which is in hypocrites and temporary beleeuers should therefore be true fandifying grace, that I deny : For though true and counterfeit grace may doethe felfe-fame things in fhew, yet they differ much in substance and in the manner of performance. For first of all, true fandifying and fauing grace, doth alwaies worke from its owne principles; it carries a man onto holy duties with a kind of (b) naturall, inward, sweete and pleasing propensity and willingneffe: it makes a man ready, quick and nimble to enery good word and worke. Secondly, It makes a man to find a sweete complacency and contentment, and to taft and feele a beauculy, dinine and inexpressable (c) sweetnesse in all boly duties, it makes them as fweet and pleafing as manna or benie; and more nourithing and comfortable to the foule, then Iohn 4:34.4 the chiefest dainties can be to the body. (d) All the maies of Godare waies of pleasantnesse to a gratious and holy soule, who alwaies thinkes himfelfe in his element, and kingdome

3 Rom, 13.2. Matth, 13,23. a Cor. 5.17. AR. 15.9. I Theff. 1.9.

42 Cor. 11, 12. 14,15. Roms 16.18. Phil. 1. 15,16. 2 Pet 3.15, 16, 1 Pcs

6Pfal. 119. 14. 16,20,32,35, 40.Eze. 36.379 8. Act. 21.1 3. 2 Cor. 5.14. Tohn 10, 27. Cant. 1.4. 2 Tim.1 21.

c Pfa. 19.10.Pf. 119.72,97,103

d Prou-3.17.

3. e 2 Cor. 6.14. Ifay 38.3. a Chron. 31. 20,21, Pf. 15.2.

4. f Numb. 32.12. 10th. 14.8. 1 Kin. 1. 1.4.6. c2p.14.8.cap.9. 4. g Pf. 189. 104, 112, 117, 128. b Luk.9. 53.34. 3 Reu. 144. 2 Cot. 6.8.

Klob.17 9. \* I fai 40. 29,30,

6.
IIay 57.15,16.
cap.61.1,2,3,
cap.66.2.1 Pet
5. Pfa 51.17.
m Pfa.2.10.
Pf.5.7. Pf.89.
7.Hof 3.3 Heb.
12.28, Mat.6.
3.7.
n lob. 44, 4.
cap.41.6. Ifay.
6.5. cap 64,5.
Jer.31,20,

dome nay, in his paradife and heaven; as long as he is doing any thing for God. Thirdly, True grace fets a man about holy duties out of an obedient, (e) loning, dutifull, boneft; fincere and perfett beart : it makes a man to ferue God principally and mainly for himselfe alone, out of a louing, willing, cheerefull and vpright heart, and not for any outward by and finister respects. Fourthly, it makes a man to ferme and follow the Lord (f) wholly and fully; as Caleb, 10fona and David did: it caufeth men (g) to baue respect unte all Gods commandements, to bate what ever God bates, and to performe whatever he commandes and loves: it makes men ( b ) to deny themselves in all things, and (i) to follow Christ which way fo ener be goeth : be it through thicke and thinne. good or bad, rough or plaine; it caufeth men not to picke and chuse in his service, but to yeeld a perfect and vniverfall obedience to him in all things. Fiftly, It inables and caufeth men to bold out and perseuere in well doing without (k) fainting or wearineffe; to runne and not be weary, to malke on inthe maies of God and not to faint : it makes men conflant in holy duties. Lastly , as all true grace (1) proceeds from an humble, broken, meeke and contrite beart, which is deepely affected with the sonce and feeling of its owne miserie: So it makes a man to performe holy duties in a deliberate, ferious, renerend and (m) bumble manner, without any oftentation, pride or boafting: it makes a man to fee a (n) finfulneffe and imperfection in his best workes, and to be humbled and abased for it. But now it is farre otherwise with that hypocriticall, false and counterfeite grace which is in hypocrites: For though it make them to doe much for God, yet it inables them not to performe holy duties with a naturall, Iweere and inward propensitie dexteritie and chearfulnesse:nor with the whole intention earnestnesse strength and vigor of their minds and foules. It makes them not to taft fuch an inward, diuine and inutterable sweetnesse, complacency and delight in heavenly things, and holy duties as true grace doth: it neuermakes them the ioy, the manna and paradife of their foules : It neuer fets men on worke to ferue the Lord out

office ownerprinciples your of a fynceres hones, obedients denfully louing and (a) perfett beare brout of a pure and vifained loue to God himfelfe: bub italwaies fets men on worke from exminfecally finisher wrong grounds and ends: (a) waine glary, and applause with men, felfe-loue, the feare of Math 6,1,2,50 hell, the mercenary lone of heaven , bope of (p) game, friendhip or preferment whe feare of friends displeafure, and the lalle of (a) correspondency with good men, and the like: (and not any lyncerity of heart, any inward fpring of grace, or any ynfained loue to God: ) is that which fers all hypocrites on worke. Yea chat grace which is in hypocrites doth never make them to serue the Lord wholly, fully and voice fally: norver to have respect vitto all Gods commandements, and Marke 6.20. to deny themselves in every thing ! An hypocrites obediende is neuen intire and perfect it is may chance to reach to all or to most of the affirmarine, but never to all the negatiue precepts of God: he will ofe-times doe all the outward duties of Gods worthip which are injuyined him, but yer fill there is some Dalila, (r)or some referred luft or other, some profi- r Marke 6.10 table or pleasing fin that he will not part with yoon any tearmes; Iohn 12.6. he will rather pare with Chrift, shon part with it witheffe Herod, Inda, Ananiai, Simon Magno, and others: And as he neuerferues the Lord intirely and fully, fo he neuer ferues him constantly; he faints and growes (f) weary of Gods fer- /Heb. 19.38 wice at the laft & ( t.) , when perfecusion or times of triall come; when his belowed finnes and lufti doe come in comperition with his profession owhen Christ and they shall strine for the victory, or when these finister respects and ends which did animare and wher him on to holy duties are fatisfied or frustraced, then he growes cold and weary in Gods service, and bids it quire adieu. And laftly, as he was never humbled, and truly broken and dejected in heart in fonte and Spirit for his finnes, as finnes, and as they are offenfine and displeasing vito God, so he never performed any duties vnto God in a meeke , ferious, reuerend and humble Beelel 5.1,2. manner, but he alwaies performes them in a (v) raft; irreserend, suffemary and formall: or elfe in a ( w ) vaine-plorient , proud, 15,16,

0 3 King. 10,15 P Rom. 16, 18 Phil.1,15,16, I Pet. 5.2. 2 Pet, 2.15,16; Iohn 12,6. Holea 7.14. Cap, 10.1. 9.2 Chron.34.

Hofes 7.8. 2 King. 5.18. Marth. 19,20, 21.22. Mal. 3. 14. Ionali, 4. 10. # Matth, 1 3.10, 1,

y Manth, 12.9 2 Sam. 6. 37. 3 Tim, 3.5. w 2 King . 10.

College Street

Breinfiller

prend. and beafing memor, to the end that men may take notice of them as well as Gods he alwaiss applaudes himselfe in the things and duties which he doth, neuer confidering the defects, the finnes and imperfections of them, not net grieting nor lamenting his failings and offences in them. So that though hypocrites doe for the most part, the fame things that true regenerate men do, yet you fee they alwaics do them in a different and contrary maneralo that the graces of the Saints, and that grace which is in hypocrites, though it produce the same effects, are different and diven, because they produce them in a different manner. So that I may argue thus,

Those things which worke in a different and contrary manner, was most modes her of a different and contrary kinds and manner : because the same thing being but a limited and finite creature, and having a unitie and identity in it selfe, can never worke differently, dinorsty and contrary to it selfe.

But the graces of the Saints, and that feined grace which is in hypocrities, doe almaies worke in a different and contrain manner (as is evident by the premises.)

Therefore they most be of a different and contrary kinds and as ture, and not one and the same in kinds and substance, a Bereius would have these.

To the third reason: I answer. That that shadow and shew of grace which is in hypocrites, is not nourished by the meanes of grace: but by a vaine presumptuous and selfe conceite, by selfe loue, vaine glory, and those other sinister and by respects, which set hypocrites on worke: whence it is, that hypocrites neuer dare to examine and trye their graces in a particular, diligent and strickt manner, by the touchstone of Gods word; but they alwaies nousell themselues up, and flatter themselues in a vaine and groundlesse conceit of grace, which they dare neuer put vnto the tryall. To the fourth reason: I answer. That the remporary grace which hypocrites and others have, can neuer sate them. First, because it is but remporarie in its owne nature, and cannot hold out vnto the end: so that this supposition.

if they continue in it to the end, is quite contraty and reougnant to the nature of this grace. Secondly, admit that men could continue in it to the end, yet it could not fave men. First because it doch never alterand transforme mens hears and natures : it never makes them new men and new restites : as is enident by (x) the thernie and flowie ground : x Match 14.18 which continues thereis and floris fill, notwithflanding that to se. remporarie grace which you afcribe varo them. Secondly, beraufe it doth neuer regenerate men , nor yet () truly y 1 Iohn 3-19. ingraft them into Christ : for it is true and faving faith only whichingrafes men truly into Christ , and there are many which have this temporarie faith, which are not inferred into him. Thirdly, because this grace doth (2) mener make a Matth 12 4. membring forth fraits, it is alwaies borren and fraitleffe, it car. to 23. Marke 4 ries nothing but buds and leaves, but it never produceth 4 to 20, lam. any bases. Fourthly, because this remporary and historithe Direct, and rosuch (b) as food ber dammed in the day of b Math 7.25. judgement i therefore if it cannot faue the Divell, and fuch 23,23. as shall be damned though they have it : it can faue none that perseuere and continue in it. Lastly, God neuer appointed this comporatie grace or faith , as a meanes to fauc ment therefore it can neuer faue fuch men as continue in its because no man can be faued, but by shofe meanes which God hath appointed men so be faued by. To the last reason, that if true grace might not beeloft and faile; there could bee no Apostacie. I answers that the scason is felse. For that Apollacie which the Scripture speakes of, is not a falling from the flate of graces of the grace of faith, to a flate of damnation and infidelities but a departure and an Apollacie from the doctrine of grace, from the word of faith, and from the on tward profession of the Gospell, to Herelie, Atheilme, Idolatrie, Gentilisme or Infideline, The Apostacy and backfliding of the lower, of which the Prophets spake to often, was not an Apostacie from the state of grace, but from the Law, the fernice and outward woulkip of God to Idolarie and Gentilifme. The Apoltacie of the Galashian, of Hymeneus.

Saido .

Himmey, Alexander and other Hereticks was not from the

# & descripta

grace, but from the Dodrine offaith as yourmay reader Gul. 1.6,7. 1 Tim. 1/5,6,7,18,19, capia. 1 to 8 . 540.6.20,11. 2 Tim. 2.16, 17, 18. cap. 3.8. 2 Per. 2.1,2,3. So Inlian the ... poftas, did not fall from the grace, but from the doftrine and ourward profession of the faith. That notable " Apostacient falling away, of which Saint Paul speakes : 2 Thef. 2.2. That day fhall not come valefe there come a falling away first : which is the eminentest Apostacie of all others; is not an Apostacie from the grace, but from the doctrine and outward profession on offaith, as most expositors agree, and as the 10, 11,12 and 1 4, verses of the chapter proue : Yea, Apostacie it felle is nothing elle but a fwarning from, or a rebellion against the Law of God ithath reference only to God & to his Law and not to any grace that is within vs. So that though & postacio be a motion à termine ad terminamen from the trut and profession of the Gospell, to Herelie, Science, Atheilms and Idolactie , yet it is not a motion from the flare of grate or faith, to a ftate of wickednetle and infidelitie ; and lo the fifth reason on which Bertim doth make reply, is vaine and rfeuere and continue in it. Laft y, God audiunt

S Obiett.

If you now object in the fifth place 2 that Perpetuities not of the effence of true faith 2 therefore as a man cannot fay, that a man is no man, because hee dyes; or, that he which looseth his eyes could never see, because hee afterwards lost his eyes a no more can any man say, that that faith or grace which ends is no true taith or grace; because it failes.

Am.

I answer, that the objection is falle, and the similicular holds not. For though perseucrance be not the essence; at it of the essence of true and saving grace, and an inseparable property and adjunct of it, as I have formerly proued by many expresse and pregnant texts of Scripture. Which thing being granted, the similitudes cannot hold. For a man which dyes or loseth his eyes, may be truly said to be a living and a seeing man, notwithstanding his subsequent death and blindnesse, because man by reason of his trail

and mortall nature, is subject vnto death and blindnesse: but purthe case now, that man were an immortall ereature, and that the fight were fuch a thing as could never be extinguifhed, as the grace of which we speake is immortall, and cane not be put out : then a man might fafely argue , that fuch a one was no true man, fuch a man could neuer fee, because hee dyed and loft his fight. Wherefore wee must now inuert the similitudes, and paralell our present case with comparisons which are surable. If a man should see a Starre fall from heaven: he might fafely argue thus: that this was no true \* Starre, because it fell: for all true Starres are firme and \* Stella cadens fixed. If a man should have seene Alexander wounded and vedding vp the Ghoft, hee might fafely argue, that Alexander was not God (as hee efteemed \* himfelfe), because God is immortall. So when as a man shall fee men falling, lexander Quins; as it were from heaven, and the state of grace, and behold Cursim. lib.8: their graces as dying and yeelding vp the Ghoft: hee may fafely conclude, that thefe men were neuer in the flate of true and fauing grace: because they fall away : and that their graces were neuer true bur counterfeit, because all true and fauing grace is of a permanent and immortall nature.

Wherefore fince true and fauing grace (as I have now proved and cleered it ) is of a permanent, perpetuall, immortall, incorruptible, perseuering, growing, and increasing nature : it is impossible for those that have this grace ( as all those who are once truly regenerated and ingrasted into Christ must needes haue it, or else they were neuer truly regenerated) either finally or totally to fall from it againe,

euen in respect of the very nature of grace it selfe.

Lastly, it is altogether impossible for such as are once truly regenerated and ingrafted into Christ, either finally or to- In respect of tally to fall from grace, in respect of the many dangerous the dangerous consequents, which else would ineuitablie follow vpon the contrary; and that both in respect of the Trinitie; in respect of the true Saints of God; in respect of grace; and in respect of the Church of God in generall, but specially of our Church of England.

mon eft falla: Ariftotle Mesco: \* Plntarchi: A-

confequences which elfe would follow. In respect of the whole Trity.

It would derogate much fro the honour of the Trinity.' & Luke 14.28, 29,30. First, these dangerous consequents would follow euen in

respect of the Trinity and Deity it selfe.

For first, it would derogate from the honour of the Trinitie. What greater dishonour to Father, Sonne, and holy Ghost then this; that they should suffer any of those Saints whom they have chosen for themselves, and vndertaken to preferue and keepe, to fall from grace? that (a) they (bouldbe. gin to build the fabricke of grace in men, and yet bee vnw il ling or unable for to make an end? that they should make so many absolute couenants and promises to preserve and keepe the Saints from falling and not performe their words? that they should give true grace to men, and yet repent them of these giftes and take them quite away? that they should owne such for their followers, their servants and attendants, their children and theri friends, and should difgrace them by their falls, and bring a scandall vpon the profestion of their names? What would Atheists, what would Heathens fay, if they should heare of this position; that the true Saints of God may apostatize and fall away from grace; would they not fay, that it were farre better to have no God at all; that it were farre better to haue an Idoll God. then such a God as this, who either will not, or cannot keepe his Saints from falling from him? Certainely, this very Doctrine of the Apostacy of the Saints, dishonours all thei Trinitie in all their facred and most glorious attributes: yea, it depriues God of his Deitie, it puls him from his throane, and fets vp man about him: it makes God to be no God at all; or at leaft, to bee no better then an Idoll, or an Idle God. Wherefore in respect of this dishonor, which elfe would light vpon the whole Trinitie, this Doctrine of the perfeuerance of the Saints , must needes be true.

Secondly, if the true Saints of God might Apostatize and fall away from grace, it would derogate much from the word and promise of God and Christ. For they have promised to preserve all such as are once truly regenerated, and to keepe them from falling: they have promised, that their graces shall not faile, that they will give them perseverance to

2. It would derogate much from the truth of Gods word and promiles,

the end : that they will finish the worke of grace begun within them : that they will proferme them blameleffe to the day of Christ, and keepe them fo that they fall never perish but bane enerlasting life ; as I have proved at large before. If then the Saints might either finally or totally fall from grace. where then were the truth of God and Christ? where were the performance of their word and promises ? wee might then fay that all these promises were but false and counterfeite, and so wee should make God and Christ no bertet then the Diuellhimfelfe , (b) who is a lyar and the fa- blohu 8.44. ther of lyes. Yea, I may boldly fay, that this affertion, of the Apostacio of the Saints, would quite ouerthrow the whole frame and fabricke of the word of God. For take the whole Scripture from the beginning to the very end of it, the whole frame and fabricke of it, ferues to no other end and purpofe; but to take away all from man in matters of grace, and to attribute all to God; that so hee only, and not man, might have the praise and glory of all. Now this affertion of the Apaftacie of the Saints, takes all away from God, and attributes all to man; that fo man might glory in himfelfe only, and not in the Lord. It gives a man free will to reject orreceive grace at the first and it gives him full power and abilitie to reject, or'to retaine grace after he hath received it: it takes away Gods providence, Kingdome, Soueraigntie and power ouer man, it exempts man wholly from his jurisdiction: it makes man an absolute creature; it makes him a God and Lord ouer himselse : whereas the Scripture doth take man off from his owne legges, and subjects him wholly vnto God, in whose hands, his life, his thoughts, his will, his waies, and all his actions are: to that it disfolues and ouerturnes the whole frame and fabricke of the Scriptures; and strikes at the very foundation and roote of all Religion. Wherefore this Doctrine, of the Apostacie of the Saints, can neuer be admitted, euen in this respect, and so It would deremy present affertion must be found and orthodox.

Thirdly, if the true Saints of God may fall quite away from the state of grace: it would derogate much from the

gate much from Gods lone and mercy to his children; 2 Obiett.

Answer.

e 1 John 4.10,

d 1 Theff. 5.23,

. Inde 24

great goodnelle, and the infinite mercy and loue of God va to his children. For if the Saints might fall quite away from grace, where then were the exceeding riches of Gods mercy? where were the graciousnesse and infinite goodnesse of his nature? where were the freenetle, the constancy, and vnchangablenetle of his loue ? If you object; that the fault is not in the love of God to them; but in their want of love to him. I answer, firft: that Gods loue to them is free and voluntary: Hofea 14.5. I woll toue them freely : therefore if God should quite withdraw his love from them, for their disobedience vnto him, this freenesse of Gods love would be much tainted and blemished, and the breach would light on God. Secondly, (c) Gods loue to them, is the canfe of their tone to him: and it is the loue and mercy of God which should preserve and keepe the Saints in obedience, loyalty, and subjection vnto him: yez, God himselfe hath promis fed, (d) to preserve their whole spirit, soule and body blameleffe unto the comming of our Lord lefus Christ. If then God should fuffer them to fin against him, and so to incurre his displeafure, whereas hee hath undertaken to preferne them blamelife. unto the comming of lofus Christ; the breach must be first on Gods part, in suffering them to sinne, and not on theirse who have no power of their owne, without the power and ayde of God to keepe themselves from finne. If a man had a deare intirefriend, who was like to perish valeffe hee did relieue and helpe him : if now hee should absolutely 'promife to fucour and relieve him. and then faile him at the last: the blame would now light upon him that should haue helped him, and not vpon him that perifhethis (e) God is able to keepe his Saints from falling from him and he hath promifed to doeit: Pfal.37.24. Pfal.129.1. Pfal: 121:3,7,8 Pfal. 145.13,20. Heithat hath given vs grace, hath promifed to preferue and keepe it forvs, because wee cannot doe it of our felues. If then weemight lofe this grace, and fall quite from it, the blame would light on God, and on the whole Trinity, who are both able and onely able to preferue and keepe the Saints from falling, and have likewife promised

promifed for so doe is and not on the Saints chemfelves. who are not able of themfelues, to keepe themfelues in the love of God, and to preferue themselves from falling from him: wherefore this your Doarine can never be admitted

to be true in this regard.

Fourthly, if the true Saints of God might fall quite away from the flate of grace: it would derogate much from It would derothe omnipotency and mighty power of the Trinity: and from the vertue and efficacy of the meanes of grace. For if these might fall from grace, where then were the omnipotency and mighty power of God and Christ, which should preferue and (e) keepe them through faith Onto falnation? where were the efficacy and power of the holy Ghoft ? where Iohio. \$2.00 werethe ftrength; the life and mighry operation of the word of God, and of the meanes of grace, which frould conquer and subdue the very Prince of darkness: and (f) fRom. 16, 20. trample bim under feeted which thould ( g ) east downe imagi- g 2 Cot.10.4.5 nations; the firring holds and fores of finne and last, and enery thing that exalteth it felfe against the knowledge of God, and bring into captimity enery thought to the obodience of Christ? where were the efficacie and power of the death and passion of Icfus Chrift ( b) which fould deftroy out of the Saints, the worker b 1 Tob, 2.8. 1 of the Dinell , the power of Satan , and the whole body of finne ? where were the efficacy and power of that (i) feare which Godwill put into their hearts that they may not depart from bim ? Certainly this affertion would derogate much from the omnipotency and mighty power of the whole Trinity, and from the efficacy and power of grace, and of the meanes of grace : wherefore it cannor be admitted to be orthodox.

Fifthly, if the faints of God might Apostatize and fall from the state of grace, it would derogate much from the infinite It would derojustice and wiscome of almightie God. For when as God hall have once accepted of the death and passion of his only Sonne in full fatisfaction for the fins of all his true and faithfull members: when God shall promise for the merits of this his Son to pardon all their fins, and ( ) to remember their ini- 1 cr. 31.34

gate much fre Gods omniper cency, and from the efficacy of the meaner of grace, e : Pet, 1.5.

Heb. 2.14,15. Rom. 6.6. i Icr.32, 40.

gate much fro Gods wildoms and iuffice.

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quities no more: when Christitall purchase grace, & all things apperteining to life and godlinelles when he shall purchase perseuerance, heaven, and eternall happineffe for them! and God shall in his justice promise, to make all these things good vnto them: if after all this, they should fall from grace, and be deprived of all thefe things which Christ hath purchased for them, where then will this infinite justice of God appeare? Yea, where will his infinite wifedome be? Can it Rand together with Gods infinire wildome, to discourage and deject the hearts and foules of any of his faintsfto weak en and abate their loue to him, and to make them cold and negligent in his fernice? to bring a feandall vpon himfelfe, and upon the profession and professor of his name, which are the ineuitable confequencies of this your doctrine? what justice or what wisdome would there be in God if this were true? Doubtleffe very little or none at all : whereforethis

doctrine of perseuerance must be true.

It wouldeclipfe the efficacy ni Christs death and interceffi-...

Sixthly, if the Saints of God might fall from the state of grace, it would much eclipse the efficacie of Christs death and passion, and the vertue and power of his intercession, Where were the efficacy where were the merits, where were the end, the worth and benefit of Christs death and passion, if it could not fane men to the ottermost, and preferue them from Apastacie? to what end and purpose would his death and passionsferue ? If this were true, then Christ should be but an imperfect Saujour: a Saujour, and yet no Saujours a lefus at one time to faue vs , and yet afterwards a Judge to condemne vs. Then a man might be oft times faued, and ofetimes damned: one houre in the state of grace, another in the state of damnation : a man might be oft times faued in one moneth, in one weeke, in one day. And if fo, where were the efficacy of the death, where were the vertue of the intercession of Christ? Christ by his death and passion hath (1) purchased eternall redemption for his true and faithfull members (m) and bath perfetted those that are fantified for ewer : and now heisin heaven he makes perpetuall interceffion to his Father for them, ( ) to keepe them in his own

Heb. 9.10. mHeb, 10 14. # lobn 17,11, 15,23.

or sucleasing

wand, to prefermentem from enil, and from falling from him. If therethele members of I efus Christ might not withflanding fall from that flace of grace which once they have o his very death and intercession would bee of very little, or no effect. and the very dearest of Gods faints and children could reape no benefit or comfort from them. I mede as onel aldelune

Seventhly , It would quite overturne the kingdome of Christ : Christs Kingdome is an overlasting Kingdome which shall never end nor be destroyed : Dan. 3.44.6;7.14,26,27. Lake 1.33. Pfal. 145 1 3. Pfal. 72. 17. Ifai 9. 7. Dan. 4.3,34;35.c. 6.26 Mich 4,7. Remaraire. If then thole Saints of God in whole hearts and foules Christs kingdome is creeted might fall finally or totally from grace, the very kingdome of Icfus Christ should be destroyed (in part if not in whole) this kingdome of lefus Christ should then be only a transitory & noce permenent and everlafting kingdome which can never end or be defraged anthe Scripettes Rile it. Bothat if this Apoftacirof the Saints, were once admitted, it would much cocliple, if nor wholly overturne the perpetuitie and eniternity of Christs kingdome of grace, which is erected and established in the hearts and soules, of all and every of his would not . new they could not loamie

Eighthly, if this were true, that the Saints of God might fall away from the state of grace, it would make the sweete and comfortable working of Gods Spirit in the hearts of all hischildren to be bur a meere delulion and imposture, or at least; but a meere lying fancie and a vaine conceir. For this I am well affured of , that every fanctified growen and experienced christian, which hach felt the working of the Spirit in his heart, can testifie; that the Spirit of God hath fealedthis truth unto his foule, and firmely fetled and ingraven it in his heart, that he can never depart away from God, norfall from grace. Wherefore this polition which would fillifie this working and testimonie of Gods Spirit in the heartsand foules of all his faithfull children, muft needs be falle and odious and cannot be admitted.

Nimhly if this fould beadmitted, that the true Saints of It would went HILW God ken and abate .

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God might fall from grace; it would rob the Lord of the heares and foules of all his Saines; it would much abares ( if not quite extinguish ) the zeale and fertiency of their love to him. If men could not be fure of their owne falus tion ; if they could not be fure of Gods constant and immutable loue to them: ifehey could not bee fure of hear uen, and of lome benefit or sduantage by the death of Chrift's who is there that could love the Lord at leaft in that degree as if hee were affured of all thefe ? That which kindles holy affections in vs, that which warmes our heard and foules, and doch even fire and inflame them with an an dent, fervene, zealous and burning love to God and Chriff is the infallible and full affurance, of their vnchangable and conftant loue to vs, and the ferious confideration of that fun and certaine flate of grace and glory, which they have pro mided and prepared for vs. If men were not in some good meafure perfeveded of their totall and finall perfeueration in the flate of grace, and feeretly affured of the perpendall and constant love of God and Christ to them, that they will loue them and preferoe them to the end, and give them the eternall crowne of glory which is propared for the Saintsin heaven, they would not, nay they could not love the Lord, as elfe they might and would dombiey could not prile him about all things elfe ; they could not fequetter thin hearts and foules from other things to fet and fixe them wholly your him, as your their chiefest joy and onely treat fure. Wherefore this Dodrine which would rob the Lond of the hearts and foules of all his children, and letten, abate extenuate, if not wholly extinguish the heart and vigor of mens loue to him , must needed be odious and abominable to fuch as loue and feare the Lord; and cannot be admitted for a truth, have be can neuer de part situation in entres

It would rob God of all his praise and gloTenthly, If the true Saines of God might Apoltaize and fall away from grace, it would not the Lord of all the praise and glory that is due voto his name. If men might lost those graces which God bestowes upon them; if it was not Gods goodnesse, might and power, but their owne free

will, ftrength, care and diligence, that did preferue them in the flace of grace : if men could not bee fure of the love of Godand Chrift, of heaven and eternall happinelle, but might lofe them all at last , who is there that could praise the Lord, and give him the glory which is due vinto his name? There are bur two chiefe grounds and caufes of prayfine God in a spiritual and heavenly manner. The first is thefree lone and bountie of God in bestowing grace voon visand working of it in vs, without any merit or defert of ours. The fecond, is the perpetuitie of his foue, in the prefernation and continuance of those graces which hee beflowes upon vs. The chiefest ground and cause of every true Christians thankfulnesse vnto God is thist that God hach beene exceeding gracious and mercifull voto his foule. and that this mercy of his indures for ever: the 126. Plalme is whelly spent in praysing God, and that only your this ground, because bit merey indures for ever. Yea, this is the very ground and bafis of all chankfulnette : as wee may sende in the & Chron.g. 13. cap 7.3. Pf. 118, 1,2,3,4,39; Now this polition, that the true Saints may fall away from grace. akes sway both these canfes and grounds of prayling God: it attributes both the beginning, and end, the continuance and perfeuerance of grace to mansfree will and power, and not to God: it makes man, both the beginner, and the preferer of his owne grace: and it makes the grace and merey of God, together with those spirituall and heavenly graces which hee besto wes on men, to be but momentary and fiding, and not to indure for ever + and fo it robs the Lord of all the praise and glory which is due vaco his name. Therefore it must needes bee a damnable and pernitious Dollring and carnot be admitted.

Bewenthly, if this were once admirted, that the true retenerate Saints of God might fall from the flate of grace, It would make would rob God of his worthip, and make men negligent men negligent and careleffe in his fervice : for what man is there that and careleffe in would over labour or rake paines for grace, if hee might Gods fernice. lose it after that hee had getten it? who is there that will

\* Nifi quis cetsissime bbi per' fuadeas se fruisurum laboribus, nihid promoues: Macarius: bom; 14,26

# Tohn.6,27.

# Matth.6,19,
20.

labour after perifhing and fading treasures, which hee is no fure to keepe ? who " is there that would labour and take paines for grace, or spend his life in doing of God fernice, if hee might lofe she things which bee bath wrought, and not receine a full reward? would any wife or well aduised man, confume and spend his time and daies, in purchasing of such a treasure or posession which hee were not sure alwaies to in joy ? would any man take paines to fowe the frede of grace, where hee were not fure for to reape the fruits ? It is Chrifts owne counsell and aduise to all his Saints. (a) Labour not for the foode that perifheth, but for that which indureth unto eternal life. (b) Lay not up for your felues treafures on earth, when mothand ruft doe corrupt, and where theenes breaks throng band feale. But lay up for your felues treasures in beamen , where wei ther moth nor raft doth corrapt , and where theenes doe not break through nor fleale. If therefore grace were fuch a creasure that might bee loft and periffi, the Saints of God even by Christs owne rule were nor to seeke it : nay, they would not, neither could they feeke it; they could not feque the Lord with that diligent, anxious and industrous care as now they doe, they would grow very flacke, negligent and care leffe in his feruice. For though it bee always truck the the Saints and Children of God, ought not, nor dog pot ferue the Lord only or principally for the wages of heium and erernall life; or out of felfe love or felfe respects, but for himselfe: yet that which doth most incourage ritem. and make them more forwards, active, zealous and linely in Gods service, is the consideration of that large and great reward, which God out of his mercy and goodnesse hath promised them for their service, of purpose to incourage them, and to make them active in it, This is enidenchy the example of Mofes: (c) who refused to bee called the fund of Pharobs daughter, chufing rather to fuffer affliction with the people of God, then to inion the pleasures of sinne for a feason : and why did he all this? for be bad respect unto the recompence of reward. So the Hebrewes themselves: (d) they tooks toyfully the spoyling of their goods, only for this reason; because they

6 Aeb.11.34,25

dHeb. 10.34,

thew that they had in beauen a better and more induring substances. Yea, who ever he be that comes to God, hee must not only (e) believe that God is : but alfo, that hee is a remarder of all (neb as doe diligently feeke bim : for if hee should consider the Heb. 11.6. feruice of God abstracted from the reward, it would make him negligent and weary of Gods worke. Wherefore if this affertion were once true, that the true regenerate Saints of God, who have fpent their whole life and ftrength indoing of Gods fervice, might after all their care and paines fall quite away from grace, and so lose the reward of all the workes which they had done, it would (f) make floth, 22.24, men cease from fearing the Lord: you should have few or none 25. that would deny themselves, nor yet forfake their carnall friends and pleasures, or their present worldly honours, riches and preferments, ( which after your computation, are like to be more permanent then their graces, ) that fo they might feeke vnto the Lord alone, and ferue him diligently with all their hearts and foules: you should have few or none atallathat would bee forwards, diligent and feruent in the worke and feruice of the Lord, Wherefore this affertion must needes bee falle and dangerous euen in this respect; and fo cannot be admitted for a truth.

Twelfthly, if the true regenerate Saints of God might fall from grace, it would rob the Lord of many zealous and It would rob. faithfull prayers; and it would make that exquisite forme the Lord of of prayer which Christ himselse hath framed for vs to be bus and faithfull ... vaine and idle. For if our perseuerance in grace should not prayers. depend on God, but on our felues, ( as our Antagonifts doe and must affirme, or elfe they would to wrecke.) how few men would there be, that would power out their hearts and foules before the Lord, in feruent and faithfull prayers? If . it were in mens owne power to take vp, to preferue, and to reject their graces at their pleasures, what neede men to pray to God at all? if God doth nothing in this bufinelle, our prayers vnto him were vaine and idle, God would have no. prayers at all for any spirituall things, if this were true; yea, it would bee to no purpole to pray vnto him for grace and perfeuerance,

12, many zealous f 1 Pet,5.10.

perfeuerance. Peter then should bee very much mistaken praying thus to God for those Saints to whom hee writer, (f) The God of all grace, who bath called you wate his eternal glory by lofus Chrift, make you perfett, fablift, frongthen, fith you . Paul thould then be much miftaken, in praying thui for the Thefolonians. (g) The Lord make you to abound and in g 3 Thef 3. 2.17 crease in love one towards another and towards all men, to the end that bet may eftablift your bearts qublamable in bolineffe befin God , even our Father , and fablift you in every good word and works. (b) Fer bor which eftablifbeth us with you in Chrift is Gol David should bee then mistaken in praying vnto God (i) #

uphold and Stablifh bim with his free Spirit : and that prayer which Christ himselfe hath framed, and commanded van

uer him, if God did not give him perfeuerance, and preferue his graces in him; it man himfelfe had free-will and power to take and to refift grace, to preferue and keepe is or to reject it at his pleasure ? Wherefore seeing that this at fertion, if it were admitted, would rob the Lord of many faithfull prayers, which now his Saints doe make ynto him for their perseuerance; and seeing it would make that very prayer which Christ himselfe hath recorded and composed

b 2 Cor. 1.21. iP(al.51.14.

& Matth, 6, 10, 13.

vie, should be but superflous and to little purpose. For who would or could pray thus to God: (k) thy king dome com thy will be done en earth as it is in beautn : lead vs not into tempte tion, but deliner or from anil; if God had no rule or fway o

13. Ir would take away all ablo. late and irref. pedite profile ination to eternall life.

for vs, to bee superflous, vaine and idle; it cannot bee ad mitted to be true. Thirteenthly, if this should be admitted for a truth, that the Saints of God might fall quite away from the state of grace, it would take away all absolute and irrespective prade stination and election to eternall life:one of these three must then necessarily follow; that either the Saints of God who are prædeftinated to eternall life, may fall from grace and perifh : or that there are fome men who are truly regenerated and ingrafted into Christ, who were neuer prædestinated and elected to faluation: or that God did only prædestinate men vnto (aluation out of the forelight of their faith, their worke workes and per souerance : which are all ex dismetre oppofire and contrary to the Scriptures, to the Fathers, tothe Doctrine of the Church of England, and to all Orthodox and Protestant Divines of moderne rimes : and therefore cannot be admirted.

Laftly, if the true regenerate Saints might fall quite 4way from grace; our of the freedome and liberty of their It would make owne wills: then faluation or damnation flould depend, meerely voon the fickle and vnconftant will of man, and not thors of their ypon the stable and immurable decree and purpose of Al- owne faluation. mighty God: then man, and not God should be the author of his owne faluation : and fo faluation fould not bee (1) of Godthat sheweth morey, and disposeth all things according to the IRom, 9, 16.5 purpose of his owne free will and pleasure, but of man that willeth and persenereth our of the strength and power of his owne free will, Man should then be his owne God, his ownekceper, his owne gouernour and director, his owne judge and fauiour, if this were once admitted to be true; which would not onely be a great disparagement to Gods supremacie, and to the death and passion of Ielus Christ: but likewife a dismall, dangerous-and-dolefull confequent vato men, sufficient to make the stoutest heart to quake and tremble. For if a man had no other gardian and keeper but himfelfe; who is there that could fland one day in grace? who is there but must fall and perish? Adam could not fland one day in paradife when God had left him to himselfe, much telfe could we so much as stand one minute in the state of grace if we had no supporter but our selves. . If man therefore were his owne keeper, if his graces were preserved by himfelle alone, no flesh could then be faueda not one among vs-all but must goe quicke to hell; because he could not chuse but fall from grace, having no supporter but himselfe, A dangerous a fatall, and a dolefull consequent. fufficient to ftrike the stoutest heart with terror and amazement. Wherefore in regard of these dangerous confequences, in respect of the whole Trinity, this doctrine (that the Saints of God may finally or totally fall away from the babita

men and not God the au-

babit, and flate of true and faning grace ) cannot be admin. sed.

Intelped of regenerate men themselves.

Secondly, as this Doctrine of the finall or total Apostate of the Saints , would produce many dangerous confequent cies in respect of the whole Trinitie, in respect of Father. Sonne, and holy Choft : To would it doe the like in refpet of regenerate men themselues.

It would cause men to call Gods truth & promifes into question.

For, first it would cause men to call Gods truth, God word; and promises into question; for when as a man shall reade in divers places of the Scripture; that the righting and thefe that trust in God shall never bee removed: that the Shall continue to the end, and neuer faint nor faile; that God wil perfect and finish the worke of grace within them, and prefen them blameleffe to the day of Christ : that he will keepe them for that they shall never fall nor perish, and the like : if this should stand for current truth, that the Saints of God may no withstanding fall from the very state of grace; it would cause men for to doubt of the truth of Gods word and promifes, and fo account no better of the word of God, the of a fable or a meere imposture: it would cause them to denie the Faith, and to turne either Atheists or Page at the laft: wherefore it cannot bee admitted, euen in this refped.

It would depriue true Chriftians of all true happineffe in this life, and make them miferable & wretched men.

Secondly, it would deprive true Christians of all mu happinesse in this present life ; it would make them to be but miserable and wretched men; when as the word of God reputes them happy , and ftiles them ble fed. For if it be grace, and that onely which makes the Saints of God it be happy men, euen in this world of mifery ( as the Scip thre faith it is ) if it were possible for Christians to lose the grace, and to fall from it againe, it were impossible for them to be happy here. For happinelle is fuch a stable and perperuall thing, as where it is once possessed, it cannot be loft. Philosophers could fay, that hee was neuer a happy man , that might afterwards become miserable ; if mort happinesse were so permanent, shall not Christian happi nelle which farre excells it be fo to? Doubtleffe those whom

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God himfelfe pronounceth bleffed, are bleffed and happy men for the present, yea, and (m) they shall be such for euer. Memb. 3.8. God himfelfe hath pronounced all fuch as are once truly rogenerated and ingratted into Christ to bee bleffed and bappy men ( as I have proved it at large before ) therefore they are and shall be such for euer. Now this position, if it were granted, would quite deprive the Saints of all their happineffe; it would ftrip and rob them of their graces, (which are the onely treasure of their foules, ) and (n) make them of n 1 Cor. 15.19. all men most miferable, where as they are the onely bleffed of the Lord: wherefore it cannot be granted to be true, euen

in this respect.

Thirdly, it deprines the Saints of all true joy and comforts it robs them of that peace of conscience; of that joy It would deand comfort of the holy Ghost; of those spirituall and heauenly confolations which are more fweete and pleasant to science, and of them then life it felfe, or all things in the world besides; all true ioy and and so vnytterable and beyond expression, that mone can comfore know the pleafantnetle and sweetenesse of them, but such as feele them and inioy them ; it robs and spoyles the hearts and soules of all true faithfull Christians, of inestimable and inualuable joyes and confolations, and filles their foules with doubts, with terrors and amazements. For what is that which dorh so joy, so comfort and tefresh the hearts and foules, of faithfull Christians? What is that which files them full of ioy vnfpeakable and glorious? but onely this, that ( ) their names are written in beanen ; that their peace is . Luke 10,20. madefor euer with God; that they are justified and fancti- Phil 4.3.4. fed by lefus Chrift: (p) that they are paffed from death to life, plohn 5.24. and ball never come into condemnation: that they are fo eftablished and settled in the state of grace, that they shall neverfall, nor be removed from it : and that they are fo thotowly ingrafted into Christ, that they shall never be broken offfrom him againe ? But if this once were true; that thefe Christians might either finally or totally fall from grace ; that they might viterly lofe all the good things which they had done in all their lives , ( q ) fo that they fhould not be any q Ezech, 18,24

priue the Saints of peace of con-

more remembred: that they might lose Gods love and faugt lofe Christ Iesus, and all the rich benefits and merits of his death and passion, lose the holy Ghost and all the comfort and graces which they have by him; How dolefull, how miferable then should the state of Christians bee? how would their foules droope and languish with griefe and hesuinelle, which now do even dance and leape for ioy ? how would their zeale, their love, and courage be abated? how would their mindes and consciences bee perplexed? hor would the diuell vex and tortute them after every small and little finne which they should commit with this Quare: do: I yet perseuere? am I yet in the state of grace? or am I no already fallen from it by my finnes? Certainly if this post tion were once imbraced as a truth, the divell would forrannize ouer weake, scrupulous, and render hearted Christ ans by this meanes, that he would even drive them almost vnto dispaire, and send them downe with griefe and sorton to their graves, where as offethey should alwaies have cank to laugh and fing. The state of Christians is a state of joy God himfelfe commands them , (+) to reioyce enermore. (1) To reioyce in the Lord alwaies, and againe for to reioyce. (t) To be soyfull in glory, and so fing aloud in their beds for soy of beat. (v) To shout for in because God defends them with his favour a with a fheild. And ( w.) this toy of the Lord is a Christian frength: it is that which supportethand beares up his foul in all extremities. Wherefore this polition which thous deprive the Saints of their very heaven vpon earth, of a their sweete and heavenly joyes and consolations: of all the grounds and causes of their joy; ( which is the one Arength and pillar of their foules ) and fill their foules with doubts, feares, griefes, discouragements, terrors and amaze ments, must needs be odious, falle and dangerous; and cannot be admitted by any that looke for joy and comfort in a

Fr Theft, 5, 16. \$Phil 4.4. \$Pfal. 149 5.

> Pfal 4. 11,12.

It would drifte Christians to despaire.

godly life.

Fourthly, it breedes dispaire in the hearts and soules of all regenerated and sanctified Christians. For if the Saint of God after their true regeneration & inscission into Christ.

might

might either finally or totally fall from grace, how would this perplex their foules and consciences, and cante them to dispaire? especially in times of sicknesse and temptations. wherein Saran doth most commonly fet on their sinnes, and prelle them on their consciences, of purpose to drive them to dispaire? Tender hearts and consciences which are therowly wounded and touched with the fenfe of figne, and are apt to be dejected vpon every small occasion, with the apprehension of Gods wrath, would soone be driven to defpaireif this were true. For if any fin or luft should ouercome them, if any temptation or ficknelle should befall them, how then would the Diuell tyrannize ouer them? Hee would then be alwaies suggesting this vnto them, and pressing it vpon their consciences. You are now fallen quite away from grace, and cut off from God and Christ by these, and these your sinnes : you were once the Children of God, but you are now the sonnes of Satan, and (w) veffels of wrath, fisted onh for destruction. You are now fallen quite away from that w Rom 9,22, flate of grace wherein you stood before, and so it (x) is impossible for you to be renewed by repentance any more: (y) Your last end note, shall be farre worse then ever your beginning was: and because you have cast off God, hee shall now for ever cast offyou. you have committed a wilfull finne, in departing and falling from his grace, wheretore ( 2) there is now no more 3 Heb. 10,26. facrifice and oblation for finne remaining, but a certaine feare- 27. full expectation of judgement, and fiery indignation which shall de wareyon. What can poore perplexed and diffressed soules answer to these objections or the like, when Satan shall affault them with them, and presse them on their consciences? They cannot fay wee have beene in the state grace before, and therefore wee are fure wee continue in it now; because it is impossible for vs to fall from it : for this were quite contratie to your affertion. They dare not fay, they have committed no fuch finne as might disturbe them from the state of grace, and cur them off from Christ; because the Diuell, and their owne scrupulous and tender consciences do testifie the contrary : they dare not fay they are still in Christ : and

if they are diffected and cut off from him, they cannot have to be ingrafted into him againe; because they have found fully fallen from him and to they cannot but difpaire, when as if they had this pillar, this helpe and flay to reft their foules voon. We know, that we were once truly ingrafted into Chrift, therefore it is impossible for vs to bee broken off from him: we were once invested into the fate of greet from which we cannot fall therfore we arenow in Chrift, we are yet in a fure flate of grace, and shall continue in it allow daies, it would be able to ward off all thefe fierce affaults of Saran, that they should never huft them ; it would comfort and beare vp their foules, and keepe them from fink ing in difpaires ir would make them dye with ioy and comfort, and lye downe in reft and peace? For then they might fay with Paul : (a) We baue finished our course, we have fought a good fight, and wee have kept the faith, beneeforth their Blaid up for we a crowne of glory: Whereas now they cannot dye with joy, with comfort and affurance, or lie downeil peace , because they are not fure of their perseuerance in their flate of grace : it may bee they are already fallen quite from grace for ought they know : if not, they may fall from it ere they dye; yea, in the very last galpe and minute of their lives , they may commit fuch finnes as may cut them off from Christ for every because they cannot live to repent of them before their death; and fo despairing, or at leaf doubting of their owne faluation (the Divell being about to allault them with desperare and anxious thoughts and feares, when as they are neerest to their ends, and least able to relift his fierce affaults) they lie downe in terror, and rest in wee and griefe. Alas, what comfort could a god and a Christian life ( which orherwales would solace andre joyce the foule beyond expression) bring any man at his death, if after all he might fall finally or rotally from grace if all the workes and holy duties which hee had done, of wrought in all his life, might vererly be loft, and be remem bred of the Lord no more? If hee might lofe the wages and reward of all his paines, and goe to hell at last? Certainly,

#2 Tim.4.7,8.

if faithfull Christians and holy men, ( who are the onely. happy men on earth, and have the only cause for to rejoyce and joy continually ) might be dejected from their stace of grace, they should of all men bee most miferable; they should be stripped of all crue comforts here, and bee driven to despaire at the last. Take away but this affertion from & Christian foule that be cannot fall finally nor totally from graces what joy, what flay, what prop and comfort hath hee left ? where can hee leane, where can hee flay or reft his foule? what comfort can he have in life, in health, in fickneffe or in death? what falue, what cordiall can you apply vato his wounded or diffrested foule? Take bur away this prop and flay from godly men, thar they can never fall from grace, I know no remedy but they must despaire in times of triall andremptation. Away then with this Doctine, of a fund grant fell . which fanoreth of nothing but of meere difpaire. God grantshat choic who now maintaine it in their health, may never feele the fmart and terrour of it in their temptations, fickneffes, or deaths.

But you may perchance object, that though regenerate men may fall totally from grace, and fo may be discoura- Obiett. ged and perplexed for the prefent , yet they may comfort and fuftaine their hearts and foules with this; that God in his mercy may raife them vo, and reftore them vnto grace againe: because God hath bestowed grace upon them

hererofors, on win admontant and the me To this I answer, that you are much mistaken in this point. For God feldome or neuer giver thofe grace the fecond time , who have not kept it at the first. Gods graces are alwaies previous, hee will mener (b) caft them before fuch dogges and frine as have left and manipled them under foore be-This is cuident by all shole Scriptures which our An. 6 Marth. 7.6. tagonifis dae principally object against vs. For Ezech: 18:24. the righterus man turneth away from his righteowineffe , and committee iniquitie, and doch according to all the abominations that the wicked man desh, hallbet live ? ( Marke the comfort which you talke of ) no : all the righten fee which bee bath done,

31, 544,470

done, fuel be no more remembred, God will not fo much as once respect it; in his trosposse that bee hath trospassed, and his finne that bee bath finned, in them feall bee dye. So Heb: 6:4 5,6. It is impossible for them who were once intightned, and be tafted of the beauculy gift, and were made partakers of the bel Ghoft, and baue tafted of the good word of God, and of the power of the world to come, if they fall ouce many, to renew themfelms againe muto repentance, feeing that shey crucifie againe onto them. felues the Soune of God and put bim to open frame. Marke the words, it is impeffible for fuch as fall totally from grace, to be renewed agains unto repensance , they cannot beeingrafted into Christ the second rime. Where then is the truth or com. fort of this your answer ? So Heb. 10. 26,27. If we finne will fully after wee bandreceined the knowledge of the truth, then remaines no more facrifice for finnes, but a certaine fearefull last ing for of indgement, and fiery indignation to denoure vs. Thele and such like Scriptures which are objected against vs; prone, a totall, or a final Apoltacie from true and faming grate ferue only to fatisfie and frustrate this objection ; to terrife the hearts, and daune the foules of all fuch men as shall once depart away from grace, and to exclude them for ever from Gods mercy in rifing vp againe. So that the pollellion and injoyment of grace before, if it be once loft, ferues only to proue; that those which had it shall never have it, nor injoy it more; and not, that God will be more ready and will ling to rebestow it on them. So that the due confideration of all thele Scriptures, and of our Autagoniffs polition, would drive men vnto finall defferation. You therefore that maintaine this desperare and terrible Doctrine of the f mall or total Apoftacie of the Saints , beware ; (c) left that you quench the smooting flax, and breake the braifed reede; left you affi et, and wound to defperation, the tender and the bre ken hearr, the troubled confcience, and the wounded foule, which God himselfe commands you (d) to heale, to com fort , cherif and binde up , with the comfortable affurance of his immutable, conftant and perpetuall love in Christ, and with the impossibilitie of a totall or a finall fall from grace.

e Ifay 42.3.

dlfay 61.1,3,3. Ezech, 13.23. cap.34.4,16,

Hebe proffing of this Doctrine, drive any to delpaire, ( as it cannot schools but doe, walette they are perfuaded by Gods Spirit to the coursely ) their blood and foules thall be required at your hands that prette it; and Chrift himfelle, whom that good and great Shepheard of his theeps, and will not (4) Suffermin if bis firepass periff. Will frame that acculation and andinement against you at the day of judgement, which hee did against the shepheards of Ifinel: (f) The di. fEzech. 34 4. feefed have poe no firengebenral, newber bake you beated that which was ficke, neither have you broad up this which was broken. neither bane you beought ngalor that which was driven away, but with force and cruelcie have you ruled them ; and then your doome and judgement will beererrible and difmall, as this your Doctinesis as assessment and

Fifibly. This Dodrine of a finall or totall fall from grace, makes no difference at all between the godly and the wicked in this present life. For if the true Saines of God might la and from grace, what difference should there bee beeweme impenitent and wicked men and them? what priviledge eraduantage had they more then they ? They have prefertise no more affurance of Gods love and fanour, no more infallible certaintie of heaven and eternall life, no more advantage or benefit by the death of Christ, then they : there werethen no difference at all in their effaces, but only for the prefenct they had but a meere pollibility of heaven and eternal life; they could not absolutely fay, weethall be faued; but only, wee may be faued; and to may curry wicked man that lives you the earth. All that the Sames flould then have, should depend meerely upon incertainties and hurse contingencies, they flould be no more face of faluation then wicked men. True ke's, that for the prefencethey might have a greater probabilitie and likelihood of heaven and faluerion then wehrer ment, because they are in the predent flate of prace y but werther were no never er with he mon and eternal Salar iber then thego Porthor Who are Wicked men now, may become Gothely dett afterwards, and contiand low which as choic who are now Saints may fall from

It would make no difference at all between the godly and the wicked in this

. Commitate.

History of f.

& Matth, 13.

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grace and perish in their line: those that are now the chit dren of Sacanamight be the Saints and formes of God, when as those who now are Saints may be the former of Beliat. weffels fieted for defirmition, Wherefore feeingthis Dodring of falling from grace, doth cake away the maine and only difference berweene regenerate and wicked men, that the one may bee affured of faluation, the other nor : that the one hath a fure efface and treasure of grace, of which he cannot be deprissed, the other not : fince it puts no found and fure difference betweene she wicked and the godly in this prefent life, and gives the one no greater and no furer priviledges then the other, when as the Scripture makes as great a difference betweene them, as is betweene (g) (beepe and goates, wheate and tares, gold and droffe, hape nelle and mifery ; it must needes be falle and opposite to the truth, and cannot be admitted. it is a sonara libe

It would breed a daubt and feruple; when there are any faued, and whether God. had alwaies a true Church on

1 Iam 3.2.

earth.

Laftly, if the true Saines of God might fall finally from grace, it would breede a doubt and fcruple in mens minds. whether there are any faued, or at least, whether God him alwaies had a true Church on earth. For if one regenerate man may fall from grace, then afccond and a third may in and fo enery regenerate man in particular, and fo all regene rate men ; and then there should be nonethat should beh ued; then there might be a time when all men might be fallen from grace, and fo a time when as there was no Church of God on earth. We all know, char the very bel of all Gods Saints and children are apt and ready to fall into finne, and (b) that in many things they offend all; which fins by your affertion may cut them of from Christ, and call them headlong from the flate of grace : wherefore, for ought that any man knowes, there may be fearce one Sint with God in heaven : because there is nor any one of Gods Saines and Children, but may bee fallen quire away from grace before his death, and fo may dye and perish in his finnes, if this your affortion thouse palle forcurrant truth: yea, no man then could prove a perpetuall fucceffion and existence in the Church of God, forthen there might be

seime when as all Gods Saints were fallen quite away from prace. Wherefore if this polition were once admirted; it would breede a dombe where ever there were any faved : or whether God hath alwaies had a Church on earth; which would be a dangerous confequent, and would much eclipfe the riches of Gods mercy , the merits of Chrifts death and passion, the glory and perpetuitie of his kingdome, and make men careleffe of religion.

Thirdly, this Do trine, of a finall or totall Apostacie from the state of grace, would produce many dangerous confe- In respect of quencies in respect of grace it felle; and so cannot bee ad-

First, it would cause men to vilifie and vnderualue, to flight and dirrespect all grace, and not to set that price vpon It would rause it as they should. For if true fauing grace might be loft againe, who then would estimate or value it? who would forfake the riches, the honors and pleasures of the world, to feeke it and imbrace it, which should be then as permanent, fure and stable as grace it felfe ? That " which makes men to prise and estimate grace about all things elfe, is this; that is a perperuall, stable, and permanent possession, which will never decay, that it is not fubje & vnto time and chance, finitio maiorie as all fublunary and wordly things are: that it is fuch an hea- cupiditatin fit ocmenly treasure as cannot be loft, nor taken from vs. Therefore Christ, when as he would incire and stirre vs vp to feeke after grace , doth commend it to ys as a permanent, and enertalting good which never fades, nor yet decaies; putting it by way of antithefit and opposition to all worldly things, which are but momentary and fading : hence are thefe his fayings and exhortations : (i) Labour not for the meate that periffect , but for that which indureth unto enerloftinglife. ( k) Lay not up for your felmes treasures upon earth where web and rust doth corrupt, and theenes breake through and fleele, a lay up for your felues treasures in beamen, where neuther moth ser ruft dath corrage, and where theenes doe not breake through por freals (1) Whofoever fall drinks of this water fall thirft againe: but phosponer drinketh of the water that I shall give him , Shall I lohn 4.13,14.

Grace it felfe.

men to vilifie and vodernalue grace animal

d Id (oly renera fuane eft et dienum qued expetatur, es amabile enim perpetus cafe, defiderium ad fruitionem bonorum magis excitans, Greg. Ny/ in Cast. Cant: Explan. Otat, I. dali at

i Iohn 6, 27.

& Matth. 19, 20, a Rom a.19.

nener

m Prou.8, 18.

mener thirst , but she many that I find gene him, shall be a bind well of water springing upints courses and sighteen shall. The which doth most of all commend and set torch grace, that which makes it amiable and louely, and gives it an excellencie about all earthly things is this; that it is a permanent pollession, and an evertaiting treature which cannot be lost. If it were not so, men could not prife it about earthly things. This Doctrine then of falling from the state of grace, takes away the very excellencie and diguity of grace, and so it would cause men to vilifie and undervalue it, and to preferre the base and transitory things of the world before it; which would be a dangerous consequence.

Is wou'd difsmult all true & faming grace,

Lieury Wall

Secondly, this affereion, would overthrow and vererly disabilithe very nature and effence of true (auing grace. For true grace (as I have proved at large before) is of a permanent, immortall, growing and increasing nature; it cannot perills not decay where once it is in truth begun. This Decrine of a totall or finall fall from grace, makes grace to be a transitory and fading thing; it operations this nature and effence of all true grace; therefore it cannot be admitted even in this respect,

It would take away all true

disanull, abolish and rake away, the very roote and sheless graces, even true, justifying and faving faish. For faith ask is defined, I telefrici et I i be fabfiance of things topped for authoristication of things nor forme ! It is a fait evidence of homen and eternall life. Wherefore those that have this faith, (all must not onely believe, abar God is the alfordin be to a remarks of all facts as dor diligion by feele bins: they must be to a remarks of all facts as dor diligion by feele bins: they must be promised of all Gods promises, and with faithfull Abraham ((a) they must be from in this word, and with faithfull Abraham ((a) they must be from in faith, they must be fally performed a historic back able, for them is faith, they proforme what ever her back able, for them is that having the performe what ever her back promised. Here that having the performe what ever here back promised. Here that having the proforme what ever here back promised.

Iclus and all the promifes of the Gofpelteo himfelfe, we

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m Heb. 1 Res)

# Rom 4,19,

or se el collibrate dans americano de la comprenentación de se so make them his ownerfor pures beem with his able which so and Churcion : a man can neuer fre fure of the end, if the most

Health) that hieserth the word of Cheith, and beloeueth on John (. 34) himchar font him hath questalting life, and fall ace impointe condemnation, ber'is palled from detrh to life non) hie cheinrufteth and waireth en Golfball ner pPfal 135. 1. mer be remounde bere field franchaft for ever hige field Ity 40. 31. mount vo wich Bagles wings, he fall runne and not be weare, hee hall walke and not befaiste (q) God oleres 40. will put hi Core i sco bis borred and hee shall notide race of affurance, is a frecial fauour which moodused ones

But Libeheare the word of Charte I beleeve on him that fenchin , I doe waterand truft on him ! willing Therefore I have cuerlasting life, hame pasted from death

on life and that nor comb unto condemn mion to that! never be removed from the fiste of grace , but hall frand fast former. Establishme and not howeary . I shall walke and not faint I haltont depart from him. Heo charcamanangue chos wor thus emply these promibe of Godbinen himselfe, hach no taieb at alles hee that bath fairly and in able thuses apply thous, can affine himfelle she hee hall perferencement the end and never full trom grace you, and must assure hunfelie to from such likepeqmilitar or elle hee harbine faithin theid ... So char if chin 41feeriam of the stanfaste of the Saint of were once admitted a it would quire should and verely take sway, alt dute and fawing facility who coproposity in iso not only (n) weeker wile: Tuke 13.22. and to our come show world the faft for the Disell and all antened Minn wharfamens Elobagen in Athrage & Epholoton Hone Beige Hebre vergezein 28.2 bane linkewihrt to dillamte chafe promiles of finale and rotale perfenamente to it felfe .) and to by confequence it would ake awayall fatourion J. to no Fourthly, ifthis affertion were onceadmitted, it would It would take

make away all correspond allowing of allowing for it the true Sainte of God might afred then arms bafpirion ano Chail fall finally or rough from geach, then shey could

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away all affurance of faluaSalut Feat

It de shall

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never be affured of faluation. Where ever there is a pollibihitie of falling, there can be no full and perfect affurance of faluation : a man can neuer be fure of the end, if the means as a ndol to attaine it are vacertaine: perfeuerance in the flate of grace is the meanes ro attaine faluation , wherefore if men could not be affured of their perfeuerance, they could ne-. Yer laff uer beiaffured of faluation, which depends voon it. Ifa man might fall but totally from grace, hee could not bee affured of faluation, because hee knowes not, whether hee thall ever rife againer or whether God will cut him off in his finnes, before her be reingrafted into Christ. Now this grace of affurance, is a special fauour which God bestowes roon his Saints and Children wir is the very anchor and piller that supports their foules : and it is such a grace as all the Saints both may and ought to have, without any speciall reuclation; as appeares by divers pregnant places of Scripture ; ( which for breuity lake I will only quote; and not fet downe at large : ) as leb. 19.15, 26, cap 11.15,18. cap.13 16. cap. 16:19. Pfal.27 1. Pfal.46. 1 to 8. Ifai.2 4.8,0. cap. \$ 2.17, 18. cap. 50.7, 8,9: toba 5.24 cap, 14.27. Rom. 8.47. to the end cap. 14.8, 2 Cor. vor. to 10. Epbef. 2. 10. Phil. 1.3 1,25. Cores: 4. 1 Thefri 4.5ve Timit, 7, 22.2 Tim 2:19. cap. 4:7,8 18, Heb. 2.15. cap 10.34,35. 1 Per.4.19 1 loba 3.2. cap.4.17 -18, cap. 5.18,19,20, By divers Fathers : as Tertullian fib. Bapeifrie, Macarius bomit 5,17. Clemons Alexandrious Lada gogo: libi w cap. 6. Serom. lib: 7. pag. 093. Oprian de Mortalita telib. Hilary in Matthe Cantag. Chryfoftomer bomig: in Rom. and bome 3: in a Cor. Enlgenim : De Predeft: ad Mon. At guffine in Pfal: 88: and 123 and in his bookes De Bana Perfemeranties and de Garrops e et grapia. Bernard in Consica ferme: 62. And by the vonimous confenced all Proreftant Diwines. See Comordian Lutberana, page 469. The difputation of Ralisban pag 1461 : to 538. Buceri Antididagmaisent 10 foligs. The latter Confession of Helaetia: Artie: 9 rand 16. The Confession of Bosonias Artice 6. The Contession of Saxonie: Artice 3,739: Byfht lewell in his Apologiespag:67, 68. To paffe by all Procestant writers which I might men-ROWSER tion.

tion, who have defended and maintained this Doctrine of the Certaintie of faluarion against the Papista who oppose it. Wherefore fince this Dodrine of the Apoftacis of the Saints, would veterly abrogate, fallifie and ouerthrow the Grace and Doctrine of Afforance and Certaintie of faluarion in must needes been falle, dangerous, and permitious Dodrine which cann on be admitted west carrier folder

Fifthly, if this were once admitted for a cutth, it would take sway and veterly abolish in the Saints the grace of Jone, It would take and of ioy and comforr in the holy Ghoft; is would take away the caufes of allerue lone and joy , and confequently thefe graces themselves, which are the very end of the Golpell, and the things in which the (") very kingdoms of God anfiles wherefore it cannot becadmitted euen, in this refpet. luew not grace that flate of grace, four would the

Sixthly, if this affertion were once granted, it would make all crue and faving grace to bee but a meere morrall perfusion, and not a worke of the holy Ghoft; athing that warmeerely fubject to our owne wills, not our wills roit, Sothet it would deftroy the kingdome of grace within ys, andmake wis Kingsand Lords oner grace, whereas grace hah a kingdome and dominion ouer ys. If a man, had libutiero cast off grace at his pleasure, then grace should have no power, no kingdome nordominion ouer him; then the kingdome of grace stand the kingdome of Jefus Christ in the hearts of the Saints , thould be but a meere fiction or fabulous conceiros vaheseas the Scriptures doc informe vato the contrary, almosbin every page of the wee may reject the yoke of lefus Christ, or cast off grace at our pleasures, where then is the kingdome of Christ, or grace that is within ys An earthly Prince who hath but a kingdome over the bodes of his lubjects, is able to keepe them from rebellion, and from cafting of his yoake at their pleasure, Christ Icfarand grace chave not onely a kingdome overvs, but a kingdome in vato , and that not in and ouer our bodies,. burin and over our foulds and bodies in and over the whole man and the whole foules, therefore we cannot but be fubstod ies?

: 2 Cor. 10. SI.SA WELL !

and often otalisto. v Exech 26.27 Rom, 1.21.

away all lone to God, and ioy in the holy Ghoft. # Tohn 15.11. Rom. 14. 19:00 15.13.

It would de-Apoy the very nature, kingdome power of Grace.

• 2 Cor. 10. 5. p liny 43.13, Ada 6.20. q Phil. 2.10, • Ezech 36.27, • Rom, 6.31. fubication where it is the second state of the second field of the

away ali lone to God, and toy to the Loly Gheit, a John 15, 22, Kom 14, 25, de

galas bluone si

It would defirey the very natione, singdomn power of

Leftly iftehis affertion were once admitted, as it would ouerrurne the kingdome and flate of grace, fo it would like wife duerchiowshe very kingdome and flare of Gloty. For if men may fall from the state of grace, there can bed no harpediment or carrie offigued why they might not like wife fall from the face of glory, "The flace of grace and gloud are but one and the fame in substance and harure, they di fer thely in perfection and degrees they are but one and the fame effate in realitie ambin truth (euen atche Church militant on earth, and the Church triumphant in heaven, tre bur one and the felfe-fame Church, under one and the felfe-fame head Chrift Tefus. ) The flare of glory is begus here, it both its foundation and beginning in the flate of grace: Wellen the foundation may faile, who northe building ? if the flare of grace may fade and end, why not she flate of glory which depends vponite? They are both the fame in nature, fubftance and quality treliere are the felle fame grounds and reasons for the perpensive and continuance of the one as of the other there cannot be one fold ground or reason alledged, why the flare of glory might not be loft, but may well and truly be upplied to the flat of grace : There is the fame femienning and vniting grace of loue ; [ which "Origin makes to be chiefe und emely want, why the Suites can newer tall from the dare of blory an

both

\* In Epist: ad Rom; lib: 9: on cap.6. v: 9, to.

hoth eftares: there is the fame whion and comin tion with Christand the holy Ghole in bach; there is the fame hand and love of God and Christ to Support the Saints lin shoth eftatess there are the fame grounds and promifes in Scripe rure, the fame proofes for perperuitie of both effates : vez. there are more grounds and texts of Scripture, and there are more promiles to proue the perpetuity of the flaterof grace. then there are to evince the perpetuity of the flate of glory; There can be no cause assigned to proue the durability and continuance of the flare of glory, butthe fame may be truly applied to the flate of grace. All the difference in thefe effectsthat Dean finde is onely this that the one is more! complean exact and perfect then the other, nor more frine and fable. The efface of glory is free from all kindes of fine, and from all remptations which may draw men to its and fo is the flare of grace in iffue and event his is all one norio be ouercome; norto be hurt by finhe and comprarions as not rofinne, not to be tempted Now the Salnes in the flare of grace, are never overcome , inquer morfelly wounded by finne and temptation : finne, temprations and the focund death, they have no power over about, ( us I have formerly proved attarge : a) Sie shar she fanner of elle Saints, and the temperations to which they are subjed, whiles they are in the flate of graces cam no waies difference them from the Saints in glory in respect of the perperuitie of their effares de becaufe these sinnes and rempearings doe never puercome them, nor cast them downe from the flare, of grace. If now you will make the liberty and freedome of mens wills to difference thefe effaces you must know, that the will of the Saints in glory, is as free, nay more free, then the will of the Saints in graces So that the freedome of the will can be no cause why one effects should be more permasent then the other: what then should make a difference? The flare of grace defires the prefernation and continuance of infelie . as well as the flare of glory : and enery gratious foulein his degree, hath as great a completency and delight in the flare of grace, as any glorified foule hath in the flare

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of glory So that all things being well confidered, if menthey fall from the flare of grand which is the foundation il wilbrice flerily follow y charthey may likewife fall from the flare of glory) which is the building : ( there being the fame realons, grounds, and caufes to support them both, ) A configuent which can never be admitted voon any teatmen by my men that hopes to have a part in heaven, or a have in gloryo a confequent which cannot be approved, wall we will viterly renounce , difclaime and quice annihilate that christian religion which we now professe, and turns profe fed and blatphemous Atheiffe without any more de layom Wherefore mir Amageriffe doftrine muft needs be odious wicked, atheifticall and blafphemous fuen in this foed and those that have or looke for grade here orgin by hereafter, had neede with might and maine for to oppose is an because infirm hos at the very roote and growing of all was grace trans verely deprives and fpoyles all Christians, bol of the fire of grace and glory tooon annulor ton as an

Poursbiy; if this doctime of the final or total Apolice of the Saines flouid be admitted, it would produce may dangerous confequences in respect of the whole Church of God, but more especially in respect of our Church of Extend.

For first, it would wrong the whole Church of God in the ducing; slighting and condemning the doctrine and opinion of all the ancient Fathers, and of the Church of God in some reges, and in vilifying and contradicting the doctrine of all Protestant and reformed Churches, and it judgement and learning of all the best moderne and Protestant Divines, who have alwaies maintained this affection, shadebe train Saints of God can acider finally not sotally fall from grace, as I shall prove hereafter,

Secondly, it would wrong the whole Church of Godin reuiuing, and raifing up from hell, that old Pelagian Helf-fie, which hath not onely beene condemned and opposed by Saint Angustine, Hierome, Prosper, Bradwarann, and others, but likewise by three fourtail Gouncells, to wit, the Con-

cell

celler Adibatement the Councell of Africky, and the Councell of Orange. Both as all the points of Aeminianifes are nothing elle bultameere Pelagistoijuse eled in other tearmos; so this was one branch and member of the Pelagist or Demo-pelagist Herefie; that the true Saines of God might fall away from the filte of general whence the Dome pelagisms did canell aid argue at Saines and applicies destrine; for teaching, that the gainst after they were observed and farth a disposition que into them, that they could not but perfectes in grace 1 as appeared by the Epifiles of Hibrits and Prospecto Saines Augustice concerning the remainders of the Pelagism Herefie cannot be now admitted and imbraced without great wrong and projudice to the whole Church of God.

Thirdly, it would wrong the whole Church of God in making ir subject to corruption, and to a totall and finall fall from grace: For if any or every particular member of theirne Church of God considered by themselver, or if particular Churches may fall quite away from grace ( as you : affirme ) the whole Church of God may doe fo too : The Cartolike and univerfall Church confife of individuall and particular Saints and Churches, and all the promifes of perpetitirie, perfeuerance and immortality, that are made to the whole Catholike Chutch, belong to every privace Chriflin, and to every particular Church as really and truly as they doe to the whole Church because the whole Church han her being and existence in them, and they are the true branches and members of this Church, There is the Amercason of every particular part and member which confittites and makes up the whole , as there is of the whole it follet if the whole be perpetuall and exempted from the danger of a totall or a finall fall, the feuerall parts of which it is composed must needes be so to: if the parts be murable and subject to Apostacie, the whole which doth arise and grow from them must needes bee so: if the roote and foundation are of a flippery fading and failing nature, the branch,

branch, the fruit and building must refemble them, for no man can frame a permanent firme and frable thing , out of corruptible, brittle and vnftable principalls. If then the private and particular Salms of God, if any individual and lingular members of the holy Catholike Church might fill totally and finally from grace, the whole Catholike Church of God, which is composed and made vp of them might fall fo roo: which cannot be admitted without great inin and wrong vnto the Church, which by the voice and verd er of the Seriptures is permanent and perperuall : not fulice to a totall or a final fall no more then Christ himselfe who is the head, the life, the husband, the pillar and fourdation of it: as we may reade, Pfal. 72.17. Pfal. 145.33.1/6 9.7. cap. 14.4. cap. 19.21. cap. 60. 1. to 22. Dan. 2.44. cap. 41 34,35. cap.6.26. cap.7.14,18,27. Mich.4.7. Luke 1,33. and infinite other places, lotter and proven believe it A

\* Ecclesia obumbrari porest, deficere non porest : Ambri Hexaem. 4b: 4.cap: 3. Perfemerabis ceclesia sine fine. Ambri: Emerin capt; 3 s. Promorb: with whom the oaher fathers agetce.

Fourthly, it would produce many dangerous confequencies in respect of the Church of England, For first; it will pull vp a maine foundation, a maine principall and ground of truth, which hath beene planted and fetled in our Church; it will rafe a ftrong bulwark and fort of true religion, which the best and chiefest worthies of our Church have hithers full well and manfully defended, against all forraine hostility whatfoeuers which will be a great disparagement and blemish to our Church, Secondly, it will give our enemies just cause to vaunt and triumph ouer vs, and to erect a Trophie whereasthey never got the field. This hath beene the glo ty and honour of the Church of England, that the Remil Church and all her complices, fince her reformation and to wolt from themscould never yet with all their learning, wit, or policy, contince her of any maine or fundamentall cut in her doctrine. But if we fould now admit, of a finallers totall fall from grace, and imbrace it as a truth; we should then convince our selves of a maine and fundamentall error in our doctrine; and yeeld the wafters vp to them, withouts ny combate or opposition at all; when as hitherto they were not able to wrest them from vs by truth and strength of

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olarguments and fo we should give them just and lawfull cause to triumph ouer vs, to the great dishonour of God, to the very betraying of the truth, and to our owne perpetuall infamie and difgrace. Thirdly, it would breake downe the very walls and bulwarkes of our Church, that fo Arminiamilme and Poperie might come rushing in with a full carere and quite beare downe the truth. For if the totall and finall A. postacio of the Saints were once admitted and received for a truth, this very point it felte is groffe and palpable Arminianifme and Poperie; it is a point which the Arminians and Papifts defend against the Protestants; and it drawes along with it many other groffe and palpable points of Arminiamisme and Poperie; as freewill both to receive and reselt grace at our pleasures: venial sinne: no certainty of saluation in this life without some speciall revelation: vniver (all grace: that those who are not elected to faluation are members of the boly Catholicke Church, That the number of the elect is not certaine vuto God him. felfe, and the like. If this one point then should be admitted and imbraced by vs as a truth, it would ferue the whole body of Arminianisme and Pelagianisme, and a great part of Poper into our Church, and quickly crush and quell that glorious and holy truth which now we doe profelle. Fourthly, itchis affertion were once admitted, it would bring in among vsa reiteration of baptisme, which the Church of Godin former ages, and all protestant and reformed Churches doe disclaime, except it be in some speciall cases. For if regeneration be the effect and fruite of Baptilme, ( as our Antagonifts affirme : if this regeneration might be veterly abolified and loft: either men must be rebaptized, or elfe they could neuer be regenerated againe; or elfe they must make the shadow more permanent then the substance, and thefealemore durable & lasting then thething or covenant to which it is annexed. Fifthly, it would fet our Church and the other Protestant Churches beyond the feat at variance, and cause them to negle (t the common enemies and fo by ineuitable & necellary confequence would open a direct a ready way for the Papall and Spanish Monarchy, whose factors

ors had a hand, at least a finger, in rayling of this prefent controversie. Sixthly, it would breed fuch a combustion and division in our Church, as would hardly bee appealed without great hurt and danger to the flate : we fee by prefent experience, that this doctrine hath already bred a fallon and division in our Church, and drawne many great dif. ciplesafter it; who if they were not awed by fuperiour powers, would make fuch a strange and sodaine rent and com. bustion in our Church and state, as would indanger both; & giue occasion to our enemies to fish in troubled streamer, where they could hardly mille their prey. You therefore (my brethren) who are so hot and forward, to wiher and bring into our glorious and much renowned Church, this damnable and pernicious Doctrine, consider what you are about to doe; consider what dangerous and dismall confis quences are like to follow and infue voon it: confider how ill and viper-like you shall reward that mother of your. which hath nourished and brought you vp, to the end, the you should defend her voon all occasions, and not bear armes against her. Consider that it is no other but the Di well himselfe, who either by his owne private suggestion to our hearts, or elfe by his dangerous agents and fedicious factors, doth labour to withdraw you from the faith, and to rent you from your mother Church; not for any deline or loue to God or to the truth, but for private ends, and by respects; that so hee may make both you and others prey and bootie to himlelfe. Consider what the induce ments are that leade you to imbrace this error. If you will but examine your owne hearts well, you shall finde, that the thing which leades you to it, is either the learning or fame of some particular men that defend its or some fecret has tred and malice, either to all, or to fome particular men that doc oppose it: or else some selse conceite, and some high opinion which you attribute to your owne conceits without any due examination of them by the word of God; of elle it is some delire of singularitie or fame, or the hope of gaine, honour, and preferment : or elfe a fecret longing af-

ter the fiell pars of Egypt , and the whore of Rome ; one of thefe I may be bold to fay is the cause that moves you to parronize this error and not the love of God or of his truth. Remember cherefore, that (f) you are bought with a price, fi Cor.7.23. that you bould not be the fernants of men : that the word of God is the rule of life and Doctrine, and not the word of men: remember, that if you are (t) the sheepe of Christ , you must : Iohn 10,44. beare bis voice, and his only ; you must not bearken to the voice of frangers, let their learning or their parts bee what they will. No men more apt to erre then those of greatest parts and learning, especially when as their parts and persons are The greatest febollers bane alwaies broached \* See Pincent: and propagated the greatest, and most dangerous errors. Where- Lerinens, contr. fore neuer pinne your faith to the fickle opinions of fraile barel cap, 15.16 and morrall men, (especially of such men, in whose lives 2,,23, the practife and power of religion fhines not forth ) but examine all things by the word of God : (v) and though an An , Gal. 1.3,9, gilfrom beanen, ( much leffe a Diuell from hell, or a carnall man from earth) fould bring any other doctrine to you then what you finde to be warranted and recorded there, receine him not, but let bim be accurfed. Sure I am, that this Doctrine of the finall or totall Apoft acy of the Saints, hath no ground nor footing for it in the word of God; if you will but rake the paines to fearch the Scriptures, you shall finde it fo: wherefore let not the opinion or fame of any particular patron of this error, ouersway your judgements, against the Scriptures and the word of God. And as for all other prinate and by respects, which may ingage you to adore this error; remember that Gods glory and the love of truth ( if northe good and welfare of the Church and state) should over ballance and surpaise them all. Better it is to lose the world with all the fame, the riches, honours, and preferments in it, then to lofe the Lord of truth, and his everlafting fauour; to lose the peace of conscience, the joyes and comforts of Gods Spirit, which are most vnspeakable, delectable and glorious : ( of which this affertion must needes de. prine you) or to lose both soule and body at the last, in . hope

hope of gaining honour or preferment now. Wherefore lay aside all sinister and by respects, and consider how many great, dangerous and pernitious consequencies will incurable follow upon this Doctrine, of the saints, and then you cannot but utterly disclaime and detest it from your soules, and even from your heart imbrace this orthodox and sound position, in which the whole happinesse and treasure of a Christian soule consist. That such as are once truly regenerated and ingrafted into Christian four and linely fails, can neither smally nor totally fall from

grace.

I have now (as I suppose) so fully proved the truther this position, That such as are once truly regenerated and ingrassed into Christ by a true and linely faith, can neither such nor totally fall from grace, by arguments and reasons drawne from the Scriptures, (which are the only rule and indge in controversies, and the onely ground and proofes on which I heere relie) that no man can be able to gainsay it. But yet for further saistaction in the point, to such whom the Scripture will not satisfie. I will here in the eight place produce some human authorities to confirme it a which shall reduce to these three general heads. First, I shall proug that this was the Doctrine of the ancient Fathers of the Church. Secondly, that this was, and is the Doctrine of the Protestant Chuches beyond the Seas. Thirdly, that this was and is the Doctrine of the Churchos England.

## The Fathers.

The Ancient Fa

Por the first of these. That this was the Doctrine of the ancient Fathers of the Church: I shall manifest it by their owne authorities, which I will vouch in Latine, as sinde them printed, (especially since I cite them to satisfie the Learned, not the vulgar fort) lest I should give the opposites any just occasion to carpe at me: or wrong the authors, or the reader in the translation.

I will first begin with the ancientest of the Fathers, and Taffin Martyr who floweshird rental to stock or binesibb

and omereba alex. attgegorgh unigneilon wich ve

Dimplim Areaging who lived in the Apoffles rimes. and ( as himselfe records it in his st. Epiffete Apallophania the Philipphier of was 24. yeards of age are the denotros Christ, Parific, 1555. thoughortiers doubt of reand of his worken harhedelivered and recorded this very doffrine, in his booke Dedining no. iburgapey. His words are thete. Dining fides, of Stabilio tell feder, que bos in veritate locat, in ipfifque vertratem imurfactibili identiface reet une et fimplicem veribat de notiemen bausis qui crediderans. Nam profetto fi feirmes cognossentin igniterit ronium Elrix eft demorantia verò marationis fomper, et ex le ignerante fac dinificate eft author : enm qui in vericate eredicianes Sortprino fideno i mbil romanebit à vera fidei antere i in que confrantishe intestibili arque innuerabilie intententà babebir. Socap: 8: aboute the epid. Porma mine profetto et banc falutem um prater indentionem Scriptura faulta, et bonicase cuntta faluanten qua funt omnia, ab forrum prolaptione bonorum redimentem, pradicere morni è peffenera, quantum cuinfque faluander um admitsir missois. Idelret, estamirationeptionem bank theologi mominant, ex que finis qua verd fant adiabadere, vi nos fint. Ex eo isem qued etsi quid deliquerine, et ab ordino sua aberranerine, et imminum aliquam perfectionis bonorum suorum passa faierine: Hac etimperso à puffique et imbrailla me, ac prinatique rodinis, insplens quist deoft; es paterno infectio infirmitatem supplimes; atque dinato erigens, into inspulchro fiftens, et qued effluxeras bouseres parans ac disponens, ordinio quod deeft anillo arque positionic exerwant, integranique perficient, et abomnibus abfoliens inconcinutseems. And a little before he hath thefe words, langue of the vorum diserson) bor unegir oft dinma inflittie proprisme negnaqua ellirentque mermare opsimorum quoramenaque mascalum sena largicione variationes neque fi quie edeenes ar agere, cos fine abord theyware, fout our in practices influentialism frace foliabore, elfon com fine buildmest fecondum mornavedder. So that by this most ancient Divines opinion, those that are truly faithfull, can neverfall quice away from grace, which were d

I will fift begin with tables wiffat eft of the Fathers, and Infin Martyr who flourished in the worke of onbliord in and fomewhat after concurreth in opindon with vs, in his Parifii. 1554. | Explic. quefted Gent: Christipoficarum: queft ag. ... Forehere cho Genriles demand this question to Si Domina antequa parties perfords originates discipuli à pare fanta efficient curs to batton beflet Ladas perist signi for en conferentemente obleta; acceptas senateque fuerint ? quomodo chiam steram eft. led Scio melare lemmer, audini à To which he seplies de des quidemen ca tempera perift seum Chriften baccellan panis tinthomes dedie paccept agus hugoslana Ludo Barante ittiqua u tranio agrafiaque fo si carrie difespe la direttica. Recept den pro descionia tulajana nost fuda difunttionem daniaming preciben intelligisuncum Dominan procesus of his verbin Quo mibi dedifti& wedidiftifement haccionifquemecommo rit dill blive perdicusun Saipture unplesturi dermebeigin Inda perint deinde fulacione proces difeignierum canfa : fixon whence I collect that in the opinion of Jaffin Marin, thole for whom Christ doch pray and incercede; can neves pend nonfall-from graces bus Chaid desh pray his present oforel fuch as are a net crucky regenerated and ingrafied incadin by faith. Therefore in luftin Asenger opinion show ain no ver perift nor fall from grace. Se Quet, 98. The Course derpandi Se Dem somerem non necaffaceum verbin feix confi mer . com air anticimes non of pougos obinisto perditti ann idem difoipples fune decer bie de bie to him Tim con settinguis animum & corpus in Geliennam pareliperderat liec expli cares this question thus Monhoc a Damine differen of , Qui mornie non altinia porfecte chericas, affici qui illud dixit, es Domini dix cole forcentite Allad abrem o Masuite potius dum qui ce animum & corphie perdard in Gab conam porult, die rum ab co non aft perfetta charitation tellende gratia. Qui tui maiore des meter venetem bewinnen meture tellis fun in Dem charitate dult w bee facit, lingue maien Deimeras canfa eft cha na que abien babetter minime amistantes Que evin profesit ou eff id quod creditur, et traditur, es pebenentin ametari de que charing habeture co vehementine is qui illum charum habet

(flogenerimery dime to verringen dere gomes charant babes marie. Derempto durem correntes che tumble esticulante refficient sorom que repeare funt de fon stars Traque ad Allred a mostfarous of des morns, Noque chim or adians vim bei-Mencie pharitaticy for process decreating of amount porefler residenting astronetic former, to like wife from this latcoplet would coffeet and prove , what the Saints might falling graces and bis resion from this latter place is bemuse they oughter feares I collect the contrary , and fo dothilefte Mary offirmes that because they ought to feare, dicteline diep central fallaways belan feete feare of God is the coule that the registers are never lotte and to helin Marprinchase toman aid not for Beging, that tous ones and uer lofe this Spicicof God wantsfulfer it to bee quite extin-

ha hanga Bilhop of Blood who fourthed in the reigne of Comode the Empireur about 18: years after Christingie uing hacking feet delivered the felfe fame doer ine, the go nfu direfen plagesyored y 8: Ce pigo a. Perfetti igitur qui Biblia 1971. in farmation of perfenerum ? baboit dei pe noim a corpora fine quefinimerine dideft sillen qui ad Donn of fidem formaces ignorma proximina left enfludingers: Product very lens des seft and Neltichydiacms queniam templum De ivilis, 1 Cord. plicus Dei fiabien in wobist Taplamy inr with gad Spi nina mbabisase et momben Christ tron participare folirem for in prairione redigi ducere i si domado non est monerm a blasphement un é a little afters Indorebrague cantina enonio, flat ut eft entin vellentine. que spiritui, incompositue est enim, et simplem spiritus, qui resolui ampunft , de tofo vera off vorum qui percipente bilm, page 33. Patiesnofravidebiolaciem Deivini, de gandebit gandioins embrability Vadelicas, brown fanas evidade guichiames Nade minem parties the properties of the properties and properties and properties of the properties and the properties of the prope morrapoeta, Paulatim afficeformer oupere orgen and Denn : qued softging shiring sto off alms, hor off , pursumotion bonders, quitt Dee Ephel, s. the promefou of pronge boo pigna bidicane in nabis time for officing are ab for because indernale about his realistica a Wooden Rom, 8. nimpier; non eftir ju chiney ledin fairlenjoffquidem forileis Dertabinat fluvobis, Hoe autempon feeundam gatteramenten.

sem fairitus fit as Non, anime ne, quibus feribehat, fed qui affempferant Spirith Dei, in que al momes Abba Pater. Si sgiope none pignas babenses ale Abba Pater, quid fiet, quando furgentes facie adfaciem vid was ent ? and pages 64. Mind of affave vite , qui at ani Lem officie bominem : es alind frieine dinificane, quice fairies efficit enm. Affi aus etim temperalie : fpiritas antem fempiranus, Es afflarus quidem antine ad nordicum de sempore aliq nens, deinde obiit fine fpiramente relinquess illud a que fuit oute Spiritus antem circundana inten et foria be minere , quiphe fempe perfeuerans, wangaan relinquens some. By fremant historie then, he that hath once the fan difying fpiritof God within him, can never fall from grace, and dic againe : he dan ne ver lofe this Spirit of God, nor fuffer it to bee quite extinguifned. So Mis. advertoe Herefes, kapia 7: Fides quart al magiftammafram femper permanet firmagliban capr gan Qui mode rurfut draws cornem in correspiences demenire de mes persi pere vitam qua deerpere Demini es fanguine aliene & libus, con 27. Glarie Dei vineus bomo. Vita antem bemien mifie Deis Sie ning que oft par canditionem affanție Dei vit am profi at Mominibus torra simunibus, males magis so quaref per merbammanifeliate Patris, vitam praftat bis, qui vident Deum, libi g pag. 62 L. Of credit in me nen indicasur, id oft won feparatur à Per adiunthus of enimper fidem Dee ti Sec pag:440.5 19:522, 510:612. wheth he makes for our present purpole. Thus is shis holy and an cient-Parber very full and copious in our belial capite stall Clement Alexandringer comouni infinit no

Glemens Alexandrinus a man of admirable learning and parts, who finesified in the raignes of Senerus and Antonius i between the remotifier Land. 200, and 2200 is for fell and an pionesis our habile absorphing bis markes, as it was millions referre our felmes to him, abis contractific well be found described. The first authorishment is fluid one out of him you may finde is: Produced in the finesis of finesis. I shall one out of him you may finde is: Produced in the first authorishment of finesis of populus names) we diffingulatur a veter por pulo, is function in our bona didicerunt 2 event no bis what

Bafile, 1556,

Cataitiple inuentes expers foniji in qua femper wigemus "adintellig entiant, le mentis agirationem femper inuenes. Westemper manfarti, et recentes ac nouis Quod mirem fu S'in mernicatis partiorps; co quod eft ab interien aliente fo-"les affinilaris ut praguita reacis appellacionar nobis veneral Sint vite propteros quodir fenti expere, que elt in nobis d'vertras, et morts mottis qui fune veritare pertufi. Sapieni-Hais aucon femper germinans qui oble femper fimilier etled-Weem mode fe haber, et nunquem muratur. Ibiespit fot. "pola bel Tindigilliminamuraliluminatique filios adopt Stampre odopraris perfinimor: perfecti; inunoriales teddis-I mur. Ergo, inquir, dies, direffie, et file encelf ammer. Ib. "Perfectum dicimus cui nihit deeft: Quid autem et delie qui Deum nouir ? Eftenim reuera abfordum Dei vocati gra! Seism, que non fie perfecta et vadiquaque plens. Que est. 4 primum vitte fines attigimus, ism perfecti fumus. lam du'-Stem viulmus qui fomusa morte Separati : Christum ergd "fequifalus eft. Quodenim factum eft, in tplo vira eft. .. Hammy amen dier public, ingring uni formoier moet andie que) Haradit abqui me mifre, babis visam etermene pet un indicione min "some fed babet votane at provinte Ira foluns creditille ce sei-Sgeneratum effe , ell in vica perfedice Nunquamieft enim "Deus imberillus e mourequos vocauir, quos fernanit + fi-Adulaurem vocauibet lituation loftaniauves, frinquibA "policine in i Das delli eftir Notas eft vego imperfectori. fentire, quad ab ipfo doceur? Quad autem ab codifciteur, eft eperni fernaronispeserna falust db: Fides eft doff. Stin metere tion verrideor dicit, squi chedie in filium baber vie dem derman Sifergooqui croduitog habennovirain meri-Snam quidrehqui eft vira vira metar potfofficoe me ib: "Mel 23. .. Omnivergo ratione nosin confidence Christa con finginur et familiares reddimury bein cognationey pet Minguinem eius quo hedimimuelber in confentione gint' Autionem quaren yesborefficitus mes shinkowindriesse pet "dus ipfius infliturionem; et vick agenda vacionens Ib. Sento, fel 222.6. Diningvitainkirution off in zeconum permanens: 27:73

Tohn s.

ftpermanent policifor Padagogi: liber sear 60 foliale be Que Sacernum nempe Deum habear ? Petent inquit; dubite. Sontfanti apertetur: Si Deus nihil negac, pieratene religion Soredici vin funt orinias thecapro bafelegar at bi Saftiene Hehefauri mom potiune deficerent Bales stunt werby legt Syerba confolacoria ponen in tabulis lapideis a digita 16 Domini faiptis y fedefatpta in cordibus hominum gi Mainerfolumnon audit interitus. Stromdibia, fal. 80, m. El frauero immurabilitery ladid quad eft immutabile dode al Sides Pides erganieticognicio:veritatis efficiunt de que el Sacceperiranima codeminodo e femperiet limiliter fe ha ff bear. Cum felfa autenfeog nations comunicatune trail " fir io declinario, et defection Strom lik 17 fel : 149 h E Maniexorgitarione ex cognitione parquerit virtutem que thon porellamito, efficirue naturalis habitus. Et quond Gdo lapidugranita, ita huius fcientia coadir huiufmodia "amirti non politinon involuntarie, fed voluntarie, vi frienis ac cognitionis ac pronidentia Quoniamautema M millum non effe, per captionem ficeiulmodi venon pelle ado I Mamieri Lucautionem quidem ad hoc vonon peces, bonan Saucem confideracionem; ad hoc ve vireus nontamiemer "fretinobit: cognitio attem videtur bonam præbere confi derationem , docens perspicere es que pollunt adiunie "And hoc ve wireus permaneate Res eftergo maximio De # cognitio : quocirch sa dubque ita confestiatur frintis ves mirei nequeat le 172.6 Seienciafacio ve filquiscalus end "neritis a proprio habitu nuaquam excedaris qui eft pra of dirus dognition aj eftenim, folida et immutabilit boni que "Scientiam conflictut pollallio, ivpqua diriciennia diumi Hram rerumen humanarum Gognitio ergo mung umin fignorantia, nochonum museurin malum fol. 15% al "Quimundanas quidem vinat eupidicales pide ja quie cog L'anouis duturit, es que adhua fub milumonon enduire milit Sertam haber partivationampirees in a fearlette pararyqua "quæ funt prelientis. Is vero etiam pracaduricum Angelis "ve qui iam lit cuam aqualisangolist neque en vrepant emantan isa CXTra

weren function cuftodiam et liert over folus, habet chore Sangakannyon allifentemp. Distumquidemak simop Palso. Donaton fan Decement en in der ingelêreit is gui enim cont Bennethe in improvadifidem et juli 1640 as permanen sin Comme diament Concidentaliste de la concident de Constantes de Constante Siphine Minima Report with the property protection party miner fungramm. goz huntiger fident iam profestia Smin At & fel 13 & Sapjestiam aucem folidam er huma-Anari cognitionem, flemam quandam es flabilom, et que Race poroll excidere comprehentiquement, et. que seompres Altendites de former batteries de fatteris de dem nos des " cuit per fuam prefentiam, et per prophetas Dominus, seffe "que huinfmodi ve non poffie excidere : ve que a verbo fe "tradita, 16 fel. 134 6, 135 . A. Non elt enim-veique deco-County Dei amiens quem Dens predeftin quinance mon-"disonfigutionem; werterant, in Jummam fliorum aden-Frionem, volupratibus fubifciatur vel timoribus, croccu- . 3:51 46 193 Sperur in comprimendisanima perturbationibus. Audalifer enin dixerim quemadmodum et prædeftinacus per de de sont met iquitos contediretas à ne fote disdus the manichinanten brobert aut dienteobuonn bavet Frem dilexit : nec habet furneum consectu difficile, lique "andtivinuns conieffantes, fed per fidem cognitione prz-Apiram, accepit id quod est incertim et obscurum alis: et Sproprer chantratem iam ell cipta ens id anodelt futuri. "Credidisenim esproper prophetiam of propher prafration Ham Deo quinen memitir et habet id quod credidity et Sabrinet promiffiquem, veritas autem elt qui promify et Linem promisionis, proprereaquod fide dignus frus qui Spromilie Gemirer ac fabiliter accepit per fcientiam Is "aucem qui per cum in quibus ell factum nous ficusim ac per chargratem. It. Scientia affidua mediratione peruenit Machabienment ire perfe da et confummata in habitu myftis Seq : propter charitaten manet calis ve non pollit excidere. Mam prima caufam, et eam qua ab bis chigenita comprehendin . 150167

Plat 114.

Pfal, 184.

Terrollian,

Paift. 1556.

Forestime man of admirable Eloquence and learning who flourished in the fame time that Chemens Alexandria did, concurres in opinion with vs in his booke de Praferia adnerfus Heretices , cap. 2. Editio : Beati Mierrani : com! pag. 161, 162. Quie boc dicens won ipfe fibi refpondet , meg prudentes, neque fideles, neque oficatos efficiendos, ques barefu potverion demontere ? Ex perform probations fidem. in ex fide performer ? Nemos fepiens eft, wift fidelie, wante mister, bif Clay ofthin neme autem Christianus nift qui ad finem ufque perfeneramera Tu ve bome extrinsecus mumiginemque nosti: put in qued vides : Vidit antem quefque ecutes babes. Sed oculi, inquit, Domini afti, me in facient, Dens in pracordia combinglatur. Et idee Cognofeit Dominus qui func cius s'et plantam, quam non plante mit Pater, cradicat: et de primit monissimos offendit, et palamin manu portat ad purgundum aream fuam. Anolent quantum valent palea lemis fides quocunque affintu tenturiounus, es puri massa framenti in borrea Domini reponetier. Nonne ab ipso Domino quidam difcontium fraudilistati demerterunt ? Net tamen pro) serea cateri quoque diferdendum à veftigis eins putamerunt : fe qui frierunt illum vita effe verbum, et à Des veniffe, perfeneranerunt in consitutu sins of que ad finem : cum illis fi vellent, et isfis discodere placede obeneliffet. Minns of fi et Apoftolum eins aliqui Phygalus,et Hermogenes, et Philotus, et Hymenaus relique.

runt: ipfe traditor Christide Apostolis fuit. Miramur de écolosis eine fi aquibufd im deforuntur, quam en nos oftendunt Obrifi innes. que patemur ad exemplum spfint Chrifti. Exnobis, inquit, prodierunt, fed non fuerunt ex nobis : fi fuillent ex nobis perminfilent vrique nobifcum. And in his booke de Corona milios, cap.9. pag. 156. Nulquam Christianus alind of. Therefore in Tertallians judgement a crue and faithfull Christian . can neither finally nor totally fall from grace,

Origen.

Origen the Scholler of Clemens Alexandrinus, who flourished in the raigne of Antonius Caracalla, Macrinus and others, from the years of our Lord 213. to 240. in his first Homily upon Leremie, towards the end of the Homilie, concurreth with vs ! Where feaking of Gods dealing with his Saints, that he doth firft hillshow and then make them aline, and not make them aline, and thenkill them; bis wordes are shele. Non dieit prius; ego viunficabo, et poltea occidam. Impollibite eft quod femel Tom, a folitti. "viuificauit Deus, aut ab co iplo, aur ab alio occidi; fed G. "ego interficiam, &cego viuificabo. What more plainer teffimonit can be alledged for verbouthis? So againe Hom I. in Math. Pem eft omnis qui imitator eft Chriftis & fuper omni hu- Tomis, fof 1,2. "jufmodi Perra, ædificarur Ecclefia Dei, In fingulis enim quibuscunque perfectis qui habent in se cognitionem ver-"borum & operum , & lenluum omnium qui huiufmodi "beatitudinem operantur, confistir ecclesia Dei, cui porta: 4 inferorum non pranalent? Si autem super ipsum Petrum ar-"bitraris vniuerfam ecclefiam ædificari a Deo, quid dicis de "loanne & lacobo filijs conitrui, vel de fingulis Apostolo-"lis? verè ergo ad Perrum dictum-quidem eft: in es Preins, 4 & Super banc Petram adificabo Eretefram meam, & porta "inferorum non prenali bant ei Tamen omnibus Apoltolie & "omnibus quibuscunque perfede fidelibus, dien videtur : "quoniam omnessunt Petrus, et Petra, et in omnibus 2-"dificata eft Ecclefia Chrifti, et aduerlus nullu coru quitaeles funt, porta prenalent infererant. Omnes enim qui imita-"tores Christi, fimiliter Petræ cognominantur, quemadmo. "dum Christus, &c. Ve recte dicatur ad onines, Tu es Petrus

Editio: lacobi Merlini Afcenti-

"Petrus et fuper hanc Petram ædificabo ecclefiam meam, et "portæ inferorum non præualebuntei? Cui ei? vtru Pe-"trz non praualebunt in qua zdificat Christus Ecclesiam, aur ei ecclesiæ non præualebunt, quam ædificat fuper Pe ef tram? non exprimit manifefte. Tamen manifestum et " quia nec aduerfus Petram illam fuper quam ædificatures clefia: necaduerfus Ecclefiam , qua zdificatur fuper hy-" iulmodi petram, portæ præualebunt inferorum : quem-" admodum nec via ferpentis fuper Petram, fecundum quod " in Pronerbijs politu eft poterit inueniri. Aduerlus quem " aurem porte praualuerint inferoru, ille neque Petra dicendus eft fuper quam Chriftus zdificar Ecclefiam: neque "Ecclesia que super Petram zdificarur & Christo > quoni-" am fiue qui Petra inambulabilis eft ferpenti : fiue qui veera Ecclesia est fortior est portis sibi aduersantibus inferom "propter Christum vitum fapientem ; qui adificanit fuper " Petram Ecdefam fuam. Nam cu fciamus quod vnumquod " que peccatum, per quod discenditur ad inferos, portalit "inferorum, intelligimus quoniam omnis anima que re "s cipit super se peccarum, et propterea non est sancta, neg; "Petra eft super quam Christus ædificat Ecclesiam: neque " Ecclefia eft, neque pars Ecclefia quam Christus adificat " super Petram, &c. Cum fint ergo mille, et innumerabiles " interoru porta, nulla corum pravalet contra cum, qui " aur petra eft aut ædificata Ecclefia fuper Petram. Se Homit "in Pfal. 36. Nos vero neque ad dextram neque ad finistra " declinances ( speaking of regenerate Christians ) ingredimur 6 mediam viam quæ eft Chriftus Dominus, quia in iplo "ambulationis greffus Dominus dirigit. A Domino ergo he-" minis greffus dirigentur, et viam ems cupiet: illam scilicet Syiam de qua supra diximus. Cupier enim qui à Deo dirigieur Christum, et desiderabie permanere semper in Chriet fto. Cuceciderit, inquit, non perturbabitur. Superius dicens " quia à Domino dirigentur gressesse, hic de casu ejus loquitur. Vide ergo quia etiam his qui iter hoc incedunt, " aliquando accidar cadere; eriá his qui à Domino diriguner tur. Sed eft multu differentiæ inter calum jufti, et calu injufti.

Tom, 2. fol. 49.

4 jufti. luftus enim es seciderit nan profternitur: injuftus et "qui fpem non habet in Domino positam, si ceciderit, pro-"Hernitur, et non furgit, id eft, fi peccanerit, non poeniter's et et peccatu fuu emendare nefcit. Juflus aute fi in aliquo ofe fenderet, in verbo, vel in facto, feit emendare, feit corrige-Gre: fcir ille qui dixerar, nescio hominem, paulo post ch "respectus fuillet à Domino, flere amarifime: soit et ille gui de lecto mulierem viderat, et concupisceret ea, dicere, "peccaui, et malu coram te feci : Si ergo en ceciderit infine, "min profernitur, non permanebit in peccato fed exilier ci-"to, tanquam damula ex retibus, et tanquam auis de laqueco. Injuftus aurem non foli permaner, fed et profternitur Min peccatis, Juftus autem quid facie? Lex Dei off in corde "iffins, et non supplantabuntur greffus eint, quia Dominus confir-"mat manus eins : In quo oftendieur effe aliquos cafus qui "tamen non continuo indicent elle victu er proftratu eum "qui ceciderit : and fo be proceedes to this purpafe to the end of See lib : 9. in cap. 5. ad Romanos, Supera- Tom : fol 175. "bundanit autem gratia Christi in co: vt non folum à ptx : E: reikis peccatis absolueret hominem, veru etiam commu-"ninera futuris. And in cap. 8. Qui liberacur a lege Spirious fol 186,B. "vita , permaner in Chrifto qui ett vita : So lib:4 in cap:4. "s upon thefe words of Paul, in the 2 Cor. 2,3. Epistola noitra fol:162.C, "vos eftis, inscripta non atramento, sed spiritu Dei viui:non "in tabulis lapideis, fed in tabulis cordis carnalibus: bei def-"come that: Ideo ve mibi videur, bimiora dicit ea que per " gratiam, quam ea que ex lege funt, quia illa extra nos funt, "er hae intra nos : Brilla in fragili materia confiftunt, ita " vrfacile poffine explosecte: hac yero Dei spiritu inscripta, "et in anima penetralibus imprella firmitatem perpetuita-"ir obeinenes Solib: 7 in capis. dle interior homo qui le- fol, 189 E. "oundu Den creatus eft, et ad imaginem Dei factus, incor-"rupribiliseff. Se in feb. lib: 1. which feme thinks not to be bis. Tom 2. fol. 16 B. "Quemadmodum runc tribus cornibus aduerfus Iob , Dia-"bolus congreffus cum confusione eft superatus , nibil præ-"valens aduerfus lobe fic et nune multis modis aduerfus "Ecclesiam congrellus ella et per innumeras hæreles aduer-

Fom; 2, fol. 117:

Tom, 3. fol, 209.

Tens. 2. fol, 108.

"fus cam dimicans, reuocatur confusus nihil pravalens "verè credentibus animabus. Firmu enim sundamentum "Deistabir, et porta inferorum non pianalebunt adversin

"cum. So Hom, 5. in Hieron: Si ad peccatores dicitur, tem
"cs, et in rerram ibis : quare non dicatur ad justum cuius et
"regnű cœlorű: cœlú es, et in cœlű ibis ? Dicitur enim,
"qui portar imaginem choici, id est, terreni, terra es et in

"qui portat imaginem choici, id est, terreni, terra es et in terra mibis: Quapropter cœlesti, et qui imaginem cœlestis portat, nunc conuenit dici: cœlum es, et in cœlumi bis. If now you obiest bis words upon Rom. 12 lib: 9. No

"Inegligere gratiam que in te est: tanquam sciens, post gratiam per negligentiam deperire: I unswere that the place proves nothing against me: all it saith is this; that grammay decay if we neglest the meanes which should preserve; if bence you will inferre, therefore true regenerate men may fall from grace: it will be but a vaine and idle consequent, contrary to the former wordes of Origen here sited: and contrary to that of his. "In I saiam hom. S. Ad omnia que acciderint stabiles persent

tremus, vipote habentes ædificiú super petram lesu Chrflum. Acould produce more testimonies from this ancient, bel, and learned Father, which for brenitie sake I will omit, be these are sufficient to manifest his assent to our present assum-

on.

Cyprian.

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di

D

Opprian Bishop of Carthage, who flourished in the days of Deeins, Gallus, Valerianus; and Galienus Emperours, betweene the yeares of our Lord 250, and 270, is likewiseous sustage in this behalfe; whose wordes in the first book of his Epistles; Epist. Cornelis Frairi (according to the diction of Erasmus, ) are these. Berlesia qua in Christum end dit, et qua semel id quad connects tenet, munquam à Christum end dit, et ist sunt Feel-sia qui in domo Dei permanent. Plantam nem verò plantatam à Deo Patre non esse videmus, mon frummi stabilitate solidari, sed sanquam paleas, discipantis inimici spin ventilari; de quibm et soames in episte sua decit; Ex nobil exierunt, sed non tuerunt ex nobis; si en fuillent exionibis, mansissent vique nobis une seme Pauliu monet nos, ti

Janewerpia 1941 Tom.I. Pag. 15.

6

mali de Ecclesia pereunt nec recedentibus persidis sidem minui, &c. lem, Traft: contra Demetriahum. Negot spind aon fpairabar, Tom. 1. pag. 216. es firmitas fides, et inter ipfas féculi labent se rainas eretta mens es immobilis virtus, et nunquam nifi leta patientia et de Dea fuo fentper anima fecura: and pag 230. Speaking of fuch a one as is once muly regenerated, hee hach thefe words. Megneaning paterit vife latur effe, ot gratur, que cum morti effet obno cim factweff immortalitate fteuru. So, Traft. de Simplic : Præl: Tom. 1 pag. 249. Adulterari non potoft fponfa Christi incorrupta est, et pudica. Vnam domum novit : unim enbicule fantinatem cafto pudore cuftodit. Het nos Deo fernat: bat Filios regno, ques generauit affignat. Nemo estimet bouos de Ecclesia posse discedere. Triticum non rapit Pag:272. ventus, nec arborem falida radice fundat am procella subuertis. Inanes palea tempe fate inctantur, innalida arbores turbinis incursione energantur. Has execuatures percutet loannes Apoftolus, dicens. Expobis exierunt, led non fuerunt ex nobisti enim fuillent expobis, manfillent nobifcum. Hinc berefes et fatte funt frequenter et finnt, dum permer fa mens non babet paceme dum per fidia difeordans non tenet mitatem. Fieri vero bac Dominus premittit espaitur, vt dum corda acmentes noftres veritatis diferimen exam probatarum fides integra, manifesta luce chinescat: Per A. postelum pramonet Spiritus fanctus, es diois : Oportet et hærefeselle, ve probati manifelti fine in vobis. Sie probantur fideles , fie perfidi deteguntur ; fie et ante indicy diem bie queque iam inflorum atque ininftorum anima dividuntur, et à frumento palea feperatur. So that byehis holy Fathers fentence and opinion, the true regenerate Saints of God can meither finally nor totally fall from grace: but onely hypocrites who neuerhad any grace at all in cruth, but meerely in outward thew. The fame Father hath one pregnant place more to this very purpose with which I will conclude and that is in Lib: 4 Epifta. Antoniano Fretri: his wordes are thele. Granes vites, et semel supra Petram robustam solida stabilitate fundatos, non dies unra leni, sed nec vento aut turbine amoueri. Manet enim fidertium rober immobile, et apud timentes ac diligentes toto corde Deum fabilio es fortis perseneras integritas. and a felle of mules nes etyres, sindle vis . The collections and

mall de Beel Ga ver enne neo anidimenten persidis fidem minuis, de

Arnobius who flourifled in the time of Diochelian; fronthe jeurs of oile Lord 290, to 300; in his (ensembles open Pfil) 124, 2 has I 15, verie 1, 2, concerted with va. His words an "thefe. Qui confidit in imperatorem militet in circuius il cius: qui confidit in poteffatibus mundi, apparatores in tuitione cius: qui confidit in facultaribus fuis, nummi il manu cius. Qui confidit autem in Domino, montes fue in circuitacius. Qui fic confidit (ille est) ficut ment Sia, il neu commenchitar in aternum: nulla fecta, realla Hartelia, in ullus disputator, cum arceti renore detorquebit. Sais his fiest booke Adu: Gentes, page 42. Neque enim cadale ii in diniuas res potest, mortis occasus.

Antwerpia.

Lastantius,

Lugduni:1615.

Last anting the disciple of Arnobins, who flourished in the yeare of our Lord, 300, to 200 ! hach given his pellimone and verdict for vs. For in his hooke de fufficia. cap : 8. pag: 379. His worde are thefe. Home ipfe que figuram Dei geffm, et templame Des eft , non auro et genomarum donis corraptibilità fed aternic virtutum memeribus ornatur. So cap : 9: pag : 443. hee raxeth Lelias, who thought that virtue might nor benwarded, in thefe words. O gram fragilem, quant in anem in sutem induxifte fi foliari pramio (no poteft? Qua fi bona fina aina indicat, qui possans existere com ingrati, tam invidi, tamp semes, qui vireatem spotiare valeans is bonis qua facrimina collata dinimitus ? Perdetue premium funns virtus ? an potinto ribit ipfa ? Minime fed et mercedem fmam Des indice accipiet, th vinet, ac femper wigebit. Que si tollas, nibil potest in vita be minum tam inutile, tam fultum videri quam virius; enim nate ralis bonitas et baneftas docere nos potejt, animam non effe morta lem , divinumque illi a Deo premium confismums. So in his booke De vere Culen. csp:6. pag: 451. Periffimum ingsmen comparandu, virtutu ratie confiftit, quas nobis nec home vim nec mers ipfapoffir, auferre. And cap : 17. pag: 4930 . Eagle ally timent, excelfa et infuperabili mente dolorem morsem que calcamus. Hac oft vireus, bas vera confrantia, in hor suenda et com sernanda solo, ot mullus nos terror, nulla vis, à Deo possit anertere.

So in his booke de Divine Premis cap: 10. page 363, 763, Vitierecedant et redennt, virtus autem fine vila intermiffime perpe-tua eft, nec discedere ab eo potest qui cam semel espitus Nam si babet internallum, fi aliquando sarere ea poffimus , redeunt protinus vitta qua virtut em famper impremant. Non of System comprewola fi deferit, fi dequando fecedit. . Quem vero domicitium fibi fabile collocanit, in omni attu verfari cam neceffe eft, nec poreft fideliter depellere witin et fugare, wifi pottus, quod infedit, perpetus fatione municrit. Ipfa ergo virtutis perpetustas indicat, bumanis animum fi virtutem ceperit, per manere quia et vinens perpetua eft et folus animus bumanus virtutem capiti Quoniam igitur contraria fant vitia virtuti, omnis ratio dinerfa et contraria fit neeeffe est : quia vitia temperalia et brenia funt : virtus perpetna et confans et par fibi femper, quia vitiorum fructus, ideft, voluptates, eque et ipfa breues temporalefque funt. Firtutis ergo fructus premum fempiternum eft, quia vitiorum commodum in prefenti eft: virtutu igitar in faturo. Ita fit ut in bac vita virtutis premium unlum ft , quia virtus ipfa adbic oft. Num ficut vitia cum in alle fuo finienter , voluptates et premie esrum fequenter : ita wirtus quam finita eft, merces eim infequitur : virtus autem nunquam nest morte finitur : queniam et in morte suscipienda summit ein officium eft. Ergo pramium virtutis poft mortem eft. What more pregnant proofe and reftimonie can any man defire cr expedithen this? So cap: 27: of the fame booke: pag: 609: with which I will conclude. Nihil nebifcum forre poffumus nifi vitambene at que innocenter altam. Ille ad Denm copiofus; ille opulentus adueniet, cui aftabunt continentia, miserisordia, patsen. tia, charitas, fides. Hac oft bereditat noftra, qua meceripi cuiquam, nec trausferri ad alterum poteft. Et quis eft qui bac bon's parare ac acquirere fibi velu? veniant qui efureunt, vi celofti cihofaturati fempiternam famem ponant : veniant qui firiunt, vt aquam falutarem de perenno caleftique fonte plenissimis faucibus trabant. Hic cibatu arque potu Dei et ceci undibunt, et furdi andient, et muis loque veur et clande ambulabunt, et fruits fapient, et igrati valchant, et mortui reniniferat. Quifquis en im corruptela terra virinte calcanerie, banc arbiter alle fummus et verax, ad vitam lucemque perpetuam suscitabit. Nemo diutiys, nemo fafsibus,

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cibus, nomo etiam regia poteflate confidut immort alem iff a non Ta cinne . Intendamme engo inflisio, quamerin separabilis comes ad De. den, fi eliquandahaliHea possimus, redense pretidias

Colonie Agrip-DINA:1617.

Hilaria Biffe: of Poytiers, who flourifled from about the years our Lard 3 70 to 370. dorb confent with voin this particular point De Trinitate: lib: 1. pag: 3. Regeneracio ad vicami mon se eft ex vita : et morientes vitijs immortalitati renascimur. "Christo pro nobis ex immorralitate moriente, ve ad in-"mortalitatem vna cum co excitaremur ex morte. Mant. "Can 4. 108. 150. h. Apoltoli aurem funt rerum coeleftium ce prædicatores, et æternitatis velut fatores, immortalitatem omnibus corporibus quibus corum fermo afperfusfucit "conferences. Meritougitur Salterra nuncupaci funt, per "dodting virtutem faliendi modo æternitate corpora relif-" vantes: Canig:in Matth. pag:195 a.b. Qui verba Chrifti a. et dit et facit, super Petram eft edifientus, et fundamento stabili s firmeque confistit, eumque incidentium tempeltatum in-" petus non poreft diffoluete, nec loco fuo mouere. The Com " 10. pag: 169.a. upon thefe words & Non dias tunicas: Suffici " enim nobis Christos femel indutus. In Plal. 1. Enarrat.). 44 193. b. Jam non ficur in Adamo donum ejus er statuta per-" rurbabuntur, quia ille constituta immortalitatis beatindinem peccatotrangrette legis amilità fed per redemptio-" nem ligni vita, id eft, Dominica paffione cum ipfi ligno vitz fimiles erimus, jam quicquid in nobis fer eternum "elt : aternum aurem cum bearitudinie fenfu. Propere de " rigentur autem omnia illa que fient, non demutatione incerta, non parura infirma, cum incorruptio corruptionem, et et erenitas infirmitatem, et forma Dei formam terrena cal-"nis absorpserie. Huie igitur plantaro ligno, in tempore " fuo hos fructus fuos danti beatus ille erit fimilis, ipfe quo-" que in paradifo plantatus, ve plantatio Dei, non eradican-" da permaneat, in que omnia à Deo facta profpere dirigen-" cur, nulla deinceps demutatione, vel'infirmitatis noffra, " cradicanda vel temporis. In Pfal: 118. alias 119. pag: 259. e. Sperans in judicijs Dei verbum veritatis de corde fibi

4 non mount auferrie Fill pag 3 262. e. f. pag: 288.s. Finis "nullus eft fpei noftræ, fed in coleftes res femper extendi-"tur, et in greena Dei promiffa procedit. Nullum tempus " yacum libber, millum oriofum : 202 : 28a. 4. h. Hac ita-" que indemucanda véritatis est constitutio: so principio Wyerborum Dei veritas eft, ve novus homo regenerarus in Ghrifto, viuat deinceps fecundum eterni Deigid eft, co-" leftis Adæ imaginem, jam æternus; InPfal: 120. alim 121. 1 per 187. fa b. Ergo quia aduarfances nobis demonti virffrutes aprima ct validifima fidei noftre opera debilicare Mer convulnerare contendune, ideireo faper manum derter e "coffedia Dei vigilatura promittitur: ve illibara in nobis bo-"nz voluntaris opera perseuctent, quibus manentibus zstemi illius er beati temporis regno, absterfa enim infirmiffutecorporea labismancipemur. Ergo fidelem animamab somni malo Dominus custodir sides, ne cam diaboli cinc-Ka corrumpar, ne fur obrepar, ne canis oblatret, ne Lupus Haceret, ne vrfus defeniar, ne pardus infileat, ne Tigris ad-Mnoler, ne Leo valteri la Pfale 218. pagagot. D. Sape im. Spuenanerunt ma à innentate mes : Etaum penpoterant mibi, "Talis religioforum debet effe confessio. Et hac vera fidei "probatio est, ve qui sepè cos à juuentute impugnant, nun-Aquam tamen corum quos et fæpe, et pridem à junentute "impugnauerint, præpotentes fint, Adverfus validiores et fongum et frequens eft prelium. Et ideireo inimice fpi-"ritalela virentes firmos fide, en timore Dei viros, et diu et " lape percentant ; quia irerari necelleeft, quod diu geri-"turinunguam obcinetur. In Pfalt 1341 pagrasail. Serui "Domini, jammon vagi non errarici, fed fances in dome de Will four et francium firmitare fabilitio Esin Pfal: 144 pags 4 3 40 de reponsibifemordes Suffulcis Dominus amues qui ratine; fet erigir emnes elifer. Adeft omnibus Dei Sandiras, erfe f humanis wuxilijs non laburahie a Saffulait enim Dominus Campa collapios, fed redentes Quoder fair ahat pronus marin "ra lapfurin cafum : Pomicentia tamen, duz autor est des "finendi, ne penicus jam ecciderit, liftet in lapfu, fuffulcit. "Ruere enim, non ruille, poteft in id confirmatum effe ne aom ruerit.

ruerte. All'obieb fayings promyter affont of this uncient Fatherit

Bafil the Great

Balil the Great, a learned and holy Father, Bishop of Cal faria and Cappadoois who Housified in the raigne of Valid the Emperous about the weare of our Lord, Gyo, and for 280 : concurrech with vs. For in his booke de Vera Virgini rate Ton s. shet 150. His words are thefe . Neque enim ide de tendre Christies are inberendo foonfa remaneret in tertis [H of afficiens same argarin mollbracomminums, à corrie ad cales !! ad voon a arrown remoberer; Nemperque Christo desponsa off in mode ud foonfal in lanacro loume writer minifero , fed angelos mil babers gat aftendenes aid patris foliam epithalaminm canant : mode igit meton es alletene que inconsupaditi ver bo containe i sur a correspondentes prompted ipfa quague imagritus poftquam fun onica per fiete ter; 20on orim in morem varnalis Sponfi qui interna virginenseamalicating to violat et midierem facit, an imari que que noltranque fortes incorruptant alubrant for communit commercial , fed suguindam political diabela per millupt at es an portowallus, som, entuatiers pollutus immercialatane wing incomes ficit; Sicat en in autor de princepil v xerie vornampenda eft vin, ità incorrectionis cuique no Irum anter oft Dominus ; qui cum noffie inuistara papientie ratione for Daminna, ipfano à principio nobisit dulfic o lynem eriano inferruptionis mofine Dominum aportet copi mofecere, inte feitiertinanenderen inbabitande. in ipfognippent uimus prouemur er fumus, del cam quafirmies pirelein !! integrituitis domand femper incolemen, mon excidences so quel i lpforest Mibut afanthicaria demiscillo. Sienti chim in bis qui digii fans inhabitures mambatais mainur fog quidignifant, in ipfobal birma : Sould hie Scotial ich flore Ptalvit antiverte 129195 Hill runfer de benigateure Des différit, que els matima regni cius glo rieiqued um folden filmes i fed et cafuros conférmaene prolabel tury of facoures of greetet qued mirabile of, inderpressi aut alterit fed mituerios gree bet of build modica divina, providentia per tio quade us quibus promidet, munitos veddis. Si vero quelden diligentium fe punira fruit ; eft boc animai corum enflodientie ; il inftriorefque reddentie, etiamf corpus interent. So in his Ser-·1113111 mon

Bablia.1565.

mon de Spirien fanctor Tom: 1. pag. 416. Quemadmodum felic rady unberilluminant, or afpellu fulgide folandefeere faciant: nace Spritter fancius oprava bomin is ingreffet vitam dedet 3 importalitatem dedit , fanteimoniam dedit y et qued tacebat ereseit. Habet cuim bome per inhabitationem fpiritus dignitatem Prophiticem, Apoftaligum et angelicam, civanted fuer's terra de cimir et qui participea frititio funt divina quadanamento vivam; vicam adpridininam de teleftem Soin his Sermon De Legend: 114 bris Geneilium. Tom. r. pag. 409. Virens autom fola poffoffio immertalie , atque immebilie ; et vinenti et morienti perme quain tentatione non vinci. And there bee producet i and

pertinent and pregnant texte of Spartentee : at Plat. 1,6, con . 1 . Saint Ambrofe Bilhop of Millaine, who flourished from the yeare of our Lord, \$70: till about the yeare 400 concurreth with ver for in his Engracion vpon Plal 36. alias 37 verfe. 24. Though the righteous fall yet he that nor be veterly caft downe, his words are their Justus cadie interdum, fed fi juftus elt, cum cesideris non conturbabitur. Quod conditionis eft, cadit : quod justiriz refurgit : quomiam justum Deus non derelinquet, fed confirmat manum eine : and in Pfal. 40, bis words are shefe, Qui bidelis eft in terram non cadit, Soin bis Enarration vpon the gos. Pfals verfat & Santti per-"manent, criminosi projeinutur: and on verse 12. Consirme me "mith thy principall or cheife Spirit, his words are these. Pit;namentum nostrum spiritus principalis esta Denique is qui principali confirmatur (pirita , non est obnoxius fervituri: "nescit fervire peccaro, nescit fluitate, nee fludio marat micertus, fed firmatus in Petra, folido Gabilitur veftigio. So in his Commentery upon Rom. 8.ve. 29.30 : behath thefe words. Tom.30 Deus iltas quos prescivit furmos fibi devotos elegir ad promitle pramis capelcends, vt hi qui ctedere videntuget non permanent in fide expta, à Décelecti negentur : quià quos Deus elegie apud fe permanent. Et ques vocavit, ipferet inftificavit : ques autem inftificavit ipfor et magnificanit: quia quos prafeivit Deus aptos fibi phi credentes permaneng, quis aliter fieri non poreft unifn ques prafeivit De-"us, et iplos er juftificavit ac per hæc magnificavit illos, ve

Colonia. 1616.

cioni?

Di Elciult

Tom.4.

" fimiles fiant filio Dei. De cateris quoe non prafovir De of as non el illicura, in hac gratia, quis non prafetje. Auff " credant aut eligantur ad tempus quis vinentur boni ne "iuftitia contempta videatur, non permanent tamen w "magnificentur, ficue Saul er Inda : And againe in his Conf. "mentarie upon Epbef. 1:4 he hath thefewords Ques Deurya care dicious perfeverant infide. So in bir firft booke Do the tions Gentifm : cap: 4: and gi biewords are shefe a Charity "Christi cos quos diligit, infeperabiles facir, idelt, vique " in finem perfeverances ; nam quid oft slind perfeverar, " quam tentatione non vinci. And there bes produceth min pertinent and pregnant texts of Spriprire: as Phil. 1.6.cap. 3.11. Rem. 8. 25. 1. Thefra 22 cap. 4 23 24 2 Thef 2. 17. 1. Pet. 5.10. 1. Cor. 15.57 Luke 22.72 lobe 10,18.29, 1 dobby 4,5 to prom that the Saints of God doe perfenere in grace, and that God binfelfe is the anther and ginds of this their perfeverance. And in his second booke De vocatione Gentum : cap.9 thefe are bis worth. "Innumeris fandis fuis, donar vireutem perfeuerandi viqu "ad finem divina protectio : à nullis tamen aufert, quod iplierepugnatex iplis, vt in omnibus fludije corum , sique constibue, femper inter fe velle et nolle decerrer, Merito "igitur mon folum incipientibus, verum etiam provectiffi-" mis fauctis vniformiter Domino supplicatur et dicitur. Ne " nos inducas in tentacionem, fed libera nos a malo: voiverfis c-" nim qui in fide as dilectione permanene ab iplo donatur, " ne in sentatione superentur, ve qui gloristur, in D'imino "glorietur, ipfang; gloriam ijfdem quibus cam imperit " adferibit : ve quamvis in auxilio Dei ffererunt, quia infe " habebant ende caderent, iploru fir meriru quod ftererunt, I gieur fieue qui crediderune iuvaneme ve fide marreant, fic " qui nondu crediderunt invantur ve credant. And a little " after. Quod pater filis dedit, filing won anoistis : neque quifquan " potest de manu eins eripere, quod accepit. Firmum fundamenta Dei flat , et maufurs in aternam templi edificatio non vacillat " prætenta fepra omnes veritate et mifericordia Dei, a quo quod et nemininegatur, et nulli debetur, in ijs quoq; pro-

milit, efficient, ofe enim oper mar omnin in omnibus. Qui ficut

præsciuit

Matth.

Iohn 17. Iohn 10. 2 Tim. 2.

4 prafcivit ance lecula quanta torius mundi homini mulf civila, vel communitina vi Ddonis, vel ipatialibite adque et greffora elfet latitudinem erroris ac mottis. Les femper "przeognitum babuit , quantos piorii numenta per opem sidinami persinerer, se nulla excidente de plenimadir apromillorum, qui nec pronecen erat fallandus sinec auxilio ndelucurus, conglorificates pra omnibus, quoselegir ex compibus. Vniversirati quippe hominum, ita multiple x "fir, se peq; vili percuntit exculatio imppetat, de abregati fumine veriraris, neces cuiqua fielibera de fua justicia glogriaritot et illos propria nequitia demergat adpanat et illos Dei gratia petoucar ad gloriano Ser Profper Aquitanieus de Vocats Genta lib : accapta 87 coche famopuspofessioni med the come coint Machine Empirer wienes : E dragui "

Macarius a devant goodly and learned Monte, who flourified at Parific, 1559. him the years 370, in thestine of Saint Balil and Ambrofe dencurrent with val Them: 1 . pags 6,70 his worder are thefer Whi "Christus coolestis Pontifex pengrapiam virumis sue mida" fuerit et occiderit mundo vitammoftram, extincta eft quo "ad improbam vitam qua vivebar, nec amplius audir aut los "quitor, neque convertarer in tenebris pecpati si properca duod nequeia affectionum, quio crae canquativa minte ejus "pergraciam decalite Anima que Deb erodidio dali boratà Well à peccato et lumemSpiritus landi ranqualm viralmie-Cepit, inde vivens, ibi poften perfeveraturquia di regirer ffa humine dmino. So Home g. pg. 18. Spiritus fan (tuspof-Melia minimedabilis Homes pograf a Qui diveseft in grat "ta , continences no fies ai que dies perbuanes au fratu per-"fectaliber st pusus | Sempercapripus acriufpentus. Hom. 10 peggo Anima Deiac veritaris amantes, qua Chriffi "in fide ac fpe fums induere perfette deliderant, &c. tota "patimaceuch Christi affine phinealem promorionemergalponia fpiriralem in feipfenq wetidie feminent et agnof. fount. Eccu deliderio calefti volnerare fint, et juftitiam virtutum 2013:55

Opietutt eferiale illustrationem spiritusfan en fume ac inche Manteriam my feriort divisorii adi pilci merenetri, attelled Grangtatie coleftis participer fiunt ji mon confidunt in fein Higa chigrantes le aliquid effesfed quanto magis abundant Chemisod berite er fine (atiente defideri) celeftis inquirunt aquanibque magis spiritalem profecta in fe fenferint, tal " rà plus ofurium a liciunt participationem et augmentuit graties et quanto spiritalités locuplétiones sunt, tantos pauperiores existiment, or abfque fatierate spiritali def. "deviotermeureigirfponth celeftem, proprerimmente teg infiriabilem engà Domino dilectionemia and fo he affet. The peak project to the familie and I from chieft that in the to the state of feme. One com graniam spilitus effect at the part, Sue, potten plane spoliate fune so grania demograd "fuerant adoption propertignavum contemperisee Variali " superbia : therefore bis spillen ir sharbe Saints may fall from friest i infiber first patte be bimfelfe dist stiteshofe men, Socoi-des et minime viriles anima, qua uneus reacra vivunt in foarne, que fanctificationem cordis perfecte confequi mi Stime Speraperune : que minime contrità cordey faut ant o mo humiliam: proficientes magis ad arrogantiam quali "humiliratem, Sec. Secondy, be purs chem in oppoficion it " fach a fonte : quæ vere Deum er Christum colir, et immo-M dice ad mylteria graciae et ad omnom virturis gradum ale " rand There for a thofe minft meedas in thy pochiare in ble est anne, who had onely ap outward frem but porsent suivard trach of frak within them; and not fucle as mere in seath veg cherated. Hill worder Ham: 12.pagi92,93. will put this out of queftion. Si qui diligir left et alli attender autendie inquamdiligenter, d "mon frigide, lod perfeverat in dilectione, Necessario Milm diuine virrus in quemounque feveffedent firmeper-"manet, tanquam polleffic que suferi non poreft. S " Howt 14. pogroya Christus qui verus est Dominus putrit "prauos tringratos, led filios qu'os eleminolno genuie? participes effecte grave luz e imquibes formatus eft Do-"minus, peculiari refectione, alimento, cibo et potu, prater

cærcros

Parifies 15:20

"recesor homines comerir, lerginuque le ilia copuerfabri-"bus cu pater for a ficunais Dominus 1 Que mondas mes Toba 6. Marnen, et hibit minm languinem; im me mante, et ege inille, set mortem von videbie. Nam qui veram heredicatem conficquuneux. sunt canquam filificz paure coclosis geniti; et Sindomo patrie fini vivunes fic air Dominute Sortio ser Commercia dome, fed filingemant in apernia. So hom. 15:pagi 2033. Iohn & ! Speaking of Spiritual life and death: Si quis caplierit a mor-Stein vitam occultam, ille reuera vivie in fecule, neemo-String and page 125 Dignitates as divitiz quarilli poffidant, "Dominum et ercatorem own han habentes in intimo ho-"mine, fort pollettia quadant permanens acminime fluide. MSabarta . pagatyan Quiaunque animo tenus et fecundu shominem interiorem vneti funt mignum recipiunt regui "illius incorruptibilis wirtutis aterne, videlicet arrabonem Prinquemer adaptionis Quippe qui, fine fecretarij regis Carleftis of fideriam habences erga omnipotentem ingredi-Mentes palatiumaplina, ybiduns Angeli et fpirieus facteto-Grumorlices adhue fine in mandou Quamuis en improndu Pintegram bereditatom line adeptilibi preparatam in illo Memlo, certiffmi tamen funt ex areabane quem medò "fuscipement bach jam coronati effent at regno potiren-Hur Sahemaorpassa 67 Maioram habat cura Dominus Minumprelis anima quant corporise Que quiden saims v. Mbinili recepcuito ox fonce para cina qui dicia Renela pento Sweet nunquamexes tabirus ist fanata sunquam vulor-Mabieur. So How afepacion Christiani licer exterius con-Menionem patieneur minio minus incerius plenifune divi-Fairer per demni quiequalentium Sa Hippian P. 287. Aps. "Finis pracepti of chating de porde putois ser con leionia bonases ade non alle quitale chinon labiture Qui charif catenahabueris, labi neguite moder grescherentenation- Pal. 113. "mardes quie abforberur en espainorys un alum mundin, Tour natural propriem nord entirm of them 45 . Bet 387. Alens forietas dile dionis non muratura per explaint, et Simpatibiles et immetas redditillos, qui renenent sius deisse derio. policilio

and of it. Then is this deposit gold and ten and Father wholly for us. If my merchieft his words (form: 19. pag. 102. 104;109;117.

216,127, 223.727, home: 16 pag. 144, 149; home: 19.pag. 161 home 26, pag. 193, 198 home: 27. pag. 104, 205, to 217. home: 42.pag. 269; it enforces, first that may of these places are conditional and two field has this: that is show it should be summer and that they may fall away. Secondly, mass of that they have free-will be commissioned, has not that they may fall finally or totally from grace. Thirdly, shost places are means of hypocritics which had his the flower of grace. Thirdly, shost places are means of hypocritics which had his the flower of grace. Thirdly, shost places are means of hypocritics which had his the flower of grace. Thirdly, show of flood Saints in had the truth of grace which from the flower water than the Father makes between Saints and true grace, And the fee. It that the so places have your series and that the saint and all the saint

Bafie,1571

elliusiacorruptibilis wayve crogon vadelites are de orem Gregorie Nyffen ebrelden breeber of Bufil the greaty wh flourified about the yours of our Lord 380 comem reth with vo. Fi in bis booke De Bearirudinibus: pag: 48,49. His words are the Hane igitur fublimem certam, ftabilengy fencentiam Domino difeimus, quod folum virrutis fluditim nobis et fiftensy fabilis, fixa, firma, confiftenfo quedam reseft " Nam qui aliquid ex rebus fublimibus affecurus eft, verbi " gratia, continentiam, temperantiam, modeltiam, aut pie-" cacem erge numen diumum aut aliam quampiam ex fub-" limibus pariter et Buangeliels doftrinis, mon transitorial et et remporism ob vnumquede; corfi que confecurus ell, er inftabilem læririam haber, fed conftancem, permanentem, et omni spatio vice durantem : Quare? quia hat " quidem lemper licer agere, se nullum temporis puridum "The mint vitalpació quod bome actionis ingeneres laties 14 rem. Nam'et incontinentia et puritas animi, et in omni bo "no conflateia et vitatio mali donce aliquis libi virture pro-"poficam haber femper exercentur, de wia cum actione et entreleatione fele producentem et durantem leciciam ha-"bebit. In ijs antem que ablurdir eupidicacibus at deng e-" clamif l'emper anima corum fpe der lafeiuram et incondfe nentham attamen non femper gaudere licet, At Virtuis policifio

"polleffie quibulcung, femel firmirer, infederit sanon sem-"poris fubjacer menfuræ, non farietate refminatur, fed femu per purum, fyncerumq; et recentem et vigentem fecundu " se viuentibus sensu suorum bonorum præbet. Quamobre "isqui hanc duriune | Deus fermo explerionem promisit: "expletionem, inquam, que fatierate accendat, nonhebe-" ret apperitu, Nam reuera, qui Dominu guffauiceve plal-" modia dicite hoc est, qui in sele Den recepit, expletur co, " quod et fitiuit er efutiuit, iuxta promiffionem eius qui dix- Iohn 14. ##. Ego et pater veniemus er manfionem apud eu faciemus, 16 videlicet, Spiritu Sancto prius inhabitante : lta mihi yi-" deturetiam magnus ille Paulus qui arcanos illos Paradifi "fructus degustauit, et plenus corum, que gustauit, et sem-" perefuriens effe. Etenim repletu fe effe ejus, quod defidest rabarur, farerur, du dieit. Vauiraurem in me Chriffusiet tan- Gal 2. "quam eluriens, femper præteritis omifis ad ulteriora afpi-"rat, dum dieit: Non quod jam ceperim: aut jam perfectus "fim, curro autem vt allequar et comprehendam. Quem- Phil.3. "admodum entin in tenfibili cibo, finihil corum, qua nu-"trimenti caufa fumuneur , pro excremento eijecreture fed "torum ad adjectionem corporex proceritatis allumeretur, quotidiano nutrimento per sese adaugente magnitudine. "in multam proceritatem corpora excrescerét, et attolleren-"tur itidem illa justicia, et omnis vna cu ea virtus, quonia "lecundum eum, qui mente percipieur, cibi modo comesta non egerirur, alriores femper per fefe parcicipantes efficir, " fui semper adjectione magnitudinem augens. So in bis O-Gration in fextum Pfalmi De Octana: pag: 83. Alius enim e-"um efficit fol, qui veră suo sulgore lucem edit, qui postea "quam nobis femelilluxerit, ve inquit Apostolus, deinceps Moccafu non occultatur, led omnia illuminatrice vi fua am-"plexus, perperuum pariter ac vicessieudinis expers lumen dignis ingenerat, etiam ipfos, qui illius luminis participes "fuerint, alios foles efficiens. Non amplius erie in morte, "qui morbum ex vitiostrare atque nequitia sibi contractum per recordationem Dei curare positi. So in bis Disputatio "De Anima et Resurrettione pag: 204. Hujusmodi eft divini

"boni participatio, vt maiorem arque capaciorem faciare. " um in que existir , dum ad pocentia magnicudinisque il erementum fumitur ab recipiente, et femper erefcat is,qui alieur, et nunquam crefcere de finat. Nam fonte bonorum concinenter, et indelinenter featuriente, atque manante. a natura participationis, quia nihil ex co quod fumitur. en erementofum et inutile eft dum quiequid influit, fuz " magnitudini adijcit, fimul et ad attrahendum quod melius eft, sprior arque ad capiendum spatiolior fit , vtroque "inuicem altero vna cum altero crefcente, tum virtute que " alitur propter copiam et abundantiam bonoru in main es proficiente, tum vi alimentorum suppeditatrice v na cum " incremento arque profectuerescentia abundante. Se " Canticum Cantic: Explanatio: Orat: 1. pag: 329. Omnes qui " bus divinum desiderium imis in penetralibus hæsir, nur " qua cupidiratis cepit fatietas. Quicquid divinitus ijs a " defiderati fruitionem eneniret,id pro materia, atque excees camento cupiditatis vehementioris iplis erar. Quemadmo-" du nunc quoq; animus qui cu Deo conjungitur, exfatin " cupiditate non poteft. Quanto largius pulchritudinerof pletur, tanto vehementiùs desiderijs feruet . Quia enim " fponfi verba spiritus et vita funt, et quisquis spiritu conet glutinatur, spiritus fit vnus, quique vitæ copulatur; de "morre in viram transit, fecundu Christi dietu : ideiro er propiùs ad fontem vitz spiritualis accedere desiderat mi-" mus, So Orat: 8. pag: 384. Hoc nobis viu in divinarum "rerum fruitione, et quidem per omnem faculorum atelnitatem, ve perpetuò per majora fiat accessio et incrementi se aliquod. Qui enim purus est corde secundum illam mini-" me falfam Domini vocem, femper Deum incuerur; pro " ratione virium fuarum, et quantum capere poteft, tantum confideratione sua percipiens. Quisquis enim ad Deum " cursu contendit, fit quidem seipso major ac sublimior, " quippe qui nunquam non gradibus quibu fdam bonerum er confectis cerra ratione proficiat. Etenim id quod percipi er tur quovis tempore, majus quidem est omnibus illis, que " anté percepta erant: non tamen in fe quibusdam quali se cerminis

drerminis includit, id quod quernur, fed finis ejus quod in-" wellet et, fir efcendentibus initia ad inventionem fubalimioru. Neque fubfiltir vnquam is, qui in altum pergita " gum ex principio principium aliud accipiat, neque firis "vilmeft inchandi maiora: neque fubliffir in rebus femel cognicis, fed rurtum peraliam enpidicatem majorem , ad "aliam itidem poficam alias progrediens, per fuperiota "femper ad id quod infinicum eft incedie. So Orat: 12. par: warf. Anima illa que Deum intuerur, et femel pulchritua dinem interisur nulli subjectam deliderare cupit, semper a recenti quadam fupra nos pofiti boni cupidirace accendiweir, nulla farierate defidernim hoc heberance. Proptered femper ad anteriora contendens, nunquam definit inde aprodire vbi eft: et ad anteriora penetrare, vbi necdum fueir. Eadem quicquid quouis co tempore admirandum ac magnum effertur, inferius viceriori elle ftaruit : adeoque "pufchriukommino elle prius percepto, quod femper intewaitur. And in bis vite Mofeos Enarratio:pag: 519. Anima sacujus natura furfum fertur, terrenis abfoluta cupiditatibus: "ardentior indies fit, velociulque pertransit, ad sublimiora femper confeendens. Nam eum minifibe fit impedimento. per feipfam ad naturam boni fertur. Attrahir enim ad fe "maura iplias boni, omnes qui ad putchricudinem ejus radios lanis possine oculis respicere: ira fir ve coelestium de-"fideriofemper ad majora confurgir, ac femper ad altiora peruolat. Nam eum per ea que jam percepie ad majora et peripicere er afpicere possie, maiore ac maiore desiderio Gemper ardet, ac lie indefinenter furfam fertur his que per-"attafime robuftion facta. And a little after. Nec enim ira "quifpiam Deum videre poreft ve videndi definar delide-"rium, Nam in hoc profecto Deus viderur, ve nunquam "definas ad cum refpicere:

Epiphawine.

Epiphanine Biftop of Cypras, who flourished about the y are of our Lord 390. concurreth with the reft, and confenteth to them and vs in this particular. For lib : 2. tom: 2. Lutorie Parille. Contra harefes. barefi69, pag:627. His words are thefe. Sie rum 1612.

et Dominus docuit Descipules sues diceus. Si quod ab initio an' diuiftis manferit in vobis, vos in me manebitis et ego in netre et vos in me. Quare veritas fides ab initio à Domino andre manet in fantti Dei Ecclefia, et proptere à manet fantta Dei Eccle. fia et orthodoxe fides in Domino, et Dominus onigenitus in pare. et pater in filio, et mos in ipfo per fanttu (piritum, fi faiti fuerimu tempta andaipfin fpiritus capacia ; quemadmodu dixit fantin Des Apostalus. Vos templum Dei ettis, et Spiritus Dei habicat in vobis. So in his Liber Anceratus : pag : 983, 984: hee fpeakes thus of Chrift. Hic aqua vinens quam vbi firm bome acceperit, non fitiet amplion, fed eft in ventre ipfim falienin vitam aternam, fanguine quidem ipfiss fanttificantur gentes , fi ritu vera suo proprio enchit vocatos in calum. Quicung; igitu Spiritu eine dueuntur, bi vinunt Deo, &c. Si vero Spiritus iffin in nobis, qui suscitanit iplum ex mortnit, vinificabit mortaliaco. pora nostra, per inhabitantem ipsius in nobis spiritum. At artitror, qued ambo babitant in homine infto, Christus, et pirituin BM.

Chryfostome.

Perifie. 1581.

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Tom. I.

Chryloftome Biften of Constantinople, who flour ifhed from the years 400, to 412: hath left ws his testimenie and apprehaim upon record in this particular point. For about the end of his first " Homilie upon Genelis, bie words are thefe. Spiricualia fune "firma immobilia, vicissitudinem non accipientia, ad omne " feculu fe extendentia: applying thefe words to graces which are proper to the Saints: Hom: in Pfal: 110. His words are thefe. 46 Custodiet introitum tuum, et exitum tuu ex boc nunc et ufqu " in feculum. Hic quidem certe omnem viram fignificat. In " his enim vira vniuerfa confistit, nempe ingressu et exitu, et et id volens apertius lignificare, subiungit, Ab boe une et et vique in feculum. Non yno, inquit, aut duobus, aut " tribus, aut decem, aut viginti, aut cer tu diebus, fed per-Quod quide non inest hominibus, sed sunt mul-"stæ mutationes rerum, frequentes traductiones, et confinuz vicifitudines. Hodie amicus hodie fert opem, cra er inimicus cras verò te deserit, sedetiam oppugnat, er infidiatur quouis hoste grauiùs, sed quæ Dei funt, manent immobilia

S. 679.30

comobilia, perperua, immorralia, ftabilia, fine carentia. And mim Plate 124: r. Montem ettim dixie frem in Deum simputabilem, firmam et constantem, invincibilem, et "inespugnabilem. Quemadmodum enim, etiamli quis "innumerabiles adhibeat machinas, montem convellere anochibefactare porerie : ita etianf qui eum aggredicur qui "fremin Deo collocavit, revertetur domum manibus vaes cuis. Commocionem ne voces rerum calus : non est e-"nim hoccommotio fed anima interitus, et virtucem amilite, quod quidem non euenie in periculis, ijs qui funç " fobrij ac fapientes. Homes, in lobit: woon thefe words of Christ to the woman of Samuria, Whofoener shall drinke of the water that I shall gine him fall never thirft, &c. He comments thus. Spi-"rius gratia cu menti illapfa eft, camq; irrigarit omni fonte "vberus fcarurit, nunquam deficit, nunquam vacuacut, nu-" quan far, Hom; 9. in Rome Talis elt Tola Dei gratia, finem, 7:m 4. "nullu habersterminum nou nouit, fed er ad majora femper "propagatur, atq; progreditur, Id quod non ita in homi-"nibus viuvenit. Verbi gratia, affecuens eft quis magiftra-"tu gloriam principata, ramen in co perperuus non maner, "fed confestim ab co excucitur. Nam vr honorem cum hu-"mana marras non eripiar, certo fuperueniens mors omni-"no meptura est. Ar quæ Deus bona largitur, haudquaqua "talis funt à quibus non homo, non tempus, non reru ad-"verlarum vis, non iple diabolus, non mors ingruens de-"turbare nos poterit : quin vel mortui cum fumus, tum de-" mu firmius ca possidemus, acq; adeò quo progredimur magis co pluribus semper, maioribusq; illis effectis fruimur. "Quaproprer fi fururis fidem non habes, faltem præfentia, "et que jam es affecurus de illistibi fidem faciant. Idcirco, "enimaie, glorinnier fub for glorie: qu'a finuraru reru lpes lic "firma eft atquemidens, vret um datafu, aque et luper il-"linglorizmur. Home; in 2 Cor, upon thefe words : be that handestablished on with you in Christ, and bath annoynted us is God: who but halfo fealed vs, and given vs the carnest of the fps. "rie in aur beares : Het discourfeth thm. Ruriu per piaterita "fidem futuris conciliat. Nam fi ipfe est qui nos in Christo confirmat,

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confirmer, hoceft, qui nos à fide que est in Christo dimo " veri non finit arq; iple etiam eft quines verit, foris et in cerdibu nofre dedit, qui tandem , non fueura quoq de " rurus eft ? nam (um principium, et materiam, et radicen et ac fontem, hoc eft ; veram iplius cognitionem, ac fpiritu " participationem largitus fit, qui fieri potelt, ve non es ... " riam largiantur quæ ex his oriuntur? Nam cum illa horum ce caufa donentur, multo magis is qui hac dedie, illa quon et præbebit. Et cum bes adbus hostibus dederit, multo mary et illa in gratiam recept is donabit. Ac proindene fpirkum qui es dem limplicem dixit, fed pignas pominauit , ve per hoce toto fiduciam accipias. Neg, enim & totum daturus non et effet pignus præbere, ac fructra ac temere perdere in mi-" mu induxiller. So Hom: 1. De Spiritu fancte in Pentecolit " Hic nobis spiritus sanctus regnum corlorum eft, de quod cit Chriftus, regnum calorum intra vaseft. Chriftus innu ce (piritus fanctus intus, Parer intus, que oculus non ve et dir, et quæ apres non audierunt etiam ipfa intus. Er que " modo confequencer omnis Christianorum munda men "non comprobatur purum coelu, imo etiam coelo pretiolisi" Cali enim peribunt , fideles autem permanent in fecular " quorquot Deum intrinsecus in feiplis ferunt ac vident " And Hom: 2. in 1 Tim: 1. Fidei hoc eft propriu quantum " libet contraria promiffis contingant non penitus deciding of neque turbari. Thus is Saint Chryfoftome very large and piese for vs.

Augustine

Augustine Bisop of Hippo, the most indicious Dinine of a the Fathers, who flourished in the same time that Saint Cherso stome and Epiphanius did, and somethin after them, is so submit copious in this point, that I monder born our man bee so impulse shamelesse and and a tom as to cito him to the coverary. His methorisies which are punctual tethis our present purpose are so man, and so commonly cited by all those who have written of this shift, that it would be superstooms for me to mention them; yet becaust have undertaken to prove this doctrine by the Fathers. I will only quote one place of his, which is cited on all hands, and two

Tom.30

sher places which are met yet cited by any (if my memory faile me and fo referre gen to the reft. The first authoritie which is cited on all hands is in bis backe De corrept : et Gratia. cap : 12. Tom.7. «Sanftis in regnu Dei per gratiam pradeltinaris, non cantu "tale adiutoria gratia dator ve pollint perseuerare si veline. "fedtale ve eis perseuerantia ipla donerur, non solum ve fine "ifto dono perleuerantes elle non pollunt, vetu etiam ve per "hoc donu non nis perseuerantes sint. Non solu enim dix-"it, fine me nibil petestis facere : veru etiam dixit, Non vos me Pringiftis, fed ogo elegi votes pofui ves et estis et frattum affera-"w. or fruetas vefter maneat. Quibus verbiseis non folu iuftitiam, verum etiam perfeuerantiam le dediffe monftranie. "Christo enim, fi cos ponente, vr eant et ferant fructum, et finfius coru manear, quis audest dicere, forfitan non ma-Sachit fine paritentia evim funt dona et vecatio Dei : fed yo-Cafacorum qui fecundum propositim vocati funt. Pro his "ergo interpellante Christo, ne deficie fides corum, fine dubio non deficiet vique in finem , ac per hoc perleuerabit Wefgein finem, necesmnifimanentem virz hujus invenit Minn. And a lietle after. Subuentum eft ergo infirmitati Svoluntatis humanz ve divina gratia indeclinabiliter, et "inseperabiliter agererur, et ideo quamuis infirma, non ta-"men deficeret, neque aduerfitate vlla vinceretur. Adamo "foriffime dimifit, arque permific facere quad veller : in-"firmis fernauit in iplo donante invictifime quad bonum " eft vellent, nec hor deferere inviditime nollent, What is there that can be more full and puntingle to our purpofe then this? The fecond authoritie is obat which you fhall finde in his Enarratim upon Pfal: 36. alias 37. verfe 3 to The dam of Gad is in his heart, name of bis flaps foul fide. Kponwhich words be comments Mibus. Liberat à laqueo Verbum Der in corde , lib.rat à tivia prava verbum Dei in corde, liberat a laplu verbum Dei sin corde. Tecum eft, cujus verbuth à re non recedit. Cor-"de autem quid mali parieur quem ouftodit Deus ? V mat "ergo fecurus, et incer malos vivat fecurus, et inter impios Mudin bis Enarration open the 65, aleas 66. Pfal, verfe 9. which boldeth our foule in life, and suffereth not

et our fecte to be moned : be comments that. Eccepofuit anima confirmin vitam , quia credimits in came qui in vitam pofau ce animam nostram : led quid deinde opus est mis ve persene. " raremus víque in fine. Et hoc quis dabit, nifi de quo conse fequenter dicum eft : Et non dedir in motum pedes meor, la " fe posteis animam meam in vitam ; iple regit et pedes ne al " tent, ne moueantur, et dentur in motum, et iple nos fac. er et viuere, iple perfeuerare vique in finem, ve in aremi s viuamus. Thefe three plates dee fufficiently d clare Saint Adgustines opinion in this point. If any wan define fareher farisfulli on from bim, let bim reade bis whole books de Bono perfeueun tia, and de Corrept : et Gratia : bis booke de Pradestinario ne fanctorum, and his whole of Tome; and to bee briefe; let him reade but Abbot Biftop of Salisburioin bis Animaduerfion w. on Thompsons Diacriba: cap : 8: where hee fhall fee Saint Atgustines opinion therewent his fenerall workes, in this particula point, colletted and epitemized to his band. Cyvillus Alexandrinus.

Cyrill Bishop of Alexandria, who flourished about the yeare of our Lord 4200 in his ? Booke voon John , capito, doch fuffragare to our conclusion in these words . Suis out bus Dominu vitam meernam le dave affirmat ; pafena feilien oberrima bonorum emuium copia affluentia, ubi tuxclarifima pax fecurie, quies duteiffima, gloria perperua. Et non peribunt in accentifi, quis pastor corum, de fatuator talis eft ; apud quin mihil ommino perire poffte. Es enim quos femel predeftinanto Christus affumpferit, nulla vis diabelica tentationis, non immanita bumana perfecutionis de force es latere sem potest anferres. Se wonne fudac ( dicie quifpiam) in avernam peries et furrepem efte Satana de manu Det; es nonne multi vium damini ambulant qua tandem decidunt ? Veram ad finem ufq in bano perfeuerants dum Avat Domini ones funt et dicuntur. Qui igitur post perceptan gratiam de numero Cheifti ouium pereunt ; Hi certe in Dei osuli ones non funt : quare nec tudas, nec alig restb abeuntes ud apili Christi pertimere dicendi funt. What more plainer euidence can be produced for vs then this? I could adde more out of this Father, but this is sufficient

Theederet.

Theodores who flourished about the years of our Lord 430. affipulares likewife to our conclusion : For lib:4. in Cantic Cantici pagraca, f.g.h. his wordes are thele. Quid cu same colmia Agrippienim, mquit, multa non poterit extinguere charitatem , nec fluming obruant illam; and he proues it by the examples of Abraham, Ifans, Incob, Infeph, Mofas, Daniel, Daniel, the three children, and by that fpeach of Paul Rom: 8. 25. to the end. Oun vos feperabit à charitate Chrifti? de. as you may reade at large in the author himfelfe. So in his Incerpre in 1 Cor. 12. Charitas nunquam excidit: hee comments thus: Hoc off, Tom, 2. pag. 50won monetur ant labitur, fed femper manet, vs qua firma, fabilis et immebilis permaneat. And in his Orat: de Charitates which you hall finde at the end of his Hift Sand : Parrum : virius autem et philosophia ef benn conftant et fabile : vinoit anim et maum latronis, et linguas fycophanti, et hoftibil selorum, baftarumg:pracellas. A febre uon confuncitur; non perit abiter influctabus, me patitur jatturam in naufragio. Eine vires non aufert tempus, fedanget. Eine autem materia aff in Dann difellie : Reade che whole Sermon, the onely drift of which is to proue, that true loue to God dorh neuer faile: that it Itill growes fronger, hoter and greater where ever it is, cauling men to draw neare and to flicke dofe to God, and to concemne all other things as drolle and dung. .... it was married to his miles

Tom. 3. pag: 348

Prosper Aquitaniem.

Profper Aquitanicus Bifhap of Rhegium who flamifhed about the years of our Lord 430. to 440. in bis Comentarie on Pfa: Duaci. 1577. 114 alias 116 verfe 8, concurreth with us: for thefe are bis mords, fol 261. Exempra eft à morte anima, etiam mortali adhue carne "circundata, quæ ex infideli fidelis affelta eft, et præter illam perfectam, erernam a cundis laboribus requiem quam adipiscitur pretiesa in conspedu Dominimors fanctorum, "habet etjam in hac vita requiem fuam anima qua de mor-" te infidelitatis exemptach, etque non ab operibus iufticir, " fed ab iniquitatis abitinet actione. Talis anima que ja vivit Domino

" Domino et mortua est mundo, que spirituali industria e vigilanter intenta, in humilitaris et manfuetudinis non " pigra sed quieta tranquillitate requiescit, pro adeptis jam "haber, quicquid non dubia fpe patienter expediat. Son " his Exposition open Pfa:138 alias 139 verf: 14, fol:197. El guadam in fanctis hominibus Der infuperabilis forcituio " et inuica patientia quam in is occufte affinxit Deus, et "absconditam fecir, habencem offcam firmitatem que ne corrumpatur fecundis, nec frangatur aduerlis. So Reponfial 6 Obieft: 12. Pincentimis Prædeftinario Dei, etfi apud nosidum in præfentis vitæ periculis verfamur, incerta eft, apud ille famen qui fecit que futura funt, incomutabilis permanet, " nec que illuminauit, obcecarinec que adificauit, deffruit "nec que plantauit, euellit. Sine panitentia enim funt donn 45 vocatio Den et firmu fundementa Dei frat habens fignaculube 46 Cognewit Dominas qui funt eins. Nullo igitur modo prædeli-" nacio Dei facit, ve aliqui ex filije Dei, filij fint Diaboli, m "ex templo fancti fpiritus templa fint demonusaut ex mem-66 bris Christi, fiane membra meretricis: fed potius prædeftinse tio facit, ve ex filijs diaboh fant filij Dei, et ex templo de " monu , templu fic fpiritus fan (ti, et ex membris mereine " membra fint Christi. Quiz ipfe alligat fortem et vafa ciurt se pie, eruens ca de poteftate tenebraru , et transferens de con-" tumelia in gloria. Hi sute de quibus dicitur, Ex mbiteril 45 runt fed non fuerum ex nobir fi enim fuiffent ex nobis manfillat at otia; nobifca: voluntate exierunt, voluntate ceciderunt. Et " quia prælenti funt cafuri, non funt prædeftinati, effent aute \* prædeftinati fi ellene reuerferi, et in fancticate ac vnitate " manfuri. Ac per hoc, prædeftinatio Dei multis eft caula fandi, nemini eft caufa labendi. See Refponfad cap: 1.48. Gallorum: Responft ad Except Gennenfum: Dubium 8.9. When Profper affirmes , that none of the Elett can fall from grace, but that God doth almaies give them persenerance to the end. Set & gaine Lib: 3. De vita Contempleap: 11. Sancti peccaro non lut virence, fed Domini miferantis auxilio restiterunt: quile "et non quærentibus ve quæratur, atque in eum credatus,

"oftendite et eredentes in fe tre à peccaro vincentur, inuic

Fel.1 ;93

Rom.11.

March 3.

I lohn 1.

et ta protectione defendit, andeape 12. Charicas eft reda vo-"lunca ab omnibus cerrenis, se prefentibus prorfus averfa, evinda Deo inseperabiliter et vnira: igne quodam fandi e fpiritus a quo eft, et ad quem refertur inconfas inquinsre menti omnis extranca, corrumpi nescia, nulli vitio muta-"bilitaris obnoxia, supra omnia que carnaliter diliguntur es excella, affectionum omnium potentiffima, diuine conte-"plationis auida, in omnibus semper inuicta, summaactionum bonarum, falus morum, finis coeleftium praceptoet rum, mors criminum, vita virtueum, virtus pugnantium, or premiu perfectorum. In peccaris fuie mortuos fuscitat, " languentes fanar, perditos inftruir, fpem desperatis inspie er rat, pacificas mences inbabirar: fructuofa in poenitentibus, "latain proficientibus, gloriofa in perfeuerantibus, victoriofa in martyribus, operofa in omnibus omnino fidelibus. "Quam fides concipirad quam fpes currit, cui profectus om-" nium feruit, ex qua quicquid est boni operis, viuit: fub "qua obedientia crefcit; per quam patientia vincit, propterquam carnalia blandimenta devorio religiofa concent-"nie: fine qua nullus Deo placuit, cum que necaliquis po-"mit peccare, nec poterit. See lib: Lade vecatione Gent: cap: 14. which is very full to our present purpose. And though hit Ref. poof: adcap: 7. Galleris: and ad object: 7. Vincent: and lib: 2. de vocat: Guit: cap. 28. may ferme to prove; that the true Samts of God may fall totally and finally from grace; Yet all shofe places are not to be understood of such as yours traily regenerated, but only of such as were regenerated in overward flow, and in the eyes of men: For he informes us in these places, that such as doe then fall away, are sich, as were neuer prædeftinated, fuch as God did neuer lever from the fons of perdition, because he did foresee that they would not continue to the end as all the Elect of God doe. So that thefe which fall being wet in the number of the Elett, could mener be truly regenerated and ingrafted into Christ. And so Profper as well as his Mafter St. Augustine, is wholly for vs. Chryfologou.

Chryfologus Arch Bishop of Ranemas, a man of admirable eloquence, who flourished from the yeare of our Lord, 440.

12

to 490. concurreth in opinion with vs. For in his 25: Sermon de Terrenorum cura dispicionda : mentioning thefe word Lugduni. 1623. of Christ: Luke 12: 32. Feure not little flocke ; for it is your Fashers will to give you a kingdome : hee applies them thus vnto the Saints of God. Qui de ville, qui de veffitu, qui de plobelo confuset vernalis cofficie villetate fufpirat, de rogno certas. de dominatione fecurit? Quid te mereri dubitat babere te, et pif. fidere iam cogeris confiters. Quid ergo cam terra illi qui poffide calum ? Quid illi oum bumanis , qui adepens eft iam dinina tail force placent gemitus, eligantur labores, amantur perioula, peff. ma more delottat , erillata mala bonis four gratiora sollatio. So Serm: 40. de Bono paftore: Homo won te eurbet fides, fperit longier non fatiget, quia certa tibires oft; qua in ipfo tibi rerum fervatur auttere. Mortui, inquit, eftiset vita veftra, abfconfact cum Christo in Deo: cum autem apparuerit Christus vin veftra, rune er vos apparebitis cum illo in gloria. Labora me for quod in femine non videt, videbit in me ffe , et quod in fale. deflet, gandebit in fructa. Sermo: 57. & 58. de Symbolo Apo-Stolorum. Sandam Carholicam Ecclefiami Neque deam membra neque fonfa seperatur à fonse : sedtim taleconimitim Spiratus fit vinns, ficommia, et in omnibus Dons. Accepturi inge Symbolica, boc oft, pactum vita, falatie placitum, et inter vertt Denm fides infolubile vinculina politora parate, non chartam : for fum acuite non calamum, et andita non atramente, quin non petet committé vaducie et corraptibilibas en firumensie aterniem , ettalefte fecrorum ; fed in ipfa area unima!, fed in ipfa bibliotheca il terni perine ef locandum, Sermo, 191. Omnis qui crediderie non motieturin aternum, fed transibit de more ad vitam. Quemode non maritun? Quis de morte tranfir ad vitam Maritur erge, motieur emnis qui vafcitur de condition mortale, foil visuit, et in abernam visuit amnis qui renafcieur de geweratione estali. Seimo, 162. Charitas nunquam excidit quia charitas fi of permanet , finon permanet, non eft. And Setmo: 166. Remera, fratres, nefcit laffari, mori non poteff, eni ph mis, cui vita Deus eft.

Fohn 5: 24.

Primafins Pricenfin

Primalius Befoop of Vice, Scholler to Saint Augusting,

who flourished about the years of our Lord 440: as some, or 450: mothers record, bath followed the footfteps of his maifter, concurring in opinion both with bim and vis. For in bis Commentary on "Rom g: 30.fol: 23. b. bis words are thefe. Si peccatores Frantum dilexit, quanto magis jam quos inftos cuftodier ? Parifie. 19432 derfi pro extrancis interceffic, multo magis fuos perire non a parirur : tantum diligit receptos, qui reconciliavit inimid cos Soon Rom : 8: 11. fol : 35.2. Non patitur templis "fui foiritus incerire Deus: fed quomodo fufcitavit lefum "a mortuis, ita et vos vinificabit. So on cap: 11; 29: fol: 57. 4. " Sine partientis fum dona et vocatio Dei , id eft, fine mutast tione ftabilirer fixa funt. Quia Deus non mutabit vocatid'one fuz fententiam. Sed quot ante mundi conflirutioes pem in præscientia sua elegit, ipsis dicturus est, venire be-"nedichi patris mei. So on the ? Cor. 2: 5. fol: 69. a. Sapiensi nis humana ad breue rempus placer ; quia remporalis est, wripfe homo: vircus autem Dei æterna est quomodo Deun. Ideo illa fides permanet, qua per Dei virrutem eft col-"lar inhomine, Soon cap: 13:8: fol: 87. b. Charita nunqua: " exeldit. Hocel, ipla fola permaner in futuro : vel cerre orque vera est non mutarur, nec excidit, quia bono animo Counctafacit. Soon the 2 Cor. 1:10 fol:103. b. Hac eft perfeltafides à qua nec morte divellimor. And on ver: 23/fol: 1 104.6. Qui jam nobis pignus dedit spiritum, yt sciamus, " quod templum lui fpiritus perire non patitur. So en Phil: "2114. Deus non folum fidem, fed et perfeuerantiam doante Perficere fine dubio ipfius elt, qui dixir. Sine me ni-"hil porestis facere. Perficie in nobis dum impler quod dix-"It Ecce ego vobifcum fum vique ad confummationem le-"culit qui capic in vobis opus bonum, ipfe perficier vique "in finem. So in the I Thefi g: 44 fole 150. 4. Pedelis est qui "vecauit vot, qui etiam faciet, ve perfeuererie. Quod promilit, dicens, Ecce ego vobilcum fum viquead confumma-"rionem. Soon Colt 4: 18: fel: 268. b. Gratia vebifrum; Cura "illis vere eft gratia, qui come permanferint, et cam le gra-"in accepille facencur. So on the 2 Time to tarfolt 178.4. "Et certus from, quia potens eft deposition mesem sernara in illum

" diem. Fidem quam et apud me iple depoluit, conlena. bir : quie meis viribus fine illius adjutorio feruari non poet teft. Anden cap: 2. ver: 19. fel: 179. b. Sed firmum Deifm. " dament no feris. In quorum corde fides erat Christi fund. et ta, non funt moti, neque seducti. Cognonit evine Dominu et qui funt eime Quia in præscientia fua non fallitur, qui no es elegit ante conflitutionem mundi, nec permittit illis erro-" ribus implicari : quia qui non vique in finem perfeuerane rint fine dubio eius elle non potfunt. So agame : lu Ap ce calyp: lib: 1. fol: 17.4. Numero electorum nec addi que u quam poreft nec minui. Quem introduxir rex in cubici. " lum fuum, quantifcunque aut fchifmatum autperfecutions " arietibus quatiatur, non mouetur. Firmum enim fundise mentum Dei ftat, habens fignaculum hoc, Nouit Donia nus qui funt eius. So lib:2: fol: 63 . a. Nec quenquam de - electorum numero perdicio ant obscuritas contingit. Non enim perije, inquir, nisi filius perditionis. Et, nouit Domiof nas qui funt eius. Solib: 3. fol:74. Ex nobis exierunt, fel et pon fuerunt ex nobis: Nam fi fuillent ex nobis permansi fiffent veique nobifcum. Duo quippe funt zdificia, vhue " fupra Petram , alterum fuper arenam , hoc dicit cecidife er Ifti funt fupra Petram zdificati, qui alijsterrz moru id et. er persecutione cadentibus de fabilitate sui recta Deum con-"festione elarificant. Solib:4.fol:89.4. Inuida Ecolesiz cafta, et And fol: 97.98. Christi Ecclefia infatigabili constantia diet micat, vnde Diaboli corpus de stabilitate fanctorum in-" mediabiliter cruciatur. Seelib: 5.fol: 1 19.a. So lib:g:fol: 110.4 "Ipfe aurem eft particeps prima refurrectionis, qui nonfo-" lum a morte, quà peccatis est reuiniscit, verum ctiam inco or quod reurxerit permanebit. If my one obielt bie mords libig. of fol: 117. Aliquanti enim de ftabilibus cadunt, et dererto te bis cerci fruduola compuncti conversione faluantur. Na only bie liber folia, 44. and liber foliy4. but likewife the very Words in this felfe fame place will cleare it , with which I will conet elide. Ab ijs aurem Gentibus feducendis huius interdicti et vinculo et clauftro Diabolus prohibetur arq; cohibetus e quos perinentes ad Christum leducebat anteà vel tenebati Hos

Zaifis.1544.

Bearing to

"Hosenim Deus elegie ante mundi conftitutione eruere o de poreftare tenebraru ertranfferre in regnu fili dilectio-"nis fuz, Jam feducere illum Gences etiam nune, etfecu "trahere in æternam pæna, fed non prædeftinatos in æterna u viram quis fidelis ignorat ? Nou inenim Dominus qui font Grins Ex his in eternam damnarione nemine iple feducit. "Ad hoc enim Diabolus ligarus est er inclusus abysto, ve ja ann feducat Genres ex quibus conftat Ecclefia, quas ance seleductas renebat antequam ellene Ecclefia. Neque enim " didn eft vr jam non seduceret alique, sed vt non leduceret fim Gentes, in quibus Ecclefiamproculdubio voluir instrelligi. Donec aurem fic impoluit, non quia posteà fit "feducturus eas duntaxat Gentes ex quibus prædestinata "conftat Ecclefia, quibus feducendis illo eft vinculo caftrof q prohibitus. Poft bas, inquit, oportet em folni breni tem-" sine Si hocest Diabolo ligari et includi , ecclesiam non Spolle feducere, hoc ergo erit folutio eius vs pollit? abfit, Munquasenimab illo ecclefia feducitur, prædeftinata er e-"lette ante mundi constirutione, de que dictu cft. Nouit "Dominus qui funt eius. Sed alligatio diaboli est non per-"mitti exerceri tota tentatione qua potest vel vi, vel dolo ad "leducendos homines in parte fua, vel cogendo violenter, "vel fallendo. Quod fi permitteretur in ta longo tempore fettanta infirmitate multoru plurimos tales, quales Deus "perpeti non vult, er fideles deijeerer, ideirco alligatus eft. Thur w this learned and godly Father wholly for vs.

Leomagrass. Leo the first , surnamed the great , who finrified about the yeare of our Lord 450. bath also suffragated to ve, though his surcefors do now diffent from vs. For in bis Sorma: 4 in Natint Do- Antwerpia. minofol: 37. b. karwords averbefe. Magnum præfidium elt fides "integra, fides vera, in qua nec augeriab vilo quicquam, nec Mminui poteft, Sicut per fidem iuftitia ita etiam per fidem veram vita obtinetue zterna , dicente Domino fahiatofre. Hac eft autem vita aterna, vt cognolcant te folum ve-"rum Deu, et quem mififti lofum Chriffum : Qui vos proficere et perseuerare faciat vique in finem. See Sermo. 6, fols

" 41. So de Quadragefina Serm: t. fol:72. a. cap:4. videte, di.

"lectifimi, quam potencibus nostelis, quam insuperabilis " bus munimentis, dux multis infignis triumphis, et inuis " rus Christiane milicie magister armauerit. Succinxit lun-6 bos balcheo caftitatis; calceauit pedes vinculis pacis; qui et et discinctus miles cito ab impudentiz incentore vincing et non calcearus facile à ferpente mordetur. Scurum fidi " ad corporis totius protectionem dedit, capitigaleam fall " tis imposuit, dexteram gladio, id eft, verbo veritatis in "Aruxit: vt spiritalis preliator non folum fit tutus à vul "nere , fed et repugnantem valeat vulnerare. So de Paffin Demini Serm: 14.009:3. fol; 127. In omnibus fanctis fuire " nus, idemque eft Chriftus : et ficut à membris caput , in "à capire membra dividi non possunt, Quamuis enim non "iftius viez fir, fed zierna, ve fie omnia in omnibus: tamen " criam modò templi fui, quod eft ecclesia, indivisus babin " tor eft, fecundum quod ipfe promifit dicens : Ecce ege " vobiscum sum omnibus diebus vsque ad consummation " nem seculit Quibus Apostolus consonans air: Iple efter " put corporis Ecclefiz, qui est principium primogenituse "moreuis; ve fit in omnibus iple primatum tenens: qui "in iplo complacuit omnem plenitudinem divinitaris habi er tare, et per cum reconciliari omnia in ipfo. This is an one answerable proofe for vs. See Sermo de Resurrettione Domini: 1.fil. 4 143. De Santto Laurentio Sermo fol: 168. So Epift: Decretat 4 lib: Epiff: 92. peg:257. Confilium noftrum, et fortindo s nostra est Christus, ve fine quo nihil postumus, per ipsum " cunda pollumus. Er quia Dei pollicitationes fine dubita-" tione menifefte funt , nullis debemus fcandalis infirmari, " ne electioni Dei videamur ingrati, cujus tam potenti " funt adjucoria, quam vera promitfa. I mil conclude with fentence of his which preses that fach as fall away to finne had ne wer any truth of grace within them : Which you fhall find Serme 9. de leinnie Sept: Menfis: fol:179. eap: 2. Nihil prorfus de virte " cum splendore arringit, nihil de pietatis suauitate gusta " qui magis vult fordeleere in iji que immunde funt, quan

in ijs fplendere que fancta funt. If jon obiett againf an

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2 Coz. 15. Match. 28.

Col, r.

ibife wirds of hirde Quadrag: Some 7. cap 3 falist. Nemo Welbranen firminare fuffulrus, vode feabilirate fus debeat effe Wherenes I unfater than the lovely feope of thefe words is but this : That the beft Christians ought to we the meanes of graces and to bemare of carnall fecuritie, ve que nondum habent; accipiane ve accepta coffodiant. Se that this being the onely fupe and meaning of this place, this clegans Pope and Father, is whilly fan me not against inci 19, 20012 by at to sup it day

Moffilien fig.

... Salaian who flourished about the years of our Lord 460. in his Liber Ad Ecclos Cathole page 1338. concurreth with us. His Parifin, 1602. modemsebefe. Quid ergo zituas parerna pieras ?, quid ad Songuirenda terrena et peritura diftenderis ? mihil maius "prattere flijs poces, quam fi hoc bonum perce habeant, A quod nunquam penitus amitrant. Pecunia caduca est. difseplinaimmortalis: Non necelle ergo of ve filio tuo terfren helauros recondas pulla re eum facies disigreni gum cum flium ruum thelaurum Dei feceria: And libe 3 Sper 439. Quicquid darum'à Deofuerit, immorrale erit: "foulcquid acceptum fuerie, fine termino permanebig: ac Sperhoc, vr dixi, plus quam centuplum accipit, , qui fie "scepit: quia vincie centupli pretium, id iplumelle cen-"nuplum fempiternym, ami noa osp.

Fulgantim Episcopus Rufpenfis.

le Filgentius, amacute and learned Father, who four fled from Bella 1587. abequire of our Lord 490 . 10 510. bath fully declared bimfelfe How we bibalfe. For in his Backe de Prædestinacione ad Mo-Saimum, pagiao, s I. bis words ara thefe, Gratia cft illa justa "tembueio, qua bonis suis meliora retribuens Deus, glori-"ficururus eft juftos, er hoc eriam gracia opus erir. Quis " whoc meneatur, iple promeniendo mifericordicer incipit; "ipla subsequendo cultodis. Pravenit igitur impinmat far "jutus; fublequieur jufti,ne fiet impius. Przuenit czcum, "velumen quod non inuenit, donetifublequicur videntem, firthmen quod concubit, feruet. Prauenic difum ve furgas "Ablequieur eleuatum, ne cadat. Przuenit donans homini bona voluntaremulublequitur beneuolente, operando in

Sum o.

"illo boni operis facultatem. Hoc igiturifta mifericordia Dei a in homine fublequitur, quod preueniens ipla largion Be ideo non folum errantem iultificando ad viam revocatied reriam bene ambulando custodie et adjuvat, ve ad donne e glorificationis zternz perducat, Hacaurem omnia, idel er er vocationis noftra initia, er juftificationis augmentan u glorificationis præmis, in prædeftinatione fus Deus fems " habuit, quia et in vocatione, et in justificatione, et in glan " ficatione fanctorum, gratiz fuz furura opera præsciuit, 06 "hoc totu Deo affignat Apostolus dicens: Nam ques prefeit " et pradeftinauit conformes ficei magini filigeins, ob fie ipfoni er mogenitus in multis fratribus. Ques ament pradeftinanit bi " vocanit, et quel vocanit, bos et infificanis : ques antem in " cauje, illes et glerificanis. Ifta fempicerna voluntat "nunguam mutabilitati fubjacet , quia initium exille "non haber. Quod autem femper fic eft vr effe non can "rit, proculdubio lieelt, ve id quod elt, non elle, er fit. And in bis booke De fucarnatione et Gratia Domini ly 21 Christi, cap: 31. pag: 797:798. and 815, 816. bis words we tal 45 Quocirca omnes illos quos Deus vult faluos facere, ficin te telligeredebemus, ve nec sliquem puremus falvari pol scriff volence Deo : nec existimemus voluntatem omnipo "tentis Dei aut in aliquo non impleri, aut aliquatenutin es pediri. Omnes enim quos Deus vule falvos fieri, fine dubi " tatione falvatur, nec postune falvari, nifi quos Deus yulifal " yos fieri, nec ell quilquam quem Deus falvari velir mon \* Calvettir, quia Dens nofter omnia quacung; voluit fecie. Ipti on et nes veigs falui funt: quos omnes vult fatvos fieri:quis la er falus non illis ex humana voluntate nafeitur, fed ex De bona voluntare præftatur, Nefas eft autem, fi quisonin " porentem dicar aliquid facere non polle; quod iple vent " Voluntari enim eine quie refiftet ? Nomo ving quia non elle " liqua natura que ab ejus creatione fit aliena. Et ficur it "hil naturaliter sublistit, quod ille non fecerit : ita mini of prouenit in falurem hominum, quod ille non in stem

bonæ voluntatis fuz dispositione faciendum prædefins

ce bulemus

Rom, 8,29,30.

Rom.g.

bulemus et perfouerantia donatura per quem ad (petit pernenire pollimus, intecaucem don a fus lemper Deus in a a d cerna atta incommutabili haber voluntate dispolita in qua praordinavir arq; praparavir, et que daret et quibus daten Iple enim prædestinando præparavir gratia donum oui graciam donando implet pradeftinationis effectum. "Cujus gratia nobis et initium bonz voluntatis donatur ad "fidem, et ipfi volunteti adjutorium tribuitur, vt quod be-"nevule, bene opererut. Deus enim qui hominem condidit, iple prædeftinatione fuz er donum illuminationis and aedendum, et donum perseuerantiz ad proficiendum "arque permanendu", et donum glorificacionis ad regnandi, quibus dare voluit præparavir, quiq; non aliter per-"ficitia opere, quam in fua fempiterna arquincommutabili "habet voluntare dispositum. What can there be faid more fully to our purpose they this, which this elegant, asset and learned Fathe hab recorded so pofferity, and alto granting appeared

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Gregory the greaters flored more harten

Gregorie the grous, who flourified from the years 390 to 644. Perific. 1533 hat declared him felfe in any behalfer For in the & broke of bis Menallangen leb septio. bis words are thefe. Quiz electoris lux Fole 44 E. tentatione non extinguitur, nequaquam nox, fed vefere falle perhibetur a quia nimirum fape centatio in corde eleftorum lucren juftitte abscondit , fed non interimit, et qual ad pallorem copidation is pentrahit, fed fundities non exinquit. And cape 26, 37: Infrorum bona quia ex corde polist. F. H. indpunt, vies ad præfentis vitæ terminum crefcunt : See co:26, to 36, So Morallibias: capit, 8. Charitas in cordi- Fel. 145. 11. "bus electorum inexting vibilis manet: inde dicirur. Jenis of the perpesuas qui nunquam deficier de altari. And lib: 3 4. Fol 206.0. 19:7,8 Autum quod praulidiaboli persuafionibus sterni ficut lutum potucrit, aurum ante oculos Dei nunquam "foit : qui enim seduci quendoque non reuersuri possunt, quali habitam fancticatem anteocnios hominum videntur amittere, led camante oculos Dei nunquam habuerunt. heft two chapters are spentto this purpose, which make wholy for us. Soin his lib: 1 Juper Exerb: Homes, Retro post aracrum se aspicit,

aspicie y qui post exordia boni operis, ad mala reulritur " que reliquir, Quad qu'a electis Dei minime continu erede nune per prophetam dicitur. Non reuertabinim " incoderent : and hom : q . Non revertebantur cum ambularen "Quis electi quique fir ad bonatendunt, ve ad mala pero stranda non redeant. Qui enim perleueraberit viqu in e nem bie falvus erit. Et ficur per Salomonem dicient " Inftorum femita quafi lux fplendens procedit efcrefcie "qu ad perfectum diem. In corum namq; animu bonum de " fideriom, arq intellectus lucis intima fampare dici elle " quia vique ad finem vitz in virtute proficiune ad perfetti diem tune veniunt, quando ad regna colettia perducili Genluce quam defiderantijam minus aliquid non hubebin And alitele after. In fanctorum quippe pordibus foirie Ginxea qualdam vittures lemper permanet : juxta qualde e verò receffusus venita es venturas recedie. In fide erenim " (pe arque charitate, et in bonis alijs fine quibus ad colette er patria non porelt vemirificuteft humilitas, caftitas, juftit "a arquifericordis, perfectoriscordano deferit. In prople 4 the vero virente, do arine facundia, mireculorit exhibitio " ne de Chie fuis gliquado adelhaliquando fe luberahie No Set eleventur, et femetipfu fuberahit ve humilienturi Ade seve cos oltenla virtuce glorificet : recedit; vi femetiole "Luberade cius virtuce, cagnalcant Adelt, ve oftendatant of per fentetiplom fint : recedit vi patefaciat; qui vel tinfe ce remaneant fine pfour In his itag vircutibus fitte dulba et ad vitam minime peruenitur, fanctus spiritus in electori te fuorum cordibus permaner. In his vero per quas fandi et catis virrus oftendicur, aliquando milericordicer prafto ch es et aliquando milericorditer recedie. " See more Wehir purpoje in Moral : lib: 2. capi28, 29 clibat 9. cap: 26? and thores. out bis Moralls.

Venerable Bade

Bede who flourished in the some of Gregorie, and long of ser, in the years of our Lond 750. being the ancient glory of our English nation, and a man of greatest worth and learning, of any in his agr concurreth with 75 in opinion, as is evident by divers of the works.

For imbie empaffitta of on the Port 2 2 his worder are thefo, Colming 122 Sient ex femine incorruptibill care que corrupitur pafci- Tom: run ficper aquam verbo Dei confectaram, vira nobis que " finemmefciar eribuirur. And in bis expefition open the 1. lob. 9. 18. We knew that he which it borne of God derb nit commit fin: I be commente rom. Percatum feilicet ad morrem. Q'od et "de omni crimine capitali, et de illo specialiter porell intel-Migiquo omnis qui natus eft ex Deonon pencat: Denique "David rex crimen morrale admifit. Quis enim netciat adulferium et homicidium mortem mereri perpetuam? fed ra-"men David quia ex Deo natus est, quia ad filiord Dei per-"tinebat focietatem non peccavit viq; ad mortem qui fui f reactis veniam mox penitendo promervit. Sed generatio " celefit confernat en et malignou non tangit cam. Gratia Chri-"flique senati funt fideles confervat cos qui fecundu prose politum vocati funt fancti, ne peccarum in mortem com-"mittant e et fi quibuflibet pro humanz conditionis fragili-"ture deliquerint, ne ab hosti maligno possint tangi, defendie Irem dicendum, tamdiu nor in generatione Dei per-"manere quamdin non peccaverimus : imo qui in genera. "tione Dei perseverant, peccare non pollunt, negs à malig-"no contingi. So in his Expetition upon Rom. 8. 15. But yee Tem 6. " bene received the Spirit of adoption wherby we gry Abba Father: "be descenes these Quales ret eft, fi pignus cale eft? Nee pig-"nus, fed Arrha dicenda eftepignus enim quando ponitur, "cum suerie res ipsa reddita aufertur. Arrba autem de "ipla impleatur, quæ danda promittitur: vt res quando redditur impleatur, quod datu eft, non mutetur. And opo "the 29.ver of the same chapter, he comments thus. Qui secudum propefitum vocati funt , in eo quod diligunt Deum permanent viq; in finem. Quicung; in Dei providentissima dif-"politione prælciti, prædeftinati, vocati, justificati, glorificati funt, non-dico, etiam nondum renati, fed etiam non-"dum nati,jam filij Deifunt,et ompino perire non politure. "Talibut Dem diligentibut com omnia cooperatur in bonum, vica "adeo prorfus omnia, ve etiam fi qui corum deviant et ex-"orbitant etjam, hoc ipfunr ijs faciat proficere in bonu, quia humiliores

"humiliores redenti atquadibres, florum predefina diaboli poteffate remanchit. Quar enim et pradefinant m et verant, vocatione illa de qua didum ett, Sine parin it faut dens et vecatie Dei, And upon the laft verfaof chiechine " his words are thefe. Si ergo nulla res ab eins charitacent Ceparat, quid effe non folum melius, fed etiam cerrius bot " bono poreft? So upon ebe I Cor: 13 : 8. Charity nemerfa. " leth : be amplifieth him felfe thes. Dens dilettie eft, et qui mai d' in dilettiene, in Des manet, et Dene mavet in illo. Sieribide " mus Deus, elto domus Dei , mane in Deo, ve manearit ce Deus. Manet in te Deus vere contineat : manes in De o, ne cadas : quia se de charitate Apostolus, dixir, Che er tas unqua excidit. Quomodo cader quem continer De Wus? And in his exposition upon the 2 Tim: 2:19. The foundation on of the Lard abideth fure, baning this feale ; the Lord bangi ce who are bis. His words are thefe. Satis fixum arg; imme ce bile deber corde retineri Hierusalem captiua ab huiusse culi Babilonia decursis temporibus liberari a nullumque es ex illa elle periturum, qui qui perierie, non ex ipla en se Firmum enim fundamentum Dei ftat, babens fignaculumbi, a nonie Dominus qui funt eine. Nec moueat quod fæpe diabo lus leducit etiam illos, qui regenerati jam in Christo, vis "ingrediuntur Dei. Nonit enim Dominus qui funt eins. Ex hit " in zternam damnatione neminem iple feducit. Sicenim " nouir eos Dominus ve Dens,quem nihil larear eriam furu "rorum: non vr homo, qui hominem ad præfens videt, f et tamen vides cuius cor non videt. Novie Deus qui permi " neant ad coronam qui permaneant ad flammam: novitin et arca fua tricitum, novit paleam; novit fegetem, novita 24 zania, Modo enim corpus Christi mixtum est ranguan area, fed namit Dens qui funt eine , ficut tu nosti quod trineras, quia ibi eft laterts malla. Nec confumit trituratio " quod purgatura est ventilatio : certi fumus fratres, qui omnes qui fumus in corpore Domini, ce manemus in ile " ve is iple maneat in nobis. Sed quid eft quod air; qui man of in me , et ege in ille ? Quid nifi quod marcyres audiebant?

of Qui performanceret, of que and finem his fulunt orie. De rittis ofindigraphe professio inforce productiones, que mucho producti. A nigue a bosor vecinal, quas muono vecinas infos es infisicanis, it gene antem inftisionit, ipfat et gerificanit. De ouibus iftis "nechipustapit, nec fur collit, nechiro interficit. Secu-M rueelt de numero corum, qui pro ijs novir quod dedire et "hocest quod aie, mentapies quifpiam cos de minu mea; Nu merurergo justorum, qui lecundum propolirum funt, de a oulbus diction oft , Nouit Daminus qui funt sins ; ipie eft et borras conclusur, fons fignatur, putens aque vina, paradifus ell "fratte pomorum: Bx hoe numero quidam fairiteliter vi-"vune, et supereminentem charicatis viam ingrediuneur. "et el przoccupatum hominem in aliquo delicto inftrufrunt, et cum fpiritu lenitaris incendunt, ne et ipfi tenten-"tur, et cum forte ipfi præoccupantur, reprimitur in ijs "aljouantu'u, non autem extinguieur charitatis affectus; "runulq; infurgens, et ipardelcens, priftino curlu reftienitite. Thus you fee bow this wonerable and learned Pather and Countri-man of ours is wholly for us.

Hayaw Halberft arranfis Epifcoputs.

Hayme Bishop of Hatterflats who flourished about the yeare of our Lord 840 : concurreth with ys. For in his Exegefiron Rom: 1117. Ex fide igicar que concipitar corde , es pro- Primed 1528. firm we er bond operabus exercise minis influs vita aserna. So manigar. Miferebor oul mifereon et mifericordiam præfabacui miferebor! Ondo ifto of : Guins mofereor, vocando emi ad fidem means mifereber, fidem means illi dande, ot credat in me: et chins fuere mifertus et credat in me, mifericordiam praft abeigh resulte vince, et miférécors he, perfenereique inbanje apethe pro quibes pramitue acceptat. Igicus neque volentis, ef mias, neque currencis, emfas, fed miferentis elt Dei mifricerdie, ve det bomini bonum velle, facere, perfenerare. So in Cor: 1:8. Qui conformabit vos : id off , corroborabit in fua fide n in bonie operibus, vique in finem , ideft, vique ad diene mortis vefire, vel vique ad diem endiej; fine crimine: Non dicis, fine presmo, fed fine crimine, sa eft, fine capitale peccato, quod a reg-

no coleran feparat. Sa on the & Congig ... Illad qued atra es foribitur abliterari fino deloripateli a fidos anismo que à firmi faulte feribitur, qui fomper winit, atorne eff à quie ficat elle figh ens aterine oft, ita illa fides aterna eft, And on verle 18. Sie qui piguns vel arrham accipit forurus eft de pratis quad rent not ex promiffer ita fideles qui Spiritum fandhum propignere et a. rbe accipium, fecuri funt de promificaibus petriacaleftis, quad illa transfermantur in fpe adillam glorisme. So on the I Conty 8. Charicanunquam excidit Jdof, ab bomini fo babenei ne quam labitur, nunquam cadie. And in the 2 Tim: 2:19. Firms fundamentum Dei ftar: Firmum firmamentum Dei appellat dem firmam, qua credimus Deumomnipotentemy ficut credenda oft, et qua credimusre surrettionem animarum in prefenti et com porum in future. Istad fundamentum ftat in cordibus fideling habens hoc fignaculum, qued fiquitur : Nouit Dominusque funt cius. Ifta oft improffie figille quia nomit, id aft, elegit De nus illes qui ad eins bareditatem pertinent. Et hog eft fignaculm fidei, quia alies recedemibus a fide,illi qui electi funt nullo modopp funt feduci. So that this Bishop is wholly for vs. If you ob jed his words on the & Thefis:23. Si mala vita ant cogitate incidit, non eft sam insegra infa gratia, quia deferit bominem de noxium peccatie. Nem dum en egit homo que edit Spiritus failus, recedit ab eo eius gratia ex toto, ant minuitur illi qui pecca. answer, that these words are conditionall, and in effect no more but this. If a godly man become a wicked mon, of minem obnoxium paccatie, as hee files him, then the graced God departs wholly from him: which is no authorities proue that godly men doe fall rotally from grace. Second ly, the grace here spoken of , is onely that grace which me receine in their baptisme, it is facramentall, not habitual and spirituall grace , as is cuident by the precedent work Spiritus fanctus ifto loco potoft intelligipro gratia fua qua nu datur tempere baptifinatio. Thirdly, thele words are spoken generally of all men, and not only of the Saints; fo that the true lenfe and meaning of them, is but this. That the lings of the Saints doe diminish and weaken their graces for time, but the finnes of wicked men doe quite deprive them

of prace , and equie the Spirit of God which bear notheir hearts for untrance resolers, mor striders ( marke the militate here yied ) to depart from them. So thar this place is not against mee , especially it you compare it with the places which I have died for meta; istam rol bairs and I hid "daturum elle prateivic, andalula prelefencia preparanie,

Apfolme fometimes Arebbifbop of Canterburies in the nateries of Willam Rufus, and Henry the first, about the feere of our Lard 1003. 14 1106: bath recorded and published to posterity the Same pufition that I here maintaine. For in his Commentarie vp den Mateb. 47. Derfe 20. bei Worde ers chefe Pette Cha fides ton- Ton, L. frationis pillillo probata, coabomai faperfitie leuium coe Weitationum cribro difererionis caftigara, et perfecte dileca « rionis melle dulcorata, omnes de corde, quod est interi-Con hominiscaput , viciorum fencinas exhaurit ; non fo-"Jumad pizions, fed erjam in funirum ne colligantur min-"nit. So in bis exposition upon Rome & ver fo a 7. Si fily famut, cerimus et buredes a id eft ejuldem gloriz participet. Non "enim inaniter filij fumus, fed magnum inde commodum " habebimus il quia harrodes patris nothi erinais, imò ipfe 4 critheredicas noftre. Sed fi hoc parum erit , audiamus ad-"huevnde amplius gandeamus , quia crimus coheredes Chrie "fi, id eft, fimul cum Christo horedes, candem feilicet "quamiple possider bearitudinis hæreditætem cum co pos-"fidentes, And upon verfe 18 29,50, bes comments thus, Hi Squi fecundum propositum Dei vocati funt fandi a in co "quod diligunt Deum permanent vique in finem, et qui Hadrempus inde deniant revertaneur, et viq; in finem per-"ducant, quod in bono effe caperunt. Nam fecudum pro-Spofium occultiffima inflitia bonitatifque fuz Dens ques "pradefinante ipfor everat, et inflificat, at glorificat. Gratia eft predeftinationis iplius effectus. Ethaceft prede tinario Mandorum prefcientia feilicet et preparatio bancficiorum "Dei, de quibus certiflime liberantus, quicung; liberantur. "Er his enine qui pradeltinesi funt nullus cum diabolo pe-"rit, nullus viq, ad mortem fub diaboli poreffire remane-Mit. Horum enim fi quilque peries fallieur Dous, Sed ne

"mocorie perioquis falli mon poteft qui predeftinavitete M Depo Mingues pradeftinavir ad vicem dar virrutem et bod Morumoperium gradus per quer ad tantam fublimiraten "poffine erigi Wocat enim illeser juftificat, et magnificat "Et hæc tua dona quibulcung; ipfe donavit proculdubiofe " daturum elle præscivit, stein fus præscientia præparauit, " Quer ergh predefinante, ipfreste vernait, vocarione illede 4 Nam in fuo que falli mutario, non poteft presciencia ope 45 ra for disponer evidomnino mee alind quirequam elepra-" deftinares Nath rigo stice, And ques pradeftinair ipfates w " sanini mecalibre ped quesvia oceann ipfor et infrifemment " alios fed ques pradeftendute, vocanie et infeificanie, illes et mag " reficante, bueglorificante. Prædeftinarjo noftra non in no "bistacte eft; led in occulto papudiplumin elus preficientia. Tris però reliquain nobisfiunt, vocatio es justificant, Serving historio. Vocamur pradictione poenkentiz, justi "ficamus innovacione mifericordite, de timore judicij, mag-"nificamur profectu virtuti y fine glorificamur aterna bes Strieding, de omnie fam fafte funes pradellinzuit, prafe with rocavit, judificant omagnificavit p quoniam ome st jam præfeltiac prædellinatt font, et molti jam prædelline Sei ac juthicari , er mughificari funeto duamvis adhuc ila in finem foculi multiwocandi, er juffificandi; et magnifi ff candifunt worba tamen præterieltemporispolita finielde Hrobus etiam fueuristamquam jamive fierent, quia ex mel-"niere difpolumqui fecie que future funt. Queun quege "providentiffinta Dei difpolitione, prafeiti pradettinal, vocari, magnificati, juftificati, glorificati funt non dico til Sam nondum remitig fedetisminen natif him fili Dei fund Her omnios perie mon sollint. . what anytime when we " verfe 31, ber tommenterbus; Si'Deus gratuito luo mungt theante nobisconfere y quis porerit nobis quicquam hardin e auferredvel quie poerte eine vellirati rolffere, qui nos ad flo e riam pravordinavie perducère? Si Dese pre posti y qui conti "mi ern? Deur pro nobis ve prædeftmarer nos, Deus pro o nobis ve glorificaret mos, Si Dom pro nobis, qui contra mil

(Si Pettein cumbbis pro mabis off. ; .qui a cobie vulvadere. Gledienas; nifrqui Deum vincit.no Berquise fiqui vincit fomnipotentem e fiQuicutio pocludari vo herito libi mocer. 4 Sa Demonation on a command of Brismir todas mundus Septemiles inforgasy de brunt gelnere cobinentocam im net tifituise quid gotes immedut, findade plo nobis off per quem fice; paranti nos ad regnum perdurere ? So in ho experient ff sponthe & Cores & Confirmatio were que in finem. He were Mentimbabu quia fidelis, id eft, werax'elt in promilistuis "Deis, quia fideliser redder quioquid promific, Promifie Malurem arcentier bearam virani cir Angelis fine fine je bi I nullus deinceps moriendi metus prin. Talis promificet in # botum promofione fidelis erle; idava fine intendacio reddet Manillis quibus promitir. Pulules Deurper quem pocurreftir. Mquis qui averlos vocavit, jam facilinis confirmabit. Vocati Mafin in fecietatem non modo Apostoloru vel Angelorum Micd ctiam fily com lefu Chrifts Domini noftri, ve firis partici-Spetherediratisue gloriz quam pollider filius ejaso : Hoc "enim dedie vobis etfe quod eredidiftis, ve quis credidiftis Christum effe Dei filiu, vos quoq efficeremini filij Dei Manfuri in cadem dignitate in qua maner Chriftus. So in "his Expession on Phileses. Tple qui per pravenientem gra-Stiam clipit in webs opini bonim, per fubfequentemper coo-Spetantem perfuser allud vique in diene lefu (krifti, id eft, víq; "adextremum diem vite vniuscuiusque quando anima de Corporcegrediens præfentatut ance tribunal Christi judi-"canda. Cooperando enim in nobis Deus perficit, quod "operando incipit: quoniam ipfe ve velimus operatur inci-" piens, qui volentibus cooperatur perficiens: And in his ex-"pofition on Colig.3. Moreni, inquit, eftis, fed more ui fpecie, Mymiradice licurarbores in hyeme. Sed ne arefertis ihrus Heft radix jimus eft vita, incus eft charitas, qua vie abfcon-Mais of com Chriffe in Des. Eric autem poftes tempus veftrum, eritzitas veftra quando circumveftiemini dignifrate filiorum, et replebimini vbertate fruduum. And in his exposision

exposision on alice a Top. 2.19 a which direnteconotate it "werds are thefe. (Bides quornied m'infirmantium g ettal Gelectorum forrem non pertinennium fubvertitur ab haid Seicis, fed frimm fundammenn Das, id oft; firma fides quat "Deusper Spiritum Andumin comibus fuoram electorit "fundavit, flet, id eft nullarenus fubverer vel inclinari po" teft: baben ber figillum, ideft, hancvelus figilli impreffici ti niem, quia scilicett, cognomit Daminus qui funt sine, et discolle la divinguitate quiennque nomen Domini nominat. Hoc sigillum cordifuojmprella bonus habet id eft, hane cagnitionen "menei fuz firmiter infixam, ve apud fe dicate d Quid mill "prodeffer, frexcerius finularem elle juftum, vel fidelemie s interius nequam ellem & Nihil a quia qui corda omnium "inspicie, iple monit qui font sins, Ideòque veraciter in oni 55 lis ejus fudio fidelis uchipftus apparene, et poffimiad edil forcem qui funt eine pertinere. Paliscognitio eft ditiff "figilli impressio. Por hoc enim harefes, et omnia falin s contraria devitat J quia fcir debere defendere ab iniquital Somnes qui Dominu muocann Harris que figilli imprelle Tous difting unneur alextoris qui fubuertuneur,eft in fant. "mente Dei fo mo, id eft, in robusta fides lectorum Dei, quil "nouit Dominus qui ad ejus barediment percineantec af-" is recedentibus à fide, illi qui prædestinatifunt non pollunt " necedere, vel fi recollerino cos necello ele redira. Neomo "Sucar quod fapo etiam diabolus foducat criameilos quire " generati in Christo, vies ingredieneur Deir quie nonte De " minus qui funt eine. Ex bis in æternam damnationem no " minem iple leducit. Thus you fee this godly Father and Cont trey-manof eurs is very full and lange in our bebalfeo . sons? toperando incipir, queniam iple ve ve lunos operanti inci-

as at eviet sanso are Bennard Des andisaslov inp anyal

Birnard, who flourished from the years of our kord, 140, 20 1170; is very copious and large in our behalte. For inthis 79, fermon upon the Cambeles upon the words of the spoule Cant; 3:2 4. I held him and would not let him goes which I had brough him into my mothers house a he descants thus. It at extens, at deinesps, nondeficit genus Christians, nee fides deter-

Antwerpik

wertebark w de Ecclefia evenerunt flumma, flacenine vende implgerunt in eam, et um cecidie, neo quod fusidare ch lectuora Petram : Petra antem eft Chrifus Iraque, non perboftene Philofophorum, nec canillationibus Hareticorum, vec gladir perfeenterum petnie ifta aut poterit aliquando feperari à cheffette Dei quæ cht in felu Chrifto : adea foreiter tone que then offer fan, adeo illi adhærere bonum eft. Glutino bo. Pil. 7 3. off, ait Efaine. Qued boc tenacius glutino, qued nec aquis chater, nee vent le diffolniter, nec gladge frinditur? Denique aand multe non poterunt extinguere charitatem : Tenuicum, nco dimittam. Bi fantine Patriarcha, non ceginquit, dimittam, nili benedixeris mihi: Ifta non valteum dimittere, at farte ma. Gen. 32. ou quam Parriaroba id non vult, quie nec pea benedictione quiden Signidem ille benedictione accepta dimifit enm , ber autem wife. Note inquit; bonedictionem tuam y fed tes Quid enim milieft in ecclo, et à te quid volui super terram ? Non dimitremte, net fi benedizeris mibis Tenni,nec dimittam. Nec mi- Pfal. 72. um forfienn ille teneri wult, eum perbileat dicent, delicim meze effreum filis hominum. Quoque policeus, nit, Ego vebilsum Pron ?. fem vique ad confummarionem feculi. Quet bac copula for- Mat. 28, 20. the que vue diorum tam vebimente voluntate firmate (f? Tcnti dum, inguit. Sed wikilominus ipfa viciffim tenetar ab vo quem plal 27. tenet enm alebidicie; Fenuifti manum dexteram meam. Qua tenemer et tenet quemede iam endere potoft à Tenet fidei firmitate, tener denotionis aff etw. At nequaquam din tenener, fi Kanteneretur? Tonetur antem potentia pet mifericandia Domini. So in his first Sermon on Septuageffima: Immenies ab codem lounne forpum Omnis qui natus eft ex Deo non peccat, led generatio cocleftis confernarillum. Non peccat, inquit, id eff non permanet in peccato ; quia confecuar illumierique ve perire non poffir en que falli non poreft generacio coeleftis. Sine non peccat, id offeantundem est ot finon peccat , pro co feiheet qued nen imputatur ei percatum y generatio coleftis etsam in bac parte conferuar illum Data fem figna quedam es indicia manifeffa falutio, orindubitabile fit eum affe de numeros lectorum in que en figna permanserint. Propter bos (inquam) quos proliciuit Deus, et pradeftinauic conformes fieri imagini fili (ui , vi qui-

bus versitudius nogat saula follicitudinis, vol fiduciam praf. fa confeletionie, Soin his Tract de gratia et libeto arbitrie Negus en im bis pofimmen ponit me offe fine percate es miferia, pe fomme tamen gratic invante uec peccato fuperari net miferia Quanquate tamen feriptura lequatur. Omne quod natum et ex Devaon pecces, Sed ber dillimeff de pradefication de mind non present, fed qued perceture infis new in putetur, quod vel printer condigna pententia, vel in charitate feenditur. So in his booke de Natura et dignitate amorisdi wini. capet. Itaque quifquis ille eft, ficut dieit beatus loban Des, frandum ber qued natus eft ex Des ja eft ferndum inter oris beminis retienem in tansum non peccat, in quantum pu entum qued corpus mortis foris operator, ad id potius quel probat, femine spiritualis natiuicatis quod ex Deo natus eum invefius conferuantes Qued etfi mterren aliquando inen fo percent laditor jet attenditut, radica tamen charitatis mal defination perit. Imò fratim farundine et vinacine connalescità from bons fruction et furgit. Sie enim dicit beaten Ichannes.Onnis qui natus ellex Deo peccarum non facir, quon a femen ipfius in comaner: et non potest peccare, quia ex Deons tus eft. Norunda vie verborum, Non (inquit) peccarumis cit, quod patiter potini quam facit qui natus eft ex Deo et non poteft peccare perfeuerando feilicet in peccato, dum legi Dei cum mente feruir: etiam carnem feftinat fubegera , que tentation et preciato incurrente legipeccati videbatur jernire. Petruscumpecanit, charitatem non amifir qua peccanit porine in arritatem que in charitatem, cum fe men effe mentatan effet in re cum total era in corde. Ideoque negationim falfitatis continuò laceginis lanit ve vitas sbaritaris. Sierer Dauidenm peccanit, charitatem non perdidie, fed obfippair quidammodo in eacharitas ad vehementa tentationis illam, et charitatis in conequaquemfatta eft abelitis fed quafi quadam foporatio, que mox ad vocem arguentis prephoto enigelanit, continuò in illam ardentiffima charitatis emfeffionem erapit, peccani Domino, et continuo audite meruit, Dominustranftulit à te peccarum euu; non morieris. Andto conclude : in his booke de Triple : coherent : vinculo, Ma his words are thefe. Nouit Dominus qui func eius, et propo-Gruni

: Tohn 3.

Rom,7

firem Dei maner immobile v esfi borrenderum creminum noto David maritar ; soft Maria Magdalena feptene damonito milatur esti princeps Apostolorum in profundam negationis parathrone fabruergater ; non of comen, our de wann Des pof-Bermers Thus in this Father fully for vs , though lome would wrett and ferue him to the contrary. See more of die Semols 61 in Cantien. Sernie: de doplici baptifinate, de: and Serme : de fraguentie feprem Mifericordiarum. an in threed anytical accuracy the fire Granian, rows from the children here not to

Gration; who flourished about the years of our Lord Parisis,1531. 1190 concurrert with vie Fon in his Trade de panitent in: Liftuth a lafter hee hach cired diners reffimonics of the Fathere to prome that true love once had can never bee loft aguine, hee concludes than Ex prainific staque apparet, qued charitae femat babita otterius non amittituir : qui inim charitatim femel bab serit commention whereas peccare non pererit sand hee cites Augustine and Gregorie to proue it,

Bradwardyn.

Bradwardyn our owne Countriman, som time Archbishop of Canterbury in the raigne of King Edward the third, who was filed the profound Dottor of his time wind as Thomas of wallingham relaces it, departed this life in the yeare of our Laid, 135 o. concurrech in opinion and judgment with vs. Porin his first booke de ruife Dei: capit ; he proues Qued founds Det grant outside the offerend of the continue the state and from thence be interrethis fifth Corolline 2 of one ploans dans met demonstrates pramientite del puntendites fut que curique could votait ab second ful ward bet deschart praintary fine fire? bet pured fut explores y walte practife: be having them will out are confictionals dur underwachen a je feit feir abjantes beiteile entwieten ficure bietlein professive of flame southers a har post visted. Which is the very ground and balis of the countain & finall perfeverance of the beings. So in his at booke de coupa Des. cap. 5. 7. hee proves penny aydeand will tame or God, and Withat the conficts Vil Quad anxilium Des fpeciale paffe telnationens aliquani faperaof voluntar vier in vitta So cap & hee declares what perfe-

verance is, and prones it to be the gift of God : et qued lus viator quantaening, gratin creata fubnicus folius liberi arbin viribus, veletiam cum adimerio gratia poffit perfeverare finalien. vel per aliqued tempus omnino fine alique Dei anxilio speciali: ca 11: he proues, Qued perfenerantia non eft aliqued downen De ereatum à charitate etgratia realair different et diffinctum, but that it is alwayes an adjunct and concomitant of true grace cap. 1 2. he proues. Qued illud anxilium fine que millus perferera. et per quid quilibes perfeneras, eft firitus fantti devina benitat et voluntas, et quod Deus dat voluntatem et peteftatem perfeverant fantis fui : and cap-za, he prones. Qued perfenerantia grant detur à Des, et um merita comparetai. In all which chapten, if you will take the paines to scade them , you shall find him fully to act our parts, and to produce fuch Scriptures, and Sentences from the Fathers (in which he was very well read) as make yndentablie for our prefent affertion.

## Councells.

bujuhum and Grigirie to produc

O these authorities and sayings of the Fathers, I ma adde that of the Councell of Milinian, against Pelagi ou and his followers, cam 3.4. Item placuit ve quicunque dine rit, gratiam Dei in qua inftificamun per Jefum Christum Domi noftru, ad falam remissionem pecsatorum valere que iam comu funt, non etiam ad adinterium ut uon committantur, anathemafit Item quifque dixerit candem gratiam Dei per Jefum Chriffum Deminum neftrum, propeer, bec tantum nes adinnare ad non peceno dum quia per ipfam nobis renelatur et apersum intelligents a mandaterum, vi (ciamus quid appeters, quid vitare debeamas non an tem per illam nobis praftari, ot qued faciendi cognamerimus ene facere diligamus at que valeamus, anathema fit. Cum enun dicas Apoftolus scientia inflat, charitas verò ædificat : valde impini oft vs credamus ad cam que inflat nos babere grasia Christi, ad cam que adificat non babero cum fit virumque donum Dai, et seine quid facere debeamus, et diligere ve faciamus, ve adificante charitate Scientia mon poffet inflare, Sient antom de Des feriptum eft; qui docet

beer hominem feienciam: ita stiem fripenm eff. Charicas ex. Deo eft. Which two Canons affirming: thaterus grace is a great helpe and prefernative against linne, inabling those that haue't, not onely to know, but likewife to doe and love the things which God commandes them, make much for my conclusion a for he that is able through the forciall all flance of God and grace to reful finne, and to do and loue the things which God commandes him , how can he chufe but perfeuere in grace? Grace gives him power , loue giues him will to perseuere, what is there then that can hinder him from perfeuering ?. To conclude , let any indiffesentand judicions reader perule that generall and famous Councell of Africke , held in the yeare of our Lord: 48. asunft Pelagins the Hereticke; and the fecond Councell of Aranfina, or Orenge, held in the yeare of our Lord 329: and if his eyes and judgement are not prajudicated and infected with Arminianifme, or phrale-transformed Pelagranifme, he muft needes acknowledge, that thefe two Councelledo corroborate and confirme our present affertion. For in both thefe Councels it is politically refolued. That grace is the onhumbe of Gods Spirit, and the gift of God, and not a merall perfinfion, nor the Strongth of nature. That regeneration and the facef grace, is wrought only by the Spirit of God, and not by any free-will, firengeh or power of our owne: That the beginning, the continuance, and the end of the worke of grace in vs, is from God alant of not from our felnes, and that by the grace of God cally we are what we are. That when we doe intoy any good at all it is not from in owns fower and frength, but from the affiftance of God himfile, who worketh in us and with us. That God lones us not betanfe we doe deferme bis love, but because that be intends to make vs lenely. That the perfener ause of the Saints is fram God alone, and not from them folude , that fo they might afer the the glary of their graces and their perfenerance not unto themselves but unto Godalene. If then grace and regeneration bee the onely worke of the Spirit of God; if the continuance, the beginning and the end of Grace, and perfeuerance in the flate of grace, bee from God alone and nor from man, as thefe the Councels have desermined. Ezech. 36.37.

Icr,32 50.

determined it, then by the determination of thefe two Con ecise the Saints of God can menerfall finally norrorally free grace. For if perfeuerance bee the onely worke and gife of God alone : the Sainte can neuer chuse but perseuere, be cause God hach promised and couenanted, to gine them per-Severance; to canfe them to malke in bu ftatuter, and to keepe in ised pendents and dos them; and to put bis feare in their bearts, the they fhall not depart from bine : if God will cause them to per feuere, there is nothing that is able to hinder them: for mancan refift bis work and will: Romig. 19. Ifat: 43:13. If you wi but compare the Canons and Decrees of the generall Com cell of Africke with Saint Augustines bookes de Bono Pass neranna, and de Correpti et Gratia s who was prefent at tim Councell, you may afcercaine your selues, that this famel Councel, and likewife the Councel of Orange and Milimin, who tooke their patterne and grounds from it, did fuffit gate to thisour affertion , That thefe who are once truty relinerated and ingrafted into Christ by a inflifying and lively fails,

can neither finally nor totally fall from grace.
You fee now how we have almost a double Grand-jury

of ancient and learned Fathers writers and Councells, who have given vp their verdict for vs , fo that you need no doubt the truth and goodnes of our cause. And here (good Reader) I would intreare thee to take notice of the truth the honestle, and modestie of one Mr. Richard Mountage, who confidently affirmes , That it hath been the common Touct of all Antiquitie, That the Saints of God may fall finally and totally from the frate of grace, or, that faith once bad may be both totally and finally loft. O the impudency, and fallitied the man, who against his owne knowledge and conscience dares to affirme lo groffe and palpable an yntruth, and that to fuch a pernitious end; as to deceive his Readers, and to thrust a dangerous and old condemned error on them, for an ancient and approved truth. What Mr. Mountague, did you think that none had read the Fathers but your felfe tot that your fame and credite was fo great among vs , as wee would beleene your falle quotations, before the authentical Records

Gagge, p. 158.

Records themselus ? Or did you thinke ( as you have atjored ) so flow the labours of all fuch, and to crush them in the fide as should disclose sour partiall and disloyall dealing to the world, that to your virulent appeals, and your forged and new coyned doctrines therein recorded, might paffe without controll? It is well you thought fo, bur(thanks be to God ) you are deceived in your expectation , and truth though it hath found fome difficultie and opposition at the prelle by your meanes, yet it hath come forth at last to difplay your impudency, your forgerie and disloyaltie vnrathe' world. But fay you had had your will, and all things had fucceeded according to your hopes; yet if you had had any confrience or feare of God within you , or any loue and respect vamantiquitie and truth (as you pretend you have, how truly let others fudge) you might have bin afhamed and affieid to have thus traduced, flaundered, fophisticated, & ourfacedall Antiquity; for feare left the worthy workes of those many Fathers, which I have here quoted should have cryed our sgainft you here, and the very Pathers themselves should have rifen vp against you to condemne you'in the day of judgement, for wronging, and traducing them as you have done Nay, if you had pad any loue to this your Mother! Church, or to the foules of fo many thousands of your County-men , which you would have wronged and feduced by shele falle quotations, and confident allertions , you could not have bin fo gracelelle, fo treacherous, and fhamelelle, as to have fathered this your damnable and remitious error on the ancient Fathers, who have fo much oppofett, Bur it may be the great learned man did-all this out ofignorance and simplicitie. For being destitute of the Fathen workes, or wanting time to furvey them, or having an higher conceite of other ment learning then his owne, he multed voto their quotations, and thence he was deceived. And this is not valikly. For I finde all his quiotations, one only excepted, ( to wir that of Clement in his conflictutions ) recorded verbatim by that famous Arminian Bertins, (who now himfelfe Apollarized from the faith, approving his doctrine

Gaggia-169

\* Ingduni Basanorum: apud Indmicum 'Elenaerium, 1615.

doctrine by his practife) in his booke de apoftate fauttoning meither are they to be found in any mans works but his, indeed M. Mountague in his Gagge, cap. 20. would make the world beleeve, that he did quote thefe Fathers ( though he beld much verfed in them) not out of their owne works, be out of Bicer and other Protestant Divines; but to tell you the trusth , thefe quotations are not to be found in Buen. nor in any other Protestant Divine, but only in that arch Arminian Berting, out of whom he hath transcribed them verhatims Only Herein is the difference: Bertim hathrecorded these quorations in Latine , Mr. Mountague hat translated fome of them verbatim into English: Bertim her cires many fentences, and more Fathers; Mr. Mountage culleth out the eminenteft and choyceft of them. And be cause all the world shall know that I wrong not Mr. Man rague I will compare his and Bertim his quotationstogo ther. Mr. Mountague in his Gagge : pag : 165,166. quoin Ignation the ancienteft Father this day extant : the felfe fame quotation you fhall finde in " Bertim, in bis Apoftatio Sante rum: pag: 90. Mr. Mountague quotes Tertullian de Preferints cape 3. Gagge: pag: 166,167. So doth Bereim in the felfefame words, pag 96. He quotes Cyprian, Epift. 7. Gagge, 167.Se doth Bertim ; pag, 98. He quotes Nazianzen, Gagge 168, 50 Berlins in the fame words, 99,100. He quotes Hierome lit. 2. adverf. Pelagianes, Garge 168. the felle-fame quotation you fhall find in Bertint, pag. 200. So he quotes S. Greger, lib.6. in 1. Regum : you shall find the fame in Bertius pa. 163. So he quotes Saint Anguftine de corrept ; et Gratia : cap: 13 Gagge 168. Appeale 27. for the booke de tone Perfen: and lib: 14. de Cimi: Dei. cap:13. Appeale 27. the felte fame quetations are in Bestim : pay : 102, and in Bellarmine : lib: 3.4 Juftifi: cap: 14. So hee quotes Profper: Refp:7. ad cap: Galari Appeals 27: you shall finde the felfe-fame words and quotating ons in Bertime pag: 102. So he quotes Cyprian : de guitate Bein the margent : Appeale 36. The felle-fame quorations are in Boreins : pag : 97, 98, 99. Thus hath our learned Mafter Mountagul,

Monnegue, who youngs to much of his skill and knowledge in the Fathers, cranfcribed them verbatim out of Bertin. Nay, I will fay more, he hath transcribed all hee bath touching this point of falling from grace, either in his Gages or Appeale; yez, his very argument from our 16 e dreich wand the Conference at Hampton Court, out of Berting : les him difproue it if hee can, no meruale then that heeravoucheth the resall and finall Apollacy of the Saints , to beathe Treet of mitie, of she Protestants in Germany, and of the Church of lad, because Bertins, our of whom hee did transcribe it, harh forecorded it. But whether Maftet Mountagne be an honeftinnocent and harmelelle man, and one that feekes only the peace of the Church in dealing thus, I leave it vnto others for to judge.

Icome pow to give a flost answer to those Fathers which hee but cited out of Bertine : As for Chement and Ignation, there is a great question, whether they are spurious and aborine, yea, or no, " and most Protestant Divines (yea, fome Papifts ) not without good cause, thinke them to bee mem forgeries and fo their authorities are but little worth. Buradmit them to be true; yet they proue nothing against pag:16.59. TE Porthat of Ignation, that one and the fame men is famotimes the childe of God, and againe the childe of the dinell: is no more but this in Substance : that the childe of Goddoch fometimes fall into finge, and to in the judgement and repute of men, is sometimes the childr of God, and at other times the childe of the divell, but not in Gods efteemes if you reade theplace, you shall finde this to be the meaning; as for the other places, they are impertinent and neede no answer. For that of Clement, it is nothing to the purpose ! for hee athnot, that the holy Spirit is wholly divided from any man that cuer had it : but if hee bee divided bee leaneth them ditues, e. That of Tertullian if you reade all the chapw. i expresly for vs; for it is no more in briefe but this: har hypocrites fall away from God, but fuch as are truly regenerated doe ftill continue with him. That of Cyprian is only this, that men must wie the meanes to preferue their

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\* See Cooke in his Centura querundam Scriptorum veterum.

graces.

graces "That of Nazianzan'is no more then this! the on density and common gifts of Gods Spirit as prophecie, me sovall minde may bee loft. That of Histone and Gregori is only this in substance ; that wee cannor know whether other men fraff perfeuere, Because wee know nor their flares i therefore wee cannot call them happy before the death. The Epiffle of Bafil, ad Chilmen, is but a meete es horration to perfeuerance, there is not one word in it the a regenerate man may fall from grace. That of Profession only of fuch as were regenerated in flow, and man opinion & repute ofmen , buenot in truth, not in Code Reemerand fo is that of Anguftine de bono Perferca: 1 3. The Augustine de Cini: Dei: is nothing to purpole; for hee fith not, that all the Saints of God doe not perseuere; but the all of them know not sereainly wherber they final perfoure the is, they are not certaine of their perfeuerance with the ca mintie of knowledge, but yet they are fure of it with them taintie of faith, as the Procestants in the Disputation of & lisben, pag. 522, have expounded it: which M. Montey (who makes ve beleene, that he quotes all thele Patherson of this Disputation I might have remembred if he haden truth, or honeftie in him. So that all which thefe Palen fay, proues nothing at all against me, if it be well examined and if Berrins or Maifter Mountague had dealt ingenioully and not cited the Fathers by peace-meale, the very plies which they alledge, would either not make for them, or the make cleane against them. Well to end this controuche, dare affirme it against any man , that either all , or at lat most of the Fathers are expresse and strongly for vs; let that their testimonies ( which I have cited out of their owners cords, and nor at the fecond hand) determine it : and this Hay withall, that there is never a Father, which being right ly vnderstood, dorh make one jot against vs. Wherelost feering this total and finall Apoflacit of the Saints, is buranty flare Doctrine among vs., quite contrary to the whole freame and current of the Fathers; I will conclude with that golden rule and faying of Vincentins Derinemis, who for

rished about the years of our Lords 430. . Comprisus mali Manage etneria perrado arumpero caperir . Do ad defenfirmen (mi quadem facta legis vierba furari atque fallaciser et frandulenter expenses : Batim interpretanda Canacia major que fententia congreganda funta quibus illud queque exarge t nonit itor, ideoque replanam, et absq; villa ambaga pradaeur, et sine villa retrastation metar. Sedeerum duntaxat patrum fententia congreganda funt qui in fide et Comunione Catholica fantte, fapienter, coffanter utes, decentes et permanentes, vel mori in Christo fideliter. velaccidi pro Christo feliciter mornerant. Quibus tamen bac lego stedendomeft: vt quicquid vel omnes, planes vue cadema; fewfue manifefte, fraquenter, perfeneranter, velut quodam fibi canfentimemagifrore m concilio, accipiendo, tenendo, tradendo firmanerint, id pro indubitato, terto, ratoque babeatur. Quicquid verò muis ille fanctus et doctus, quamuis Episcopus, quamuis Counet Mareyr, prater omnes , aut etiam contra ownes fenferit : idinter propriat, et occultat et prinatat opinimentat, à communit ca et generalis fententia autoritate fecretum fit, ne cum fummomente falutie periculo inata facrilegam bareticorum et [cifmarum consuctudinem universalis dogmatis verstate dimiffa unim hominis nonition feltemur errorem. Follow now this fafe and golden rule in our particular cafe; wee have the vnanimous confent of most, it not of all the ancient Fathers for vs, which they hauemanifestly, frequently, and constantly recorded and commended to vs : wherefore let not Bertins, nor Maister Mountague his Ape and occho, nor any other rofferts whatfoeuer, who defend their errors, feduce and leade you from this ancient, refolued, and approued truth, to the wrecke, the perill, at least, the great discomfort of 

39. Edit : Cofferd

## The Protestant Churches and Writers beyond the Seas.

Econdly, as shis hath beene the vhanimous and constant Churches and O doctine of the ancient Fathers and of the Church in writers beyond

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former the Seas.

Cont : Harri cap.

former ages. That the providentale Saints of Golden stalling finally me stalling fall from grants to likewife tarth it advantation and yer is the received, politime, conflant and refound the feast which is cuident. First, by the writings and record of their greatest, learnedstand thiefest Schollers and Didnes, which are very full and copious, in the defence and main remance of this our prefent affertion. Secondly, by the less sall Articles and Confessions of these Charches, and by the expression and confessions of those Synods, which have been held and kept among them, which have resolved and a stablished this our position as the orthodox truth and I and I.

Their writers & learned su-

First, their greatest, learnedst and chiefest Schollesand Divines, haue in their feuerall workes and writings recorded propagated, published and defended this our prefent The and affertion, as the orthodox and vindoubted truth, while I will proue by a particular Induction and Index of their names and workes, without transcribing of their words, for feare left I should bee too voluminous and over-rediousing this point: John Hulfe, that learned and farthfull Marry of Iefus Chrift, one of the first reformers of the Behemiarand German Churches , hath not onely publified and recorded this our prefent affertion , of the totall and Small perfenerate of the Saints to grace, to all pofterities as you may reade at large in his Trachare de Ecclefia: cap: 13.4, bur he hath likewifette led and ratified the truth and fubiliance of it with his von blood: as is enident by the 1,2,3,5,6, and 21. Articles of fin which were condemned in the 15. Seffion of the Popish Councell of Conftans. After him laborious and zealous Enthrin his Postills , Homil: in lobn 14. in die Pentecostes. Hom: in felle fantte Catharina, and in his Commentarie in T Pet: 1, 23 . Learted Bacer in his Comment: on Matth: 7.1 3.cap: 16, 18.cap: 24.24 on lobn 4.14. eap: 10,28,29. cap: 14:16,17. and on Rem; cap: 7.& 8. and in divers other of his workes , epitomized by Zark ous in the first part of his 7: Tom: in his treache de Perfeue tia fanttorum: learned Zwinglins in his Opus Articularum: M

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tiens. Elegant and learned Molaschthon in his Commentary on the 1 Con Louiz in his Loci Comme: Locus de Inftificatione ac fide: and in Tom: 3. de facrie Concionibus , pag. 264. 267. and many other places quoted by Zanchim in his 7. Tome, to which I will referre you. Profound Brentsas in John to bom: 81 in John 16.hom. 56.in John Ty. bom: 34. and in his Exegofis in John, 17. Learned, painefull and judicious Calum, (a farre better Diuine, and a farre honester man then any of all those who calumniace flight and vilifie him) in his Infitations leb. 2, cap: 2. fell. 1.1. and cap: 5. felt. 3. lib: 3. ca: 24. felt: 6,7. Expositio in Pfal: (1. mrfe 12, 13. Comment, in Hebr. 6,4,5,6. In 2 Peris . 17. and in divers other places of his workes. Learned Bullinger in his Commentarie on 2 Tim. 2.19. and in his Exposition on Heb.6. 45.6: Gualiberm in Enangelium Luca bomil: 197. et 201. and hanila 6. in Epift. 1 lobu, Grynaus in his Difputationum Theolegipers 2. de fide electorum. Thefes 18.pag.471. and Pralefiemin Hebr. 6. verfe 4,5,6. Profound and learned Peter Martyr Lacorum. Com. Claffis 3.cap. 3.fett 46,47. and in his Comment. mRom. 8. Indicious Marlorat in his Exposition on Pfaligs. 12,13. and on Pfal: 125.1,2. In his Exposition on Maitb.7. 1,000:16,18.cap: 24,24. on John 4:14. cap:5:24.cap:6.37.cap: 8:31.cap.10.28,29.cap.15.6.cap.17.9. on Rom.5.2.cap.9 3. on 1 Cor. 1.8,9. on 2 Tim. 2. 19. on Hob. 6.3,4.5. on 1 Pet. 1.5,22. on Ilobn 2.19. cap. 3.9. and cap. 5.16. Mufculsu in his Commentarie on Matth, 16.18. cap.24.24. on loba 10.28,29. and in his Loci Comm. de Pescato cap. 5. Aretius in Phil 1.6. in 2 Tim. 2,19. in I Pet. I.g. and in his Theolog: Problemata Locus 6 de Pradestinatione.pag. 81. Oecolampadins in 1 John 2.19. Mollers in Pfal: 121,3. to the end. and in Pfal: 125.1,2. Alardus Mebinus in Anchora falutis, pag. 173. Hyperius in his Commentay on the 2 Tim. 2.19. and on Titus 1.1. Rennicherus in his Aurea catena falutis. cap .9.14,15,16,21,27,28,33,34.36. Heftufius in his Expeficion in 1 Cor. 1.8. and in his Examen Theolog. Locus 15. de Pradestinatione. Gasper Olenianus in his Expesitio Symboli Apostolici , pag. 38.63.64,75.133.134,137, 138,139,150,154,155,156,163,162.164,191.in his Commentrie on Rom. 8, verf: 28,29,30. and so to the end of the Chapter. and de testimonia faderie gratuiti parr 2. felt: 1 5. 18. 10 24 Gorrnins de Pronidentia lib: 14 cap 5 6,7. Scultetus in Romie verf. 2. pag: 184. in cap. 8. pag. 347. to 362, in cap. 11: pag. 484 Pleerbrandus in his Compendium Theolog Locus de Electione par 438,439 and in his Difputatio Tubingenfir. Thef. 40.45, 47 Hutterns in his Loci Comm. Locus 13. de Pradeftinatione qualit 5.9.12,13. Toffanns in his booke de Pronidentia Dei, capa pag. 175. to 179. Chaffanus Locorum Comm. lib. 2.cap.8. Tilens in his Syntag: Theolog, de Pradoft: Dei Thefes 24, 10 33. Sibran du Lubbertus De lefa Christi fernatores libta cap 18. 14 ent Gefuerus in his Compendiu doctrine calefties Loc. 20. de Pratel pag: 235, 246, 247.248 . Marens Cyriacus-in his Conciones, 714 Perfeneratia fantterum. Vefinus in his Epift, de pradoft, ad me en fett. 8. et Explic: Catech: Loc.de Pradeft, queft: 8: Chemnithe in his Enchiridion de Pradeft: pag 224. in his Loci Com Does de Ecelefia queft: 1 : and in his Harmonia Evengel, cap. 2 . Marth. 7.24. to 28. and Luke 6. 47. 48. Learned Junior in his Notes on plat. 1. ver : 3. and on Philip, 1,6, in his Medicarion on Plat 120. verfe, 2 in his Comment. on Exech, 33, 12 andin his Thefer, 33. Thefes, 1 1, and Thefis 37; Corol. 2. Gomarin declaratione fententhe fue.p: 32. Danem. in his ffagoges pars 2de Ecclefiaters, Ifag:pars 4. 1:4.de fide.c. 18,19. Tom: 2. Controver! aduerf: Bellarm: de Baptif: Responf: 15:pag 385,386.& Explic:Ca tech: Zach: Vrfin:pars altera. Loc: de Spir:jancto.quafi:9. Trebatim: in his Inflitution Loc. Come 1:3. de fide part Kataox evasian. Festus Hommins in his Specimen Controvers: Balgic: Artic:19, 32,35. Lauater in Ezech: bom: 80. Solomen Theodotus : Enetikon Diffetti: Belgy : pag : 121, 122. Cafmannus in his Signs Scientifica electionis et falutis filiorum Dei. Conradus Millimin his Meletemata Catechetica pag. 25. refponf; ad ob: 4. Matthia Martinius in Symbolum Apostolicum, lib: 3.cap: 3. de interna vocatione page 640. Antonius Fajus Comment: in Rom: 8, and 11. Baftingins in his Chatech: Exegefis ad Quaff 45:53. and 54. al thefe have in thefe their feuerall workes and writings, recorded, propagared and definered this our prefent affertion, of the totall and finall perfenerance of the Saints in grace, as an oir thodox, found and vindoubted truth. Indeed Thompfonin

bis Distriba, 5227; cites Lueber, Calvin, Bucer, Peter Martyr, Melauchthon, Bullinger, and Perelius to the contrarie : but if you will examine his quotations well, you shall finde them altogether impereinent, and in substance no more but this: That true faith and finnes that wast the conscience are incompatible : and that such sinnes as these are neuer found in the true and faithfull Saints of God: which makes wholly for vs, not against vs. To these let mee adde some other of great learning, worth and credit, in the Churches wherein they lived, (the most of them being publike stoleflors of Divinitie ) who have particularly handled and discussed this our present affertion, That the true regemente Saints of God can neither finally nor totally fall from grace, and defended it as found and orthodox against fuch Pfende-Latherans, Papifts and Arminians, who have opposed it. Learned Zanchins in his booke de Perseuerantia Santtorum; which you shall finde in his y. Tom:pars 1.pag:91, to 174. and in his Confession to the Argentine Senate touching this very point: recorded in the fame Tom pag: 347: to 388. Starmins in his booke de Pradestinatione: Thefes 5. and 12. Kimedoreins in his booke de Predestinatione; cap. 15. and lib. 2. de Redempt: Humamigraeris: cap:8,9. Reverend and judicious Beza in his Thefes Genenenfes : Thefes 27. de fide : Thefes. 6. Brenis explicatio to. tine (briftianifmi : cap: 4 Aphorismus 12 cap:8. Aphor 2. Note in Luc. 22.32. and Colloquium Mompelgartenfe: pag: 462. to 469. Amandus Polanus in his Syntagma Theolog:lib. 6, cap. 43. Paren in his Comment: on Rom. 8. Dub. 7. and in Appendice ad cap.19. lib.3. de Instificatione. Robertus Somus in his Tractatus de tribus quaftionibus: quaft: 3. Georgius Sobinus Operum: Tom: in Exegel Artic: Augustane Confess: 764 to785,990, 993, 116, 1017. Pifcator Difput: Contra Schaafmannu feft: 126. to 131.& in his Thef: Theolivel 1. Locus 20. de Certitudine electionis Thef: 25. & vol: 2 Locis. de effectis Fidei: Thef. 102. Ludonicus Crocius in his 7 bookes de Perfeuerantia fantt : againft Bertini Ruardus Acronius in Engrat: Chatech: quaft: 53. fect: 1 t. Bogerman in his Annotations voon Grotins. Petrus Molineus in his Anatome Arminianismi:cap: 46,47. loannes Scharpins a Scotz

Scot, professor of Diminicie in Dyon, in his Trattatus de lafti. ficatione Controner : g. Bucann in his Looi Comm: Louiste fide felt : 24,27. Rolleske in Pfal: 51: and Rom:8. And Dod. or Ames a learned Englift-man, professor of Divinitiein Francher in the Netberlands , in his Coronis ad Collationem Hagiensem: Artie; s. as also some of those whom I have formerly mentioned, (and therefore will not beere recise them ) have learnedly maintained and defended this our prefent polition as a found and Orthodox affertion, and as the received and refolved doctrine of all Protestant andreformed Churches. It is evident then by this cloud of reverend, famous, and renowned witnesses, that the moll, the learnedest, and the soundest writers in all Protestant and reformed Churches in forraine parts, haue alwaies defende and maintained our present affertion, of the total and find persenerance of the Saints, as found and orthodox; and imbraced it as an undoubted, established, and resolved truth How honest then is Maister Mountague, who hath avered it vpon record, that the Prosestants in Germanie bane affented unto the Church of Rome in this, that faith once bad may be both totally and finally loft; and that this is the resolution of many not most Protestant Dinines, as private men of Protestans Chimshes , in their descisions and resolutions , and that this affertion, That faith once had cannot bee loft, is as much or more oppofed, propugned and refelled by Protestants, as by Papists, Indeede Maifter Mountague being fo great a booke-man, might have done well to have given vs a Catalogue of the names and workes of those Protestant Divines in other Churches, who have consented to the Church of Rome in this particullar, but Dolofus verfatur en minerfalibus, Mr. Mountagneisa willie Fox, and one who is loth to have his fubrilry (I will not fay, his knauery and treachery ) discouered; therefore hee lurkes in the generall and vniverfall tearmes, of most Pro teffant Dinines. True ir is, that hee particularizethin one, Bucer by name, and in none bue him; by which hee hath discovered, either much ignorance in vouching such amin whose workes hee neuer read; or much treacherie and falfmelle,

Gagge p. 158, 159. Gagge p. 170, 171,

nelle, in youching him, for a ross and final laffe of faith once hed, who is to full and frequenceo the contrary throughour his workes, that he could not have lighted on fuch snother. I mult confelle, that forne Pfendo-Lueberaus : an Egiding Humins trattas : de Pradeft : peg : 500 : to the end. Echbardus in Pajciculo Controu: Contig. queft: 4. Schaofmannos de Pradestinatione lib; 3. Winekelmannes Difput: Theok. Tom: 8: Difp: 14. Hincklemannus Difontatione : 7. Anticalumifica : cap : 1. Policarpus Lyferme: Difput: 7: de Predeft. Massbias Hafanrefferns Locor: Theolog: lib; 3. loe: 3. Wolffgangus Franzius Syntes : Controner fiernes : Defque: 4. loannes Hi felbinens : difeir-(n: Theel: cont. Materiam Heyderum diff : 4. Thef: 10. Bartholement Battus de Possibilitate Aponstfiat Santtorum : lib : 2. andlome few others of that ftampe, have held, that true faith mer had may bee totally, but yet not finally loft. I confeile likewife, that Bellarmine ; lib : 3. de Inflife : cop : 14. Becanus de Inflifeat : Caluinsft : cap: 10. Francifous Fen-ardentins : Zacharing Bauerisu: the Rhemifts in their notes on the New Testament : Piggbin and other Romanifts, yes, and the Comelle Trent : Self. 6. Can: 23 : that the Remonfrantes of Armans in their fewerall Confenences at Haughe, recorded by Brandins and Bertine ; and that lacobus Arminius in Apolog : adutif: Artic: quofdam Theologicos: Refponf: ad Artic: fecundis: at in Examinatione Predefination is Perkinfy. Conradus Vorfins inamica collatione cum Pifcotore; fell; 108. Nicholans, Granin-chains, Wiggerus, Corninus, Bertins, and others of the Armie mies even (to whom Mailtes Mountagne is much beholding for all his matter touching our prefent Contoverse, as they arelikewise much bound to him for that respect and favour which hee gives them ) have beene of this opinion , That fairbonce bad may be both tetally and finally loft againe. But that any found and orthodox Protestant Divines were of this opinion in any of their decilions, writings, or refolutions, that Incuer heard or read of as yet. But will you know now who are Maifter Mountagues Proteffent Dinines, who have to much opposed our present affertion, and consented to the Church of Rome, inthe totall and finall loffe of fastb once bad? Surely they

gaments and quecations are transcribed by him in his Gages cap 120. for her intimates as much himselfe. Non what Divines are thefe. Surely I muft needes informe von because they are worth the knowledge: they are Bellarmi and Berrier wiche one a Cardinal and cherie pillar of the Church of Rome; the other the flrongeft and flourest Cham. pion of the Arminian faction. It may bee hee hath praidin fome ayde from others: bur'l can affure you, that all his quotations that are there cited , are transcribed either ou of Bellarmine in his 3. booke de Vaffife cap : 14. or our of the thus in his Hymonica diference, fixe de Apoftufia Santiornim: moft of them ( especially the quotations out of the Father are not to be found in any other Writer bur in Bertins on ly. Are thele your Protestant Dinines Mr. Mountague? were chere no other Proseffent Diuntes from whence to feich ich lutions and decisions but from thele? or can you be fo firme ly impudent, as to grace thefe two notorious men, the one knowne for the greatest Papist, the other for the chele Arminian that ever was, with the flife of, maft Proteffant Diwines? no maruaite then if thefe men be your Proreftain that you file all others who diffent from them, not Protect Appeale, 18. ants, but Calumfts, Purisans, and Novellers; and that you name this Doctrine, of the sotall and finall perfeuerance of the Saints . a Puritan doffrine : Wheretore ( good Reader) take this front Note with thee in the by; that all Maifter Min raques Protestants, are none bue Papil's and Arminians ; and all his Purstans, Nouellers, and Calvinifes, (whom he formuch lafheth, Inone but found and orthodox Protestante, who al fent not to Arminias and the Church of Rome; what mil Maister Mountague be then in the meane thric? Surely a Pa pift or Arminian, if not both, or worfe then both.

But I palle this over, and come to the feeond thing, to proue, the totall and finall perfenerance of the Saints in the flat of grace, to be the received and approved Doffrine of molt Protestant and reformed Churches beyond the Seas, by their severall Articles and Confessions, and by their Synods

Their Confes Gons, Arricles and Synods,

which have fo resolved in This is evident and plaine First by the latter Confession of Holuctia : Arrierg. Becamforbatthe frength of the fleft and reliques of the old man, are not of fuch treat force in the regenerate, that they can wholly quench the works of the Spirit, therefore the fait bfull are called free ; yet fo, that they doe acknowledge their infirmitie, and glorie we whit at all of their Free mill. So that by the expresse words of this Confellion, the regenerare Saints of God can never fall cotally from grace , because the frength of the flesh, and the reliques of the sid man, are not of such great force in the regenerate, that the can wholly quench the works of the Spirit. So Artic : 10. of the fame Confession : The Saints are chofen in Christ by God, unto a fure and ; and Artic: 15: Wes who are once infified, are not only cleanfed from finne, and pargod, and bo he but also bridged with the righteonfresse of Christ, year, and acmitted from frine, death and condensantiant: finally wee are right town and boards of ecomos life in thand Artice is The fairb is the metre gift of God, because God of bis power dorb gine se to bis ilell, according to measure, and therefore is is called the faith of Gods elett. This fast doth pacific the conscience, and open Tit. 1. 1; missus a free acceffs to God: it dock heeps do in our dutie which pursue to God and to our neighbour ; and doub fortific out partience in aduer fities and se doch bring forth good fruites of all fortes, de By this at is enident than bun affereion is the politime Doctrine of the Helmerien Church, o Soit is alfoof the Bohemian, as it is manufect by the to devoice of their Confe flows which faith y That or me faith doth alwaier life up bine that harb it and affire bem, that in and for Chroft, bee afforedly bath, and feel base for ener, eternall life, according to bis true promife which bee confirmed with an eath, fazing a Verily I fay onto you, on that beleevesh on me bash eternally far . Ear whomfor then God beb suffifier to them hee doth give the holy Ghoft; which tim hee Inbregenerate them as bee promised by the Prophet , faying; will give them a new heare, and I will put my Spirit in the Rom. middeft of them, that as before finne had seigned in them to death, lo also grace might teigne by righteownette vard eternall life through lefus Christ. Now they that atthing to

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Ezec. 12. & 36

A 571 . 58 11 . et Concerd L.W. this infisfication by Christ our Lord, are tample to take uponth felmes true and affured comfort, out of this grace and bounty of God, so inioy a good and quiet con sisues before God to be certains of their owne faluation, and to have it confirmed to them by the meangs, that fating they are the former of God, they fall alfo after death in the refurrellion bee made beires. The French Church doth likewife concurre with vain our affection : in the ac and 22. Articles of their confession, which fay : That true fail in ginen only to the Elect, not that they might once only be brough into the right way, but rather that they might bee forward then. in unta the end: because that as the beginning is of God, for all the accomplishment. Therefore it is fofarre that faith foonland tinguift the defire to line well and bolily, that it doth rather is crease and kindle it in vs , wherevon good workes doe necessail follow: with which the confession of Belgia, artis: 23,24 doth fully agree. The Confession of Saxonie, Arric: 1,70 concurrech with vs. For it reftifieth vnto vs. That the Erres doubting is altogether beatheriff, that it doth aboliff the Golfel. and take away all true comfort from them that foole the wrath God, and that this Error is enidently confuted by thefe words. Be ing justified by faith we have peace with God. Alfo, there fore is right confielle of faith that it might be fure. There fore it adulieth ws takey bold on this freet comfort, that the Som of God is the keeper of his Church, as be faith, Tohn to, Nomin shall take my sheepe out of my hands. Her doth projet vi and also by bie boty Spirit doth confirme our mindes to true ofin ont; as bee doth begin recenal life, fo doth her kindle in our bearts good motions, faith, the lowe of God, true innocation, bope, that tie, and other vertues. Through the Sonne of God wee are dell nered from esernall death, and eranflated into sternall life; a la faith, I give vnto them eternall life and, hee that hath the Sonne hach life. And let bope be firme and fore , as Perer fait, hope perfectly; that is, looke for eternall life, not with doubtful opinion. The famous Angustane confession, ( confirmed and retified by all the Protestant Princes, Stares, and Churchesol Germany, Auno Dom: 1330.) the 3. Article concurreth with vs; for faith the Article. ( a) Chrift dosh (andife all thofe that

Lipfia, 1584. a Concord Insherana pag. 12,

believe on him, by fending the holy Ghoft into their hearts, who desligenerne, somfort, and quicken thene; and defend them against the direl, and the force of finne, If against the direll and the forceoffinne, then nothing can caft them downe from the fate of grace. If you object chat the 12. Article of this fa- Obiellion, mous Confession condemnes the Anabaptifis, whio deny that fuch who are once infisfied can lofe the boly Ghoff's therefore by the voyce of this contession, those who are once justified mey fall from grace, I answer, that the Protestant Divines in Answer. Gamesis, who were at the making of this Articles did never emound nor incend it in this fenfe, that a men ence infified might fall away from grace either totally or finally; but they condemned this Tenet of the Anabaptiffs in that fenfe as they defended it. For this was the doctine of the Anabapsifts, (b) b Concord Luibe That when once a man was regenerated, and had obtained the boly raga. 310 574. Ghaf, and was made a true beterner, that fine could not burt bims matherefore they would tell mone, that if they did beleeve, they might line as they luft, and doe what they would: for let them doe what they would, or commis what fin they would, it could not burt them t became fair b would blot out all those fins t which was the Bitor of the Valentineans as ( ) Irement hath recorded it. e Admr. Har. bb. Nowin this fente only doth this Confession condemne the 1,44.1.p. 22,23. Aubeprists and in no other; and fo did the Lutherans beforethem, as you may reade in Articulis Smalcandien: Article 30 compoled by Luther himselfe, which you shall finde in Lauberana Concordia, pag: 310. Now the reason there yeelded by the Lutherans, why they condemne this Bron of the Anabeifts will fully proue, that the true regenerate Saints of God can neuer fall from grace: For fay they , the Saints of God doe alwayes grieve and repent for their finnes groaning under the burshen of thom, and shey al maies frincing wife them. There. fore those shat voluntarity rush into finite, whether it be adulterie, morther, or blafphemie, must needer shake off faith and the boly Gooft, and faith and the boly Ghoft muft needes depart from them. Forthe boy Ghaft dath never fuffer finne tareigne, to get ftrength, w to obtaine abo victorie, and to be perfetted: but her doth repreffe 121 200 1900 mid carbe it, that fo it might not doe the thing it would, But of it deste

doth what is would, certainly the boly Ghoft and faith are loft net ther mesher prefent, For fo faith lobn, he chat is borne of Gol doth not fin, neither can he finne. And againe in this very Arricle the Lutherans did refolue: That true repentance

continue in Christians to their very death; firing ling all their life long against the remainders of finne in their fleft : as Paul formet WI , Romey, that be did warre with the law in bis members , that not by his owne frength , but by the gift of the boly Ghall which dath daily purge out and expell the remainders of finne, and parifie, relifie and fanttifie the whole man. If then the boly Ghi doth never fuffer fin to reigne, to get Strongth, to obtaine the ville sie and to be perfolted in the Saints : if it doth alwaies repreffe and curbe it, that it cannot doe the shing it would: and if true reputs ance doth sentinue in Christians to their wery death frugling all their life long against the remainders of fin in the flost, as their Lutherens have refolmed itrit is certaine that by their refolute on and judgement, the sme regenerate Saints of God, as neither finally nor totally fall from grace: and char they on ly condemned the Anabaptifts for the abuse of this doctrine in making it a doctrine of liberty and prophanetle: and not for the doctrine itfelfe. So that both the Anguffane Co foffion, and the Articles of Swalcard, are both for me, note gainft me, being rightly understood. The Argentine Com fession composed by the Argentine Church, and confirmed by their Senate, Ame Dom: 1539. concurreth with ys! For their are the words of their 7. Article. ( d ) This fole and me pars 1.par: 387. ly mediator, bath taken away our fins, and reconciled ve to his Pa ther: bee bath impetrated the boly Ghaft for all shofe whom his Father bath given bim, and which beare bu voice. This regent ration together with all Christs morits , the boly Gooft doth infini into the bearts of all the faitbfull, and preferne them in them to the end. All thefe confessions of the Protestants in Germani, and elfe-where, are expresse for me: let Mr. Monningwi now hew me any to the contrarie,

Zaneb, Tom.7

Obiet. Gagge pag. 158, 1 19.

Buryou will tell me now , how Maifter Mountague to cords it . That all the Protestants of Germanie have concluded against mice, and confented to the Church of Rome, in the Dist

Relister , wpon those grounds and reasons which hee there mentions. True it is, hee hath fo recorded it for ta- Anfwer. ther folen and transcribed it out of Maifter Thompfons Diaprincipis 8 pag: 118, 119.) : but his records are fo falle in eneriething, that hee must hance strong faith that will belocue them, without examination of the truth of them. For my owne part, I have read the disputation of Ralisbon fer out by Bucer himselfe Anno Dom: 1548. and I can finde no such thing in it as Mr. Mountague, or his Mafter Mr. Thompson waters. For first this question of a total and final fall from mer, was not fo much as controverted there, neither are there any of those Scriptures, grounds, and Fathers which arerecorded in the Gagge, or in the Appeale, ( onely that place of Phil:2:12, and of St. Anguffine de Cinit: Det , lib: 11; rotts. excepted ) formuch as mentioned in all that difputation, and thele two quotations are cired, by Stephen Bifbes of Pinchefter, who did oppose the Protestants in that Dispution, and not by Bucer and the other Protestants there prefenc. How then could all the Protestants of Germanie yeeld tothat policion in this Diet; which was not drawne into question there? Indeed the question, of the certainty of falmine; was there controverted and disculled, and by the vnanimous conferr of all the Protestants, resolved and determined against Malmendo, Billishing, & the Bifbop of Winebefter who did oppose it; and in the resolution and determination ofthis Controversie, if you will beleeue learned Zanchim in his Confession to the Argentine Senate, in this our point of the Perfenerance of the Saints, or the Disputation of Ralisbone it felfe, our very affertion though it were not particularly controverted, was ver the clare refelred for vs, in this famous Diet, in \* Tom 7.0peril, the name of all the Protestantom Germanie. For in the Difpu- part 1 peg 373. tation of Rasisbon, or Ralisbon, pag: 41. Respons: ad Replic: 14. This is the expresse resolution of all the Protestants, That true faith and a finne that wasts the confeience are incompatible; and that he which times by a true and inftifying faith, carnener ficke in fuch a fin : So page 843. to 251. they proceed to proue this allemion and conclusion: For fay they, those who bave this in-Refring 3. 4.4

Bifying and lively faith, they are the fans of God and the Spirit God doth mone them to those things which are boly and right, the (a they may not wittingly commit any things to the contrary, m leffe per fenero in them, notwithstanding oft-times out of the wea weffe of the flefb they fine, & doenat according to faith; net they mener commit thofe finnes which wafte the conficience, thofe which doe forth-with exclude them from the hingdome God: which reason they do backe likewise with this Sylle gifme , drawne from the Scriptures. He that beleeveth the lefus in the Christ, is borne of Goder lohn ; but bee that borne of God, the fame Apostle in the fame Epiftle teftifies, caper that be doth not fin, weither can be fin: therefore be who doth tra and liningly beleese the Gofpell of Christ, can abide in no fin while doth mafte the confrience : For enery one Who commits (web a f as this, bath neither forme nor knowne God. Wherefore feeing this Diot hath resolued, that such a one as hath true faith cannot commit fuch a fin as doth wafte his conscience, but only fins of infirmitie, which doe not cast men wholly from the state of grace: it hath likewife by this resolued, that fail once bad cannot be finally nor totally lost againe: and fo they h not confented to the Church of Rome, as Mr. Mountague mol fallely doth affirme, Againe, this whole Dior hath with one vnanimous confent refolued; that all fuch at bane true fait both may & must be affored of their faloation : because Gadban undoubtedly promifed eternall life , to all fuch as are inflifted, doe truly beleeve in bim, which promise bee will puntiually & ve doubtedly performe in the time which bee bath premised : becan Christ doth call & elett all bis , not to a temperarie kingdome grace or life, but to an eternall; because God bimfelfe will inal them, & cause them for to persenere because this timing of infiff ing faith is in it felfe eternall life ; or tho o that bane it senen from the first time of their baning of it , bane averlasting life : because this faith is preferred in thefe that have it not by their owne part er or might, but by the very nomer of God of of the boly Ghaft of because this faith is of an incorrespeible, of a growing und increase fing & mener failing nature: as you may reade from pag. 461, to \$38. Therefore by this expresse tefolution, vpon these preg nant

d fure grounde, ( which doe all prope our affertion to the full, ) it is most evident to all the world, that this fafented to it, I have refolued, That the frate of true of facing crass, that true of linely faith once had, can neither finally me se-tall he bill agame: How treacherous and perfidious chen fo Mr. Mountague, who would thus traduce this noble Dioc and all the German Protestants, in seconding it to the world, of affented to the Course of Remein this, that faith ance the best agains, when as they expressly resoluted it to the contrary. Well Mr. Mountagne ( letting alide the worthinese of your function, which I reverence and honour ) I mult here speake plainely to your person, and ler all the world ludge whether I doe amille in it or no. As in maay other things rouching this particular controversie, so efpenally in traducing this famous Diot, you have thewed felfe an impudent, sedicious, false, and trecherous perion, and a man vieworthy to line in any Protestant erch or Common-wealth, which I will enidence by dele foure particulars. First, in that you traduce corrupt and be the judgement of a whole Protestant Synod; a thing the any Protestant, nay, any Turke or Papift would abs. Secondly, in that you traduce and fallifie it, in such a he Protestants in Germany offented to the Church of Rome to the Diet at Ralisbon; to this point of falling from grace; so fall the Protestants in Gormany were sunned Papisto, Thirdly sat you doe it to this end, to bring in Popery and Armi-Greinto our Church : comake the world beleeue that try and Protestanisme are all one, and that Protestanta Name in matters of Doctrine, and therefore they should be so now to that the end of this your fallification of this Synd, is but to perfived call Protestants to turne Papists, a least in this particular point. Fourthly, in that you would father the base brate of that Arminian Berting, you this Prothat and famous Diot, that to his dangerous works which

Gaggep, 198.

are every where condemned might be countenanced a plane of it. For if to beale you to remember a serious and authorities of Frehers which you HOUR GARRETTAN \$ 25; At the reason, Arguments & gr represent Bucer, and the Dest of Ratisbion, to agent Church of Rome in this point of falling away from grace; as te not to be found in the disputation of Reliable, wh contrary was refolued a fo all and enery one of Scriptures, reasons and Fathers, ( Clowers Romanne at cribed out of Beries his Apoltofia Santterina, Arhere are all, and only to be found. Now he who professing felfe to bee a Prorestant, and receiving so many favours our Church, shall purposely traduce and faithfue fuch a sall and famous Diocas chis, in such a bale and infe manner, and that to fuch dangerous, finisher and ends; he who shall father the base blasohemous and d rous beers of an Areb Arminion (which have beene con ned not onely by the whole Syned of Dors, but likew our late and learned Soueraigne King I. A MES, in bit I vation of anife Forfice | winn such a famous Preceltant as the resolutions and determinations of this Diot, the they might get applicate and approbation in the wo gaine, and bee received for orthodox and current ermited aftenting and disturbing of those Churches and four who have forward your demociatived them, and to during of ignorate and with alife soules; how ill her deferue of God and man ( especially of this our Me Church whom hee labours so normor and leduce by

his jugling ) let all men judge;

But co patte chis duer ( which she love I owe was truch and to my Mother Church could not fuffer me fmother or conceale) I will now proceed, to give you further and clearer evidences to prove the total and find features of the Sames to bee the doctains of the Proce Church as beyond time has. Concerded Catherines which

on, composed and fer our by the confene of all the es in Germane, against those who did oppose the Consession, informes very that this was one Artito Protestants beleife touching justification, which choch reach and confesse. There also true beleviours & Light 1584. The want, were liable to many information of spectations on Pag. 569.

The want, were liable to many information of spectations on Pag. 569.

The want of the sample were admits, either of the right consider the sample was other by faith, or of eternall fallaction: but that they uly to refolue that God is reconciled to them in Ghrift, ago to has fure word and promise. And though there be much in Pog 573. in the Saints, which makes them to complaine with Pint :-hath never impute this infirmitie to his Saints, and that . the bear Mediators fake. For it is written; That there is demnation to those which are in Christ Jesus, Ben beloome, teach, and confossibut faith and salmation are discuss and cotained; not by our come works, but only by of God. Againe, they beleeve and confesse, that untion or the stormall election of God, belongs only to the mathe belowed force of God: and this is the canse of their on. For it presences their salement, and orders those things belong unto it, upon this predestination of God, our salement of and a-pag. 602,772 this destine of predestination was a salement for the base of predestination was are affered, that we ted to eternal life out of sovering case in festile Christ, with-meries of our owner, & that we man shall take it intrifiche (Christ): & that was shall constitutly perfectore into the And a little after, God in his destrail purpose bath decreed, Pag. 77 a will defend all those whom he bath elected talled of insticled, and their many & sandio instruction, against the divest. the the field, & leader bone on, & guide them in his waters they chance to file at any time , that bee will just under his that for they may receive folial confolations in elitheis croffer speakens, or be preferred outs storned life; he has belocreed will fimile that good works which her back begun Within and short he will confirms, and finish it unsathe and. Which not Bredostination dath afford as excellent constants. For to a benefit of God is this , that bee bath beene fo carefull of Pag. 780

she connection, rightness footh, and follows of antice Christian, to fairbfull to proserve it, also has been deliberated and ordered for the foundations of the world were laid, how has would all bring us to faluation, and professe us in it? the bes been foundated our faluation with fach frong garrifourt that her floats our faluation in his sternall purpose ( which can nover bee des nor altered) as in a most defenced Castle and place, to bee the Alwighty band of our Lord Lefus Christ, our of which a can pull vil If the suffedie and safegard of our owne fall were committed to our felues, good God, bow eafily fould to is for the infirmatie, wishednesse, and corruption of our flesh eafily would it bee wrifted and taken from we by the treatherie power of Satan , and by the policie of the world ? Therefore builds the certainty of our happineffe upon the foundation of purpose, when he collette from this, that were are called account to Gods purpose, that no man can seperate visitom the of God, which is in Chrift Lefus our Lord. And a litt ect. Seeing our election to eternal lefe doth not depend we vertues or righteen nells, but upon the only merits of Christ she good planture of our beauting Father: who cannot door be ( fince that in his will and effence bee it immuneable.) for this when his shildren des disaber him, and fall into sinne, but she bety Ghost officers and makes the boty Ghost offi all in them by his Word, that they may returne into the way, mond their lines. These and many such like saying sare found in this Latheres Concordencie, which give fufficeftinonie, that all the Luther and and Protestants in Go concurre in judgement with vi, that the true regenerate & of God, can neither finally nor totally fall from Grace: Sec. of this; per: 488.968,648,649,610,661,669,671,781 Lutbers and Buers time, and finos this Concordencie composed, and the Dies of Reliable concluded. This beene the constant doctrine of the Lauberan and Prote Churches, shat theregenerate Saints of Ged can never to at least not finally fall from grace, as appeares by shoto ser Catechilmes, which are publikely taught and red in these Churches and by those many learned Wri

Pag. 7874

mes and workes I have already cired. Zavebbar in fion in this particular point to the Argentine So. Tom. 7. 1983 ds it , thus miny Chareber , many Universities , and 374 this ongbone Germanic have defended and confirmed tion: and the this our Thoses was publikely descorded and in the Trimer firie of Marpurge, and afterward publiprint by the faid Vninerlicie as found and orthodox. uines of the Universitie of Leyden, and the Profesors the 9. of December 1998, in the bufineffe of Cornelius terms that the eleft Saints of God might out of the liberty was wills full quice away from the concentrate and grace of use contraty to the Scriptures and to the Confossions, and Catechifmes of the Belgicke Church, that they could not iled neither could this bis affertion bee tamphe in the of God without great burt, and feandall, which refelufubferibedby lunius, Trelcatius, Gomarus, Baftinrengobardus and others: as you may reade in the Conof the Hage Arting, recorded by Bertim & Branding before in his Coronis to this conference, pr 361, 362. elgishe Confessionanalized by Faster Hamming a Arricle 35: and the Belgishe Conschilms, Response, 28,32,51,51,52, 28,54,76,426, and Bastingins in his Carechisme Exewell 45 52,54.concurre in this our prefent affertio. driche Prace frants and Orthodox Divines have from Stime defended it against the Remoustrance or Armini-spreamenty their lauerall Conferences with Higher Adapt Charaches in Communication of the state of the stat of this Church, Indeed Mr. Montages who I may well the Eather of Irray (for many forgoing and ancurity thereis

Appeale p .TI Gagge 171,

hee broached in this our prefent point ) hath records that John Doulate Minifer of Genega, foonid tell bim ber was with him at Baton, that the Charek of Geneua di fent from this & other prinate opinions of Caluin & Bezza hisowne Diocelon, Bilhop Carlon, in the Bxaminario his Appeale hath taken him tardie in this, informing vs. Deodare himfelfe bath informed a Bifhop of this Kingdome Letter purpofely written to bin, to cleave himfelfe of this impa on , ) that heneuer fpake thefe words to Mer. Mountague, mi was bee ever with bim at Baton, wor is be of this opinion as be recorded it. Wherefore it is likely that the Church of news is fill of this opinion as thee was before, . f. Dec bath declared in that Better of bis : for that there is no do bur that all the orthodox and found Proteffant Churche Germanie and other pares, concurre in judgement and lution with vs, and have nor subscribed and affensed to Church of Rome against our present affertion, as Mr. Me em high recorded the second

But admit now, that the Diot of Ratulou hath affente the Church of Rome in this our Thefer, and that the Prot ants in the Gorman Churches had beene of opinion ag vs heretofore ( which I have proved to be falle: ) yet reason hath Mr. Mountages to affirme, that this is the ceived Doctrine and policion now? Mr. Mountages all the world knew very well, that in the fifth Arricle Squad of Dorr, which was held in the years of our Lord's and 1629, before his Gage was written! this very con nation of the verifie of burs of Thursboys who wordings with regenerated of was refolued by the viranimous confust of the Dinimous Confust of the Dinimous Confust of the Dinimous Confust of the Dinimous Confust of Rione, of Hoffin Holonia, of the Confust of Confust of Confust of Branch, and of all the Revision of Confust of Branch, and of all the Revision of Confust of C of Bondon, and of all the Relative periodors of Dininkin, all bled by lawfull anthorizing who that of fubferibed to names were this Synod; in reflimence of their vasnimos approbation of it, and of this Their and polition which where maintaine. However, the profile, Greenelsonin, In

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others that opposed it, were banished the Neatherfor it. Hee knew that this Doctrine and affertion was now fully feeled and established by vertue of this Synod, and the Estates approbation of it, in all the Estates Churches; and set that hee might doe the drawin saw and the Church of the afauour, and wrong the Church of England, to make her swallow a Popils and Arminian Doctrine, under the coulor of Protoftanismo, must stily passe by this Synod, and the resolution of it in this point, and not so much as mention it if his Gage, making the world beleene, that the this point of falling away from grace, and that it is their pothe resolution, doctrine and affertion now, notwithstandquare and honest dealing Mr. Mountagne, is it not? If had any grace or honeflie in you, you would have pubrecented it long agoe, and hauemade fewell of your kes cre this, which are fo full of manifest and palpable eries, impostures and entruths, left they should record ir impudencie your treacherie and forgerie to postericie. frear reason had you to checke and blame your Informers in your Appeals, for differentia, flaunder, inggling, legerdemains, formers, of the like, when as you your selfe haue so superamore time in this, I will close and thut it vo with Syllogime.

which all or most Protestant Churches & writers beyond the Seas, bane with one manimum confent in their feneral Confossions, Synods, Decrees, Resolutions, Catechismes, Schooles & writings, published, established, catified, defended & refolund, wenft woodes bee the offabliface, received & refolued

dollring of shofe Churches. But all or most Protestant Churches and Westers beyond the Seas, have with one unanimous confent in their severall Confossions, Synads, Dorrees, Resolutions, Catechismes, Schooles & writings, defended, publifleed, eftablifleed, ratified & refolmed this our profent affertion, That those who

are once muly regenerated and ingrafted into Christ can neither finally not rotally fall from grace ( ) realishes benished & pumished facts from time to time as he opposed it as appeares by the premises.

Therefore this our profess offerion bere maintained, me needes be shor stablebad, received to refelied destrine, of a or most of the Protestant Churches & Writers beyond the Scare

## The Church of England.

Thirdly, as this hath beene the Doctine of the ancien

The Church of England,

Fathers, and of the Protestant Churches beyond the seas, is it is the received, positive and resolved Doctrine of the Church of England, & of the learnedst & most judicious Durines which the Church of England over bred. Indeed Mr. Mountagne. who contradicts immselse in most things, contradicts both himselse and me in this particular. For such the records, Thurs be learnedst in the Church of England do assemble faith once had may be recally & family less or that men one truly regenerated and ingrafted into Christ, may both totally and finally fall from grace. Secondly, he affirmeth, that this is the published destrine which is published, prosplished and established in the Church of England. Were delivered according to evident traits and less ments a delivered published, possibility of declarations are being any and supposed according to declarations of the church of the contradiction of the contradictions and less ments are the contradictions and less ments and less ments and less ments are the contradictions and less ments are the contradictions and less ments and less ments are the contradictions and less ments and less ments are the contradictions and less ments are the contradictions and less ments and less ments are the contradictions and less ments ar

Appralo pag 16, 18,29, 30, 31, 36,17,730

Cagge pag 158.

Appeals pag 32 Appeals pag 32 33:34:35

And for proofe of this he cites the to Anticle: the Conference at Hampton Court; the books of Homellies: and the books of Gomme prayers; in which this dollarses is published; possessy and declarate of the proof of the proof of the proof of the which hee objects; I will first of all proofs our present allowants hee objects; I will first of all proofs our present allowants.

tion, to be the received, positive, and resolved doctrine, of all one learned of and most judicious Divines, Secondly, I will evidence is to bee the doctrine of the Articles of the Church of England, and that the 16. Article makes nothing at allegainst it, Thirdly, I will answere that which is objected as

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isour of the Hamilian and Champen preper booke. Lafte. will prous it to be the publike, received and refolged doe of the Church of England

For the first of thele, That fuch as are ones truly reconcrated. profeed into Christ by a timely faith, can never finally nor to- The learned of fait from grace, ) bath beene the recrived, politice, and the Church of ed doffrine of all our learnedft and molindicious Di-

1 shall make it good by this argument.

most of the learned of and indicious Dinines of the Church of England, bane from time to time, not onely in the Schooles and Pulper, but likewife in their learned labours for forth by publishe anshority, maintained propagated, and defended this . our profest offerion; and there bee no Orthex English Diwine that did a ver publishely in the Schooles, or in any writings of his fee fortla by publicks approbation, maintaint the conserve; it is cretaine that this our affection is the received. policius and refulued doctrone of all the learnedst and most indicion Divines in the Church of England

But most of the learnedest and indicione Dinines of the Charch of England, base from time to time, not only in the Schooles and Pulpit, but like wiff in their learned labours fes forth by publike authoritie, maintained propagated and defended this our profest affertion, and there is not one Orthodox English Dinine , that did either publickely in the Schooles, or in any writings for forth by publike approbation, maintains the con-

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Therefore it is containe, that it is the received, positive, and the refolued Doctrine of all the learnedest and most sudicione Di-

wines of the Church of England.

The Major cannot be denied a the Minor I shall proue by ny particular authors. I will not thand to mention those invierned Dinines throughout our Church who in their erall Sermons and Lectures have maintained and defendd this affertion every man knowes that it is publikely preaed throughout the Kingdome for orthodox and currant ruth , neither was there any one that did ever politicely eliuer the contrary in any Sermon that ever I heard of with publike

England for me.

to towall and

publike approbation; till Mafter Mountagner Appeals me published. Some three or foure did preach is before (at have heard) bur they were prefently convented for ir, and joyned to recent. How this polition bath from time to cine bin publikely maintained or defended in the Schooles In not mention. Sure I am the Schooles of the Vninerfire Oxford have alwaies defended it, and fo have the School of Cambridge to, as I am informed. That which I into mainely to infift your, are the learned labours and writing of the chiefest worthies of our Church, in which our fent affertion is defended. Not to mention Pentrable Bea Anselme & Bradwardyn ( both Arch-bishops of Camerbury whohave declared their opinions for vs voon record, I wi onely name such writers of our Church, as hane bin famo fince the reformation. I will begin with that godly & learner Martyr Willia Tyndall, who litted in the beginning of them formació. Who in his Treatifes, what the Church is, & whith it may erre: "bow a member of Christs true Church funeth and reth, and yet finneth and erreth ust, and bow bee u yet a finner of may erre: & of the manner and order of our elettion: which you shall finde in his workes : pag: 257. to 261. hath recorded That the true regenerate Saints of God can never finne fo farre a quite to lofe that habit and feeds of grace which do within them, we get to fall quite from God. Thefe Treatifes of his, as likewil his Exposition on the I John 3.9. and on cans. 16.19.18. hi answer to Mr. Mores a booke : cap: 4: are only to this effect That the true Saints of Gud can never fall from grace. Mr. Litimer Bishop of Worcester, Tyndalls contemporanie, a man of worth and note in the times wherein he lived, in his Some on the Gofpell the third Sonday in Advent : which is in his Sa mons: pag:258. hath likewife registred it. That there was me ner none that beleeved in Christ that was loft , but all beleener were (aned: therefore ( faith he ) it is not to be doubted but that wee will beleene, wee fall be faued too. Indeed Thompfon in hi Diatriba: capta7. pag: 118. cites Mr. Latimers 7 Sernton be fore King Edward the 6, to the contrary ! but very imperior nently; because hee only brings him in speaking against fome

tome Catheriffs in his time, who hald , that after a man was ence regenerated hee could never finne, which is nothing to a totall or final fall from grace. Doctor Barnes a learned and godly Marryr in his Treasife , That faith only inflifieth ; and what the Church is, concurreth with Mr. Tyndall and Mr. Lating, Mr. Greenbam, a worthy and experimental Saint of God, in the a part of his worker: capega: fettig, 6, in his reading on P fairt 19, wer. 1 1 6, and in other places of his workes delivered this our present affertion as a found orthodos & experimental truth So hath Mr. Deering in his 27 Lecon the Hebrewes. But ifthele bleffed Saints feeme vile &. le in your eyes, behold fome greater then they are here, eine testimonic to vs and our affertion, and that your record Mathew late Arch-bishop of Torke in his Commentary Blellien, Pradefination & reprobation: Edwin Arch-bifhop of Tarke in his Sermon upon Lube 2. verf 74,75. fell:14. Doct-or Babington Bishop of Worseffer on the 12. Artistof the Creed: relasting. In bis exposition on the Lords payer, the fourth refrom the word Father , and on the fixth petition . Lead .. prast into temptation, but deliver to from enill. Learned Dod-Libert Abbet once Bilhop of Salabarie , and regious profor of Divinitie in the Vaiverfitie of Oxford I in his Lett. de Perseneransia Santterum, reed publickely in the Dininisie biefians open Themplene Diatriba: and in his answere to Biper L. capit and percentaging . Reverend Mei Nowell me of Pauler in hir Charachifine. Learned and laborious Fow, in his Marayriologes Printed at Landon 1620 a page trof and in divers other places of that worke. Ready and samed Doctor Fulke in his Aufwere to the Rhinal Toffament in Remis: 26,39. Incomparable Healer ( a min whom Mr. mage himfelfe cannos andias of Purhangue) in his of Infliferent and in his Sommon of the vertaintie & twite of faith in the elett; though Thompfon in his Drant. How ay, would wrelt and ferue him to the contrary , his owne refolution . Profound Dodor Field in his books of the Church: cape 13161.7. BoiMr. Der loka sebare in his

his Way to the erne Church; digroff 42.43. Profound, is ous and famous Doctor Remelde, a man of incompar learning, and of as godly humble and religious a converti ( whom Mr. Mountague (how juftly let all men judge) fill a Paritan : one of the Trube : a setitioner against the dollar or disclipine of the Church of England : and a man only em lent for his reading ) in his 6 Thefer Thefi 4. fette 23, 24 in Atolog: Thefines felt : 17,20. In his Cenfura librorum Apon ph: Prelettio: 107. and Conference at Hampton Court spars Learned Doctor Whitakers, once Regious Professor of Di niticin the Vnineslitie of Cambridge whom Mr. Monnie brands for, an earnist promoter of nobell opinions ) in his Refund 8. Rationes Campiani. de Paradoxinibis. 8. & in his Oya Cantico. Learned Doftor Overall Deane of Paeles, after wards Bishop of Norwich, (whose memory by Mr. Me tagues owne confession stall even be pretions with all good learned men ) : Genference at Hampton Court : pag . 41, 42, Profound and folid Mr. Perkins in his booke of Pradofting & Grace ; in his Treatife of Defertions in his Reformed C aboliche a point : 3. In his Trestife of Gods grace & mans Fr will. In his Commentary an lude 1: 24, and other of his wo Reverend Mr. Phillips in his Sermon on Rom: & per rich Godly Mr. Hieren in his Sermone: pag t 102, 119, 209, Mr. Rogers, Chaplainero Arch-Bilhop Bancrofe in his lifes of on the 17 Article : Proposition third. Mr. William Co per in his Right was to zierwall glan ton Row 8. page 242, 20 356, 361, 363, 370 2 and in his Glerificiation of a Chriff \$48,449,455,456,457. Mr. Richard Rogers in his 6 Tre tife; capia, 3,6,13. Ms. Brightman In Appe cape 1218 can 6,15, cap: 12411 6 cap : 215, 11, 12; Mr. Randallin his Se mone on Romans the S. Mr. Thomas Wilfon in his Serie Of the Penfeuerance of the Saints & Preached 1608 Labe ous and learned Doctor Willer in his Synoplis : pag: 64.6414 549,923,924,925 in his Commentarie on Rome Course cap: 6. Constigi on capit. Contr. 19, 11: on capi 9. Contr. 16 andon ous 11. Cours 19, 24. Mc Walcocks on Pfat 12 19 a; and on Row: 8, Godly prinfull and learned Mr. Bill

in his discourse of the promises & cap : 13. Mr. Elson in fundry places of his Sermons on Row : 8 ; Insiruled, The trimps of Christian. Mr , Bradshaw in his Commentary on the 3 Thef. 3: 3:4.9. Sir lobn Hayward in his booke incitaled, Davids tarre, Meditation on Pfal. 32. verfe4, fett: 13: 19:16. Mr. Saul Baine in his Sermon on Heb. 10. 30. Incituled, Therridofa Christians offate: Printed by Folix Kingfion: 1618. Mr. and web in his Seemon at Glofer : Angust the g: 1615: similed. The lot and portion of the Righteons : Printed at Lonby Thomas Creed, 1616, Mr. Draze in his booke intitu-The worlds Refurrellion: pag: 42.56,57.66,67,77.78. Mr. Colorwell in his Treate of faith: the 6: generall bend: pag:489: to soft to whom I may adde Learned King IAMES of bleffed momorie, in his Declaration against Verstine : pag 15, 19,20,35: (where Hee ftiles this Hareticall affertion ; the Apostacie of the Saints : a wicked Doltrine, a blasphe-Herefie, quite contrary to the Dollring of the Church of. and : and the Patrons of it, Heretiques, and Arbriffi-Sellaries. ) all thefe, who were vadoubtedly the learnedest in the Church of England in their rimes, and have hitherto beene reputed so without controls that with one minimous and joynt confent, in thefe their feuerall writhas and records defended and maintained the Total and fiperfenerance of the Saines, as the orthodox, politine and shoubted truth, and as the received and refolued Dodmeofthe Church of England, opposing, confuting, rejecting and condemning the contrary affertion, as hareticall micked, blafphemous and atheisticall, as quite repugnant to the received and established Dastrine of our Church,

But it may be objected that she learnedeft in the Church Obiet. fertion as the orthodox and received Doctrine of our Church : but doe the learnedelt in the Church of England be lo now, in any of their workes and writings ? I answers Answers cis Doctor Benefeild Lady Margarese Lectuserin the Vmoftin the Church of England , in his two bookes de Porje.

METANI IA

perantia Sandorna , being two Ledures read in the Dium rie Schooler at Oxford. Dottor Prideaux now Regions P. felfor of Divinitie in the Vniverfitie of Oxford, a man as f mous for his learning as any in our Church; in his Lectur de Perfenerantie Santternm, and in his Sermon intituled Eph fur backelliding. Doctor Ames a famous and renowned Scho ler. now a Professor of Divinitie in the Neatherlands, in h Coroni ad Collationem Magienfem : Artie: 5. Doctor Franc White (whom some report to bee dyed blacke of late ) one the greatest Ganaliels in our Church, in his reply to Fifb pag: (1,52,54,81,84,87,101,167,168,100. Doctor Carles the Reverend Bilhop of Chiebeffer, Doctor Danenas Bilho of Salisbury. Doctor Samuel Ward ( to omit his Coucle adel rum, lately published) . Doctor Thomas Goade, and Doctor Balcanquallyin the fifth Arriele of the Synod of Dore, at white they were present, and to which they have subscribed the names , and in the Examination of Mr. Mountagues Appe compoled by Bishop Calles, to which they have also a nexed a Protestation touching the Synod of Dort, and touching our particular point, which is resolved in the on and defended in the other. Mr. Thomas Comper in his Tri tife of growing in Grace: cap: 1. pag 15. cap: 10: pag 346 is 27 Mr. Robert lenning for in his Christians Apparrelling by Chris part 1: felter 3. Mr. Islan Downbam in his Summe of Diminitie lib: 2. cap: 7. Mr. Richard Bernard, (none of the meanest Schol lers in our Church, ) in his Rhemes against Rome: pag 303: to the end. Mr. Samuel Smith, in his Cheife Shepheard : pag 96, 97, de: and pag 486,487. Mr. Gatiker, in his Sermomint tuled, The game of godlineffe ; in his Danids Remembravee; in his luft mans toy & figues of fincerity. Mr. Gonge in his whe Armor of God : par 276, 286. Acute, ready and learned De Daniel Feately, (a man of no meane note and credit in of Church ) in his Second Parallel: pag at to 95, and in his Rept to Fifter, in the point of the Vefibility of the Church. Mr. low Barlow, in his Expeficion on the 2 Tim : cap 1. 1 , pag 135, 178 379,367,368,369,374. Mt. William Pemble, in his Vin Gratie, newly published : pag : 34,35,36. Mr. Wetten in his defence

es of Adr Perkins, in the point of the Certaintie of falvati-Mr. Bolton in his Difcont fo of tree bappineffe , and in his traf directions for the semifortable malking with God: pag 27, m who have answered Mr. Mountague, and have written cularly of this our prefent controuerlie; all thefe, who now the learnedeft, (at least as learned,) as any in our rained this our prefent affertion as found & orthodox. is the doctrine of the Church of England, in thefe their rall recordst neither is there any Reglift Divine but Mr. ethen of wimetles which I have here recorded, toer with many others which I might have mentioned, is cient proofe, that the learnedoft in the Church of Engnor only heretofore, but likewife at this prefent time, tre and jumpe with vs in this, that was grace once bad um be rotally mer freally loft agains. Milker Mountague elfe though he records the contrary, is fo ingenious as nfelfe, that many in the Church of England, reputed learhave concurred in apinion with w, but with all he anerreth, before bold the contrary, are their superiorable in learned and har bir: so that in his opinion no learned men inno man in place or note in this our Church, but only meane obleure men, who are repared lawred, but are th differente did ener imbrace our prefent doctrine. But her those whom I have formerly mentioned were ob-orilliterare dunces, and men only reputed learned; or her they are not more eminent in learning, dignity, ierie, then Mr. Mountagne or any of his Abetter let all indge.

Having now fufficiently proved by many testimonies a records, that the learnedest in the Church of England, we assented to ve, and maintained this our position as the slaved do strine of the Church of England. I will now in second place constine, whether there are any dearned in a Church who either sides do appose it, as Mr. Montaine.

Appeale. 8

ess hath averred. For my owne part I must confesse ingeprioully, that I never heard or read of any orthodox member of our Church that did euer contradict our prefent affertion in any worke or writing fee forth by publike authorfrie. Indeed Mr. Bradwell in bis desettion. pag. 89. and Mr. Regeria totall and finall fall from grace, to bee one of Gleners errors but whether Glener were one of the learnedst in the Church of England, of which Mr. Montague speakest or whether he hath left this error of his woon any authenticall and approved records, that I know not; fure I am, this dollarmed his , ( which Mr. Montague would father spon the learnedest of our Church, )is but a branded error, and that voos record. I muft confesse, that John Breyerly a Pricit, in hisraformed Protestant, Primed at Colen in Lanca-fhine, 1611 : per 79. hath recorded this, to be the Tenet of Mr. Harfnet, no Bifhop of Norwick; and hee quotes his Sermon at Pant Croffe in the margent. I will fet you downe the very wor of Bryerly, because Mr. Mountagues words and his area most paralellerspeaking of this point, That instifying faith m be loft : after he hath cited forme Pfende-Lutherans, he que fome Calainife , as Mufculus and Rolliche , for to proue ! and immediately after the quotation our of Rollecke; the are his words. To emit Mr. Harfuet; and fundry other of a Englife Protefant Danines (which fuires well with Mr. M. tagnes, all the learnedoft in the Church of England) who are he to imbrace our Carbolike dettrice : And in the marginall ace thefe are his words : Harfvet preached bereef spenty at Part. Croffe. If then Mr. Harfvet Bilhop of Norwich become Mr. Montagues learned of number who oppose our prese ted for this Sermon, and forced to recent it as harteticalla erronious; wherfore fince he hath tecanted it as an error he tofore, I doube not but he doth difchime it as an error no Secondly, your this Sermon, and the controverfies that tofe vpon ir in Cambridge, betweene Bare and Doctor takers, the Articles of Lambbeth which doesefolue this

vs. That the true Saints of God can neither finally wer totally fall grace, were composed, and by the content of the whole Valuerlitie of Combridge Mr. Wester was appointed to confurethir Sermon as harresteall, dothar, bythe voice of the whole Vniverlitie of Cambridge, and by the resolution of the Reverend Bishops and learned Divines affembled at Lambbeth ( who were farre more learned then Mr. Harfnet. on thefe English Protostant Dinines, which did imbrace the Cashalle doffrine of the Church of Rome, whom Brierly doth not particularly name, ) this total and final Apostafie of the Saints was branded for an error, and fo not the received Tener of the learnedest in the Church of England. Thirdly, this Sermen was never published or Princed, it was fo farte from this that it was injoyined to be recanted by authority; thereforeit can be no record against mee. Never was there any among vs before Mr. Mauntagne, that published this ortor of the Apoftacy of the Saints in print, but only Thompson a Durch-men, follow of Clare Hall in Cambridge, a man of exallent memorie, and great learning, but of little grace; and eledeboilt, loofe, licentious and voluptuous life: he being one of the first who infected Cambridge with Arminianisme, hach published this error of the Apostacio of the Saines, in this of humous Diarika of his But was this book of his Printed in England, and allowed or received by our Church. a found and orthodox & nowfuch matter. For when as & See Animad: Themson himselfe made meanes to publishit, it was stop- in Themploni ped at the prefle ( as Afr. Mountagues Specale was by those Diatribaica.I' who had the only power and authorisis to heenfe is though therwards it got our by force it) and it found no ficense or probation, because it was contrary to the Doctrine of Church of England, After his death ( because it could ode no license here. ) vit was gransported vino Leyden by mefriends of his, and there was it Printed: Burno fooner ms is come from the prefic, and featired abroade in England, at as it found refiftance at the preffe atfirt , fo it found a deperend and Jearned Amiagonif (ween Abbor Biffop of Church (hould be dif-

quieted

quieted and infected by it. Since therefore this Thompse was bue a Duck-man, and a drunken one to: and no Enelis man, (as I am crediblic informed: ) whence Abbit Bill op of Salisburte in his Animadherfine on his Diarriba ! file him Auglo-belgione: and his acquaintance in the Vnfuerfin of Cambridge alwaies (tiled him, Duch Thompson: thoughin the ricle of his Distriba he be filled Anglin; fince this his booke was viterly difallowed of as contrarie to the doff rine of our Church, and printed by frealth beyond the less withour any publike license and allowance here: and feeing it was no fooner printed, but it was prefently refelled by learned Bishop of our Church as harericall and quite oppofire to the established and received doctrine of our Church ie makes much for me, not against mes especially if we can fider that Thompson himselfe confestechat the habit of fait in the elect is never vererly loft . Por thele are his words le the latter end of his ochapter, Est untem boe toco not anda et il ligenter attendenda. fimma Doi in elettes fuer benignitas quil el varum animie babitum bune fidel efflutes vangeam finit. Che enim in fidei actum von mifi mediante et cooperante cum Spirite fantto, gratia voluntate naftra prarampamus v quo fantiu que promptine, quo citiuelefa mens saterne exferat et in Deum feran ciafdem spiritue baneficio ; attinitio dat per eft labit por alle de polici diligenter in cordibus eletterum confermatur a po fe quando tabat sur et à Des rectdant, facelies venocentur ad pomitentians. Qui in Danico et Petro manifefte videri eft: Quorum ille insulta contum concione Nathanie, bio galle caren, ant pocine funniffina Christi of polly ad panitentiam comportion offen brich is a most full and pregnant confirmation of courallermones fo that asym there is not one authenticall record against me, but all of them are wholly for me. Let Mr. Mountague now with all his reading if the can floope fo lowe , as to call his eyes up on the moderne writers afour Church, whose very name hie eaunot mention without difdaine and fcorne lifhew me but one leatned, nay any meane and villearned Divindin in the Church of England fince the reformation, that did to ver openly , and in expresse teames oppose, the soral and

finall persenerance of the Saints in grace, in any worke of his fer forth by publike allowance and authorizing and then perchance I fhall in part beleine him, that fome(nor all or moft) of the learnest of the Church of England have opposed its till then I shall account him, but a meere imposter, as he is. For how is it possible, that all the learnest in the Church of Engbutfliould affirme, that faith once had might be both totally and finally loft, that they should oppose and refell the contrary, when as there is not one member of the Church of England to be found, from the first Reformation of it hitherto, that doth in any publike or approved worke of his record the fame? If there be any records of any learned in our Church which may make good Mr. Mountagnes words, let him doe visthat favour as to give vs a Catalogue of their workes and names; but if his learnedft in the Church of England bee but a meere notion, abstracted from no indinidualls, if they are namelelle and workeleffe, then furely he is much miftaken. and must for very shame recant this forgerie and vntruth of his Indeed hee hath youched one by name , and but one, to patronize and make good his words; to wit, Doctor Oural Deane of Paules. But was Doctor Overall the learnedaft in the Church of England? if he were fo, yet he is but ones and what is one to all those worthies and learned Divines which I have cited to the contratic? If Doctor Querall were of this opinion, where then is it recorded? Surely in no printedworkes of his fee forth by publike authoritie, but only in the Conference at Hampton Court: p:41, 42,43. And what are his wordsichey are only thefe. Thefe who are called and infified acending to the purpose of Gods election, bow ever they might, and did fall femetimes into grienous fins, & thereby into the prefent fate of wrath, & dammation:yet did they never fall totally from all the graatof God, to be utterly definite of all the parts and feedes thereof ur finally from instificationabut werein time renewed by Gods Spithe vate a lively faith and repentance, and fo infisfied from thefe fine, and from the wrath, surfe, and quilt amonodeberenuto. Isthis the learned man the which you vouch as making for you, who in express tearmes concludes against you? Indeed if Siling

this bee your meaning , that thoft are the learnedft in our Church . who have maintained this our affertion point blanke against you, I willingly acknowledge it; but yet the Doctor Overall or any others who are to diametto against att. tall and final fall from grace hould be fo punctuall for you, I confesse it is a mysterie and riddle to mee : I cannot ynderstand it, villelle your infe diei goe for Gofpell; and their opinions must bee fo, not because they are fo , but because you fay it. But it may be now offace fome of the learneds in the Church of England have made a defection from their Mother, and fided with the Papiffs and Arminians; and this makes Maifter. Mountague to auerre, that the learnedft in the Church of England affent vues Antiquitie, and to Arminim and the Church of Rome in this That faith once had may be both mall ly of finally lost . If this befo(as I do scarce beleeve it) I would to God Mr. Mountague would disclose their names vnto w that fo wee might indeapour to convert them, or elfe leame to avoid themsor at least that we might judge of them who therethey are the learnedstin the Church of England, year no. Sure Iam, who foener and whateuer they are, they are neither the greareft, nor the learnedit, norvet the beft and honestell in our Church eifthere be any fuch, make the bell and vimolt of them that you can; they are but a company of carnalt, prophane and diffolute persons, there is no truth nor power of grace in any of them. I know that our two Arch-bishops, and the learned Arch-bishop of Armath (to whom Mr. Monntague and all his Abortons are much inferioury both in learning, gifts and place ) cogether with fome other of our Billiops, and most of our learned Glargie throughour the kingdome, have publikely declared themfetuesto bee wholly for vs; and for my owne part, I know not any man of any learning, worth, or note, ( at least of sny grace and goodneffe ) in our Church, who hath declared himfelfe against vs in any written or printed records, if there are any who diffent from vs in their owne retired and priwate opinions and thoughts ( in to which I cannot finke or dive, as perchance Mr. Mountague can , as being one whois prinie: privie to their fecrets, ) fure I am they are neither the beft. the greatest, nor the learnedest in our Church: and I may well fay with Bryerly, that they are fuch as imbrace the Cathethe deliring of the Church of Rome. Wherefore valette Mr. Memnague will arrogate and monopolize this title , of the barnedeft in the Church of England to himfelfe alone ( which hee is very like to doe, because hee doth debase the chiefest worthies of our Church, with vile, scandalous, reproachfull and undervaluing termes, and checke, correct, reject and vie them at his pleasure, ) hee must pardon ve though wee beleeve him not in this, That the learnedeft in the Church of England bane all sies held , that faith once had may be book totally & finally loft: for you fee I have proved it to be a meere forgery and vneruth, that was never published and recorded by any member of the Church of England but himfelfe: and that without any publike license or lawfull approbation.

But now Mr. Mountague tells ve, That they were the learmuch in the Church of England that drew, composed, and agreed Appealepag 28. the Articles in & 2, and 62. that ratified them in 71. that confirmed them againe in 604. Well, what if this be granted, though perchance there might bee some question of it? All these (lith hee ) bane, and doe affent vuto Antiquity in this Tenent, and subscribe it truly, er in bypacrifie. Well, I grant it : for all Andquity, as I have formerly proued, hath concurred with meinthisaffertion: Yea, but Mr. Mountagne faith otherwife; I therefore that I may not wilfully and of fet purpofe deprane bis meaning out of a bitter zeale, \* as some friends of his \*Dr. Monin have lately, if not fallely published in a royall auditory, that his Sermon besome Antagenifs of his have done) I must cake his meaning, fore the King, not his words : to wit, that the learnedest in the Church of the 24 of Oct. Syland, haue agreed, ratified, and confirmed it, that Faith wee bad may bee both totally and finally lost. But how doth this appeare? O faith he obsignatio tabulis, by the expresse words: of the 16. Article; fo that new the fecond and the maine The 16 Article thing which I have to proue, is only this; That the Articles not against me, of the Church of England, (but especially the 16. Article,) doe not prove Mr. Mountagues affertion of a totall and finall fall from grace,

ober laft paft.

This will enidently appeare, first, by the very title of the

16. Article, which is only this : of finne aften Baptifne, The Title doubtleffe of energy Arricle comprifer the very pikk Scope, and Substance of the Article, as well as the title of our Homilies doth of the Homilies, felfe they were very injudicious, and not the learnedeft in the Church of England, who imposed it, and you an injudicious and shallow-pared schol der to draw arguments from titles; as you have done from the Tile of an Himily) if then this title, and the to Article fuire rogether, the 16, Article must needs be only intended of fin after Bapisime, not of a social or final fall from grace. So condly, as the title of this Article, to the very words, frope end of it proue as moch for the very scope & end of the Article, (as any man that hath his eyes in his head may dife corne at first) was but to condemne two forte of Heretickes First, such as hold, that after men are onceregenerated, they cannot fin, as the Novatians Jouinsans, and Catharifts did, and as fome Brownifts do: having reference to the ng. Article go ing immediatly before : which concludes, that all men befile Christ, though regenerate were sumers. No withis appeares by the conclusion of the 16. Article: therefore they areto be condenned; which far they can no more fines, as long as they line bere, Se condly, to condemne fuch as denie place of forgivenesse and reconciliation to fuch, as commit any grotte and feandalous finne after Bapeifme, though they are truly penicent for the fame, as the Montanife and Noustiant did in the primatite Church, and as fome Anabapteffs and Brownists doe now which appeares by the conclusion of the Article from the former pramifes: Therefore they are to be condemned which fay, they can no more finne as long as they line bere, or deny place of forgineneffe to fuch at truly repent: This then being the only Substance, end & scope of our 16. Arcicle, to condemne their two fores of heretickes, there is nothing as yet to beefound in it, which makes either for a totall or a finall fall from grace If then there becamy thing in this Article making for it , it must needs bee, thefe bare words of the Arricleab firacted, and wrested from their genuine and proper soper

Appeala 32.

After wee bune received the boly Glaft, we may depart from grate enten and fell into finne, and by the grace of God wer may rife npane and amond our lines But these words (comment and racke them to the womoft) warranc northis Dodnine, of a totall or fuel fall from grace, ar least they warrant it not an that dietaratoris and position manner, of in such plaine and tespessionords, 25 Appeals pag 36. Mr. Monmagne affirmes they do. For first, here is not fo much as one word of falling either totally or finally from the flate of grace and jultification, into the ftate of death & damiration mot fo much as one word, that faith once had, may totally or finally be left agains. Wherefore this Doctrine of a final fall from grace is not the expresse doctrine of the a6 Article, Secondly, the very words themselves will not beare that doftrine, which you would thrust vpon them, in any good Grammaticall construction. For what good Grammarian is there that would give this construction to their words. After we have received the boly Ghoft, we may depart from grace ginen, and fall into finne, that is, wee may fall quite away from the flare of grace, into the state of damnation; as if every departure from grace, and every fall into finne, were a falling rotally from the state of grace. Every man I hope will grant, that the committing of any linne, is a departure from grace, inrespect of that particular linne, be it butta finne of mfirmirie, he char commits the leaft finne, departs from grace bi canja, vel fraand falle inco finne, and yet he \* falls not prefently from the flare of grace into the flare of damnation, 'A man may depart from the all of grace, and yer retaine the habit flill: a man may fall into finne, and yet nor fall from the feare of grace into the flate of damnation; he may recede to depart, as our Areicle affirmes, and yet not eveldere fall quite away, from grace given: fo that the very words will not necellanly, no nor implyedly beare that sense the which you give them; because a man may depure from grace given, and fall in fine, and yet not fall-totally nor finally from the flate of grace Secondly, the words are, bre way fall me fime, not hee doth cuft himfelfe into finne in a voluntary, prefumpruous, and wilfull manner; which implyes that theic

\* Si quendo instus in vno alsque victus, vergilitate carni. vel also quolites delicto ceciderit : non tamen ab comi legis obfernantia cecideris : fed inflitiam tenear; mifericordian colas, fide, pierarem, man-Juetudinem, fernet fer beemen Dei non negligas . meditari : Origen lib 8 in Ko. 14. Tom . 3. fol. finnes 1031D.

finnes here mentioned are finnes of infirmity & incogitancie, not of mallice and prefumption : now I hope you will grant, that finnes of infirmitie, and incogitance withour any precogitated and refolved mallice, doe no caft a man totally from the flate of grace , ( for then ever Saint of God fhould fall from the state of grace continually but only finnes of malice and prefumption, committed with an high hand, and with an absolute, full, and deliberate confent: Wherefore the finne mentioned in the Article, being but a finne of infirmitie, not of pracogitated and refolned mallice, it cannot be immagined, that this falling into he should be a totall or a finall fall from grace, Thirdly, ob. ferue the order of the words; they first depart from grace of men, and then fall into finne they doe not fall into finne first. and then depart from grace given ; if then they depart from grace before they fall into finne, this departure from grant, cannot be intended of a falling from the state of grace; for our Antagonists will confeste, that the finne committed, in that which calls men downe from the state of grace, and that men fall not from grace before, but after finne commitredithis departure then from grace ginen, being before the fin committed ; cannot be a totall departure from the habit and flare, but from the act of grace. Fourthly, the very coherence and connexion of the words will cleare the fenfe and meaning of them: For (and) being a conjunction copulative knitting both fentenfes together, makes the fente of the Article, After wee bane receined the boly Ghoft, wee may depart from grace ginen, and fall into fine, to bee no more but this; after wee have received the holy Ghoft wee may fall into finne; fo that to depart from grace ginen, is nothing elfe, but to fall into finne; which a man may doe and yet not fall from grace; So that torture and racke thefe words which way you will, they will not warrant this doctrine of a totall or a finall fall from grace, Yes, bucyouwill object, that thefe fublequent words, Bythe grace of God wee may rife agains, and amend our lines, doc necessarily implys that the Saints may fall from grace. True Mr. Mountaguesif you, if Bertine, if Thomp

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or the Remonstrantes bee the interpreters, elfe there might bee some doubt of it. For you must know, that the only reason wherefore these words were added to the former, was but to meete with the Montaville, Nouations, Ana-Leville and Brownifts, who deny forginenelle and reconciliarion to fuch as some after Baptisme , and if you had not beene purblinde when as you read the Article, you could not but have feene it : But God in his juffice hath given you eyes according to your minde, which alwaies looke befides and ouerthware the truth, but not upon it. If then you will have the true and proper fense of these words, it is only this; that the Saints may rife againe from that sinne into which they were fallen, and amend their lines; Bot that they rife againe from the state of condemnation. That from which the Saints must rife, is only that into which they were fallen; for falling and rifing are Relatives; but the thing into which the Saints were fallen, was but into some act of finne, ( as appeares by the words of the Article, wee may depart frem grace , and fall into fine, ) ie was not a fall from the face of grace into the state of condemnation, therefore this is but a riling from fome actuall finne, to amendment of life. Secondly, these words make much against you. For if those that fall doerife againe, this doth necessarily imply, that they were not fallen quite away from the fare of grace, into the death of finne ; and that all their spirituall life was not exinguified and abolished by their fall; for if they were dead in trespasses and finnes, they could not rise againe: He that is quite dead in finne, and without the life of grace, is not laid to rife againe and amend bis life, (for that implies a continuance of the former life ) but to remitte againe, and to house new life put into him : wherefore if the Arricle had intended, this departure from grace given and falling into finne, of a totall or finall fall from grace, into the flate of death and dimnation; the words should have beene; Hee may reuneagaine, or God may raise him vo to a new estate of grace, and infuse a new life of grace into him, (which would stolle this rule in Logicke, a prinatione ad habitum non datur regreffus )

regression) not that homey rife agains to amount his life This the Article laith, The by the grees of God mer may rife men now what grace is this ? what, any new infuted habit grace which weethous recained after this fall? no fuch me ters due in its thograce which God hall given vato vet forethe fall : as is cuident by the expresse words of the A. ticle: which sunne thus: After we bane received the boly Chil wee may depart from grace ginen, and fall into fin, and by the free of God fito wit, the grace given , mentioned in the forme claufe, and coupled to this fubliquent claufe by this conjuntion, and wee may rife ugaine and amend our lines : If by this grace (as it is most enident ) then, where is the totall or !nall fall from grace, which you would ground voon this he riele? Take then either the ritle, or the scope and substante, or the very letter and words of the 16. Article, ver neithe of them will warrant this doctrine of a result or a found from grace. All the argument which can be raifed from the Arricle in proving of this conclusion is but from the be words and letter of it abftracted from the fenfer to with

These who have received the holy Ghoft, may deper from grace given and fall into sinne, and by the grace of God may rife againe and amend their lines.

Therefore the renovegenerate Saints of God may both finally a country full frime grace; therefore faith once had may be but to country and faulty loft which is but a incere Nonfequition

But to give Mr. Monorague and others hall fatisfaction in the fense and meaning of this Article. I will compare it with some other Articles, which are expressed point, the true Substr of God our neighbor finally nor resulty fall for grace. The 5. Article of Lumbbath, concluded and agreed you Novemb: 20:1395, by divers Reverend and learned be shops and Divines of this our Church, for the determining of some controversies in the Vniversitie of Cambridge, is expressed to the words of that Article are these a True, the large instifying faith, and the santisfying Spirit of God, is not a singuished, it failes not, it vanishes have may make well dither failes not, it vanishes have may make well dither failes not, it vanishes have may make well dither failes not.

of m totally Ifthe 16. Arricle had beene expresse to the contery, Liuppole, the Reverend and learned Compolers of this Article would not liane varied from it. Bur Maifter Mandages pleads so this , that the Articles of Limbber bare Appear 55.56, fathiles by Ambarities, but when, where, and by what Au- 71, 72, that hee fers nor downe. Surely for my owne pare Inenervet could learne that thefe Articles were difallowed beard publikesusbericie basends by Mr. Mountagues who like a Maieferialt Dellaton and Cathedrall moderator oner Il Distinine and Dissines, approxes and disalowes of whom and whee bee will wishout controll. Sure I am thefe Artieles, and the doftrine in them, were approved and agreed mon on all honds at the Conference at Wampton Court, shogh-Me. Mountague records the concease. The bulle is yes extens, which will surve all I fay for truth, and prone him to bee 2 meere impoltor if nor worfe: lo char ithe had not even crufted and fleeled over his face with more then audatious impudende, he would not have thus incouraged his readers. See the broke Againe, the Articles of Ireland, Namber 33,38; confirmed by King I a MES under his broad Seales are the very fame with the Assicles of Lambbert, and contradictory to My, Mountagnes collection com the so Article; which prome riae the Amicles of Landbeth were never repealed, andthat the 26 Article wasneser expounded in Mr. Monn. topme lenfe, by any publike Authorities for then King In Es would never have confirmed thete Articles vader his broad Scale; he being fuch a King as did defice vnicie & peace as much or more in Church, as in Common-wealth. The words of the Articles of Ireland are thefe. A true, linely, inflifying faiele, and the fantifying Spires of God, innet extinguimost vanquished away is the regenerate, either finally or total-In And againe, All Gods dell are untheir time i feperally united unto Christ, by she effect wall and vitall influence of the baly Chofese derined from him, as from the beatines energy true member of his milicult body. So that if you will interpret our 26 Article either by the Articles of Bambbath or Ireland, Mr. Mountag ow exposition must be talk and strained, and our affertion. mult .

must be proued and warranted, not condemned by them, as Abbot Bishop of Salisbarie in his Amimaduerf : in Thomas Diatr : cap: 17. hath well observed. But the best exposition on of the 16. Article will bee taken from the 17. Article which was composed by the same men, at the same times and if you will expound it by this Article then farwell Mr. Mountagnes falle gloffe voon it. For our 17 Article certificth vs; That they which bee indued with fo excellent a benife as prædestination is are called according to Gods purpose, by bis Spirit working in due feefon, and that they through grace obey the salling, that they are instified freely, that they are made the former of God by adoption, that they are made like the image of his only begotten Sonne lefus Christ, that they walke religionsly in good workes, and at length by Gods werey obtains enertafting felicitie, From which Article Mr. Rogers, Chaplaine to Arch-bishop Bancroft in his Analysis en the 29 Article, allowed to be publike, by the lawfull anchoritie of the Church of England, ( and not his there disalowed or called in: ) hath mifed this third proposi tion. They which are predestinated vate (aluation cannot perille) and from thence he inferres this Confecturie . Wander thes doe they from the truth, which thinke that the very Elect, totally and finally may fall from gracoust bee damned : that the regimes rate may fall from the grace of God : may deftroy the Temple of God, and bee broken off from the vine Christ Iefw: which wa one of Glovers errors ( of which exposition allowed by publike and lawfull authoritie Mr. Mountague cannot beeignorant, because ( the more is the pitty ) bee bath subscribed and read the Articles often, ( as himfelfe informes vs. ) Wherefore if you will beleeve the 17. Article, or Mr. Rogers his Collection from it (allowed by the lawfull authoritie of the Charth of England, as the dollrine maintained, profoffed, and protettedin the Church of England.) Or if you will beleeue that Reverend and learned Prelate, Abbot late Bishop of Salisburie, in his Animadnersions on Thompsons Diatriba: cap: 27. or learned Dr. Benefeild in his booke De perfeuerantia Santterum:cap: 15. Ot Bishop Carlesn, and Mr. Tates in their answeres to Mr. Mons ingues Appeals ; or Mr. Rous in his booke intituled, King IAMES

The Title of the Analisis,

ANE shie Religion ; or Doctor Daniell Featly in bie fecond Paralelo Mr. Mountagues collection from the 16 . Article must bee falle, and contrarie to the Arrides and Doctrine of our Church, and hee himselfe must in the meane time be a schismaticall, factious and seditions person, in opposing the Arricles and Doctrine of our Church , in fuch an audacious, peremptoricand dangerous manner. All now that Mr. Muntague can plead for himf lie is this: That this exposition and Co"ettion of bis from the 16. Article, and this dollrine of a totall and finall fall from grave, was refolued off and a somed for true, Gatbolike, ancient, & orthodox trusb, by that royall reverend, bonorable and earned Synod of Hampton Court, and for proofe of it, he landeth vs to the Conference at Hampton Court published by marrant, and republished by command, But futely Mr. Mountagns did neuer reade the booke, or elfe hee was purblinde when he read it , for there is no fuch thing within it : for all that ismentioned and recorded there touching the 16. Article is this; Dr. Reynolds moved bis Ma office that the 16, Article, Pag 14. (the meaning of which was found) might be mlarged and explained with this or the like addition; yes neither totally nor finally: and that the 9. affertions Orthodoxall might bee inferted into the books Pag. 41,42,431 of Articles; to which his Maieflie replyed; this it was beft not to .44. Sufferbe books with all conclusions sheddigical, Vyonthis Dr. Ouctall Deane of Paules informed the King of what had paffed betweene bins and fome other in Cambridge touching our prefent puffion : and concludes that notwithflanding those who were in-Aified and called according to the purpose of Gods election, might and did sometimes full anto grienom finnes ; & thereby into the prefent flate of wrath and damnation, yet did they never fall, either totally from all the graces of God, to bee veterly defitate of all the parts and feeds thereof, nor finally from inflefication : to which King I A M & a replyed, that repentance in the chief of God aften knowne finnes committed is fo necessarie, as withour is there could bee no remission of these finnes, nor reconciliation unto God. This was all that was spoken either of this point, or of the 16. Article. and whether Mr. Mountagnes glotfe and expofition were not here condemned in expresse tearmes, let all

men judge. Sure I am that Doctor Abbet that Reverend and Jearned Bilhop of Salisburle, in his Animaduerfions on Thomas fons Diatriba : capizy. K being the taft worke that ever he published) thought for and therefore Lwill nor fo much ynderualue his judgement, worth and learning, as to preferre Mr. Mountagues or the Arminians falle gloffe before bin. But will you now know the true cause of this groffe mistake. I will informe you in a word, and it is worth your knowledge: Mr. Mountagne as hee hath beene deceived be that varler Bertim in other things , even fo hee hath beene in this . For bee transcribed this argument from our 16. Article out of Bertin in his Apostafia Santterum, pag : 107, and for his expolition of it, and that it was forefolued on a the Conference at Hampton Court , he had it Verbatim from the Remonstrances in their fecond Conference at Hague, to corded by Brandis, pag: 364: or elfe from Bertim in his De dicatory Epiftle to his Apoftafia Sauttorum. A las good Mr. Mountague, that you fhould bee ouertaken thus, that you should bee driven to such narrow thifts as to flie to Bertin and the Remonstrants, ( the very dregges and foumme of al Arminians ) for corrupt glotles, expositions, and collections vpon our Articles, as if the Church of England did not voderstand bue quite mistake the genuine, true, and proper fepfe of her owne Articles: or as if that Berting and the Remonfrantes who are ftrangers to them, vnderstood them better then the Church, (yea, then the learnedoff in the Church of England, ) who composed them. What doth this betoken, but that Mr. Mountagne-like Crowes and Rauens-loues carrion better then sweete and wholesome fleste; that he preferres Bertim and the Remanstrantes, or Arminians, before all his learned brethren or his Mother Church: that hee is quite apostacized & fallen from the doctrine of the Church of England ( I fay not from the state of true and fauing grace, for that I dare prefume he never had as yet ) into the very mire of Paperte and Arminianisme, thinking to verefie this -his Doctrine of a totall and finall fall from grace, by his owne coample, for want of better proofes: I hope therefore, feeing

Appeale.pag. 28.

Mr. Monniague had this his exposition and collection from our 16. Article , from Bertine and the Remonstranies or Armiwient, that you will rather hearken and yeeld to that found and onhodox expolition which the Church of England, which Abbox Bishop of Solithurie Dr. Berefield, Bishop! Carl-Mr. Rous, Mr. Tates, and Mr. Rogers have made of irsthen ento Mr. Me mage, who labours only to corrupt, peruert,

and wreft, bur not to expound this 16. Article.

Having thus proved that the Articles of the Church of Buland are vecerly against a rotall and finall fall from grace, and that the 16. Article makes rather for mee then against and Gommon me, I come now to proue, that the Homilies of the Church prayer booke of England, and the Common prayer booke make not against As for the homilies, they are nonagainst mee. For first de Mountagne himfelfe who objectoch them confesses bat the Hemilus are not the dogmaticall and confirmed refeliations of the Church of Englands that they bane no dogmaticall positions mdeltrine in them to bee propugued or fub foribed in all and caerie mit a the books of Articles and Common prajer bane : therereby his owne confellion, admicting the Hemilies were desceagainft me, yet they proue nor, that the dogmaricall resolution and the received , fixled and established position of the Church of England is against mee too; because the demaicall & public refelutions of our Churchare nor contrined in the Homilies, perther ate thefe fremilier firch pofinie and current divinities as to bee fubferibed in all or enerie point : Mr. Mountague may bee credited. But now you may wonder well what thould be the cause that Mar. Mountague should a much magnife our Hamilies in one place as to flile them, authoricall and eschoder records, consaining the offen App pag 36,37. histed, positive and publikely professed dollarine of the Church England & and in ar other place thould fo flight and vile te them, as to contradict that which be had written of them proreisurely there is a mysteric in it and some pretty crick of mercthen "Presbyterius-Logordemaine. For you may \* 40.949.23. know, that where he dorth prelie and magnific our Homilies, Appag, 19. they give fome feeming colour, to the Popphand Arminian

The Homelia not against me.

doctrine, of a totall and finall fall from grace: but where he ville fier and undervalues them, therethey croffe and oppose him in his Popery, in speaking against Images, wherefore her they must notbee the politime do Crine, and the dogmatical resolutions of our Church : or if they be fo, yet he did Subscribe to them in this particular, and fo they contains not the dog matical refolutions of the Church of Enels in this particular cafe, for want of his subscription, So the in Mr. Mountagues judgement, the Homilies eftablished and confirmed by the Church of England, fo farre as they make for Poperis and Arminiavifme, are the dog maticall refolution ons, and the authentical) & orthodox records of the Church of England, and thus farre are they to bee fubferibed to: be as farre as they make against Poperte and Arminianifine are not authenticall, they are not the dogmaticall and pol rive refolutions of the Church of England, and thus fam they are not to be subscribed. Very good, Mr. Mountager if an honest man should have faid as much as this , I dou ence hee should have lost his linings, his eares, yea, and his life ere this and that deferuedly too; you can fay thus med which is no morein substance but this, that the Church of England is a meere Papife and Arminian Church ) and ve fcape fcotfree: take heede you fmart not for it ère be long And doe you not deserve to vndergoe the sharpest center that your Mother (if your Mother ) can inflid voon you I dare avouch you doe, and I will proue it too, a elle I will fuffer in your steede. For you confesse in you Appeale page 260. shat the Homilies contains in them gold m wholefome exharintions to boner and worfhip Almighty God an you grant that they containe in them godly and wholefame dollars neceffary for thefe times, ( and you cire the \$3 Article for the 35. Article to proue it, which thewes that you are bu an Ignoramus in our Articles to which you have fo of fub fcribed ) and yet you fay in the fame place, that they come not me thom, the publiche dogmacicall and confirmed refolution , fitions, and detrine of the Church of England, neither are the to be subscribed in all and enery point. I pray observe this pil-

fage well, and then judge what Mr. Mountague is, and what hee doth deferue. For first, in these words he affirmes, that the doarines established and confirmed by the Church of Encland, and commended to be diligently and diffinitly read in our Churches by the Ministers, by our 35 Article, are northe publike and received doctrine of cur Church t which as it is a contradiction in it felfe, and a vilification both of our Artides and Homilies; so it is a great disparagement to our Church, accusing her either of ignorance and dotage, in not knowing what her doctrine it; or of inconstancie, in hauing no felled and politive doctrine; or at least of grand hypocifie, in commanding such doctrines to bee diligently and diffinctly read as godly and wholefome, and as her publike and received doftrines, when as it is nothing fo. Secondly, hee affirmes, that the Homilies of the Church of England established by authoritic are not found and orthodox, which is contrary to the 35 Article, to which he hath fo often fubferibed a for which very thing many honester men then himselfe have nor onely beene silenced from preaching (which penalty Mr. Mountague needes not undergoe, for hee is too dumme already in that kinde ) but have likewife beene deprined, and quite stripped of all their spirituall !rings and promotions. Thirdly, hee judgeth the Church of England, as it is the Church of England, to be but a wicked hereticall, and atheilticall Church, in as much as there are many godly wholefome and never fary doctrines, which though they are in the Church of England, yet they are not the retrived established and confirmed doctrines and resolutions of our Church. Fourthly, hee makes the Church of England but an incompleate and imperfed Church ; a Church in which there is no life and power of religion; a Church which is all for faith and speculation, but not for life and workes; in as much as there are many godly practicall, wholefome and necessary deltrines, belping men to bonour and Warship Almightie God, which are not the received effablished, and confirmed dollrines of Church. Fifthly, (if you marke the end wherefore thele words were spoken, to wir, because they are to sharpe, and to

to precise against Images) her affirmes, that the Church of England, doth gratistic the Church of Rome in points of Poperie, indeauoring to reconcile her selfe and to submit to her, in things in which shee hath formerly oppugned her. These since things are necessarily implied (and I searce me principally intended) in these words and passage of Mr. Montagne touching our Homilies, and their authoritie amongst vs. what censure hee is worthy of for such words and passages as these, I leave to others; I judge him not.

From the authoritie of our Homilies, and Mt. Mountages abusing them, I come to examine the words objected out of them against my present assertion. His first objection is from the title of the Homilie. There is an Homilie, saith he allowed and established in our Church, intituled. Of falling (her addes away) from God. Therefore it is the received and established doctrine of the Church of England, that true regenerate men, may both totally and finally fall from grace.

Was there ever such a ridiculous and simple argument propounded by any learned man that had his with and ferces abour him? as if the dodrine of the Church of England were meerely titular, depending on the very titles of book which as they are not alwaies furable to the doctine conta ned in them, so are they never doctrinall, and positive resoletions in themselves : wherefore if Mr. Mountague had not brazen forhead, or a crazie braine, hee could not chuse but blush archis his argument. From the citle of the Homiliel descend vnto the words objected. The words out of the first Homilie are thefe. For where as God kath shewed to all the that truly beleeve bis Gofpell bis face of mercy in Christ lefter, Which doth fo inlighten their bearts, that they ( if they behold! as they ought to dos ( which parenthelis Mr. Mountague hat omitted ) be transformed to bis image, bee partakers of the bes uenly light, and of his boly Spirit, and be fashioned to him in al goodneffe requisite so the children of God, forf they after doe nogtest the fame, if they bee vathankefult wate bim, if they order m their lines according to his example and dollrine, and to the for ting forth of his glory, bee will take away from them his kingdom

he boly word, whereby he should reigne in them; because they bring set forth the fraite thereof that bee lookes for. The words obieledout of the second Homilia are thefe. The place of Efay rebearfed before , hewerb , that God at length will fo for fake bis unfinisfull vineyard, that be will not only suffer it to bring forth wilde briers and thornes, but also further to punish the un fruitfulne fe of it. Hee laith, bee will not cut it, bee will not delue it, and bee will command the cloudes that they fall not raine upon it ; meaning that beewill take away the teaching of his hely word from them; which words Mr. Mountagne hath palfed over, because hee dares not take more then will ferue for his turne, for feare left his owne records should incrappe him, ) fo that they shall be no longer of his kingdome, they fall be no longer governed by his hely Spirit, they fhall bee put from the grace and benefits which they bad, and ever might have snioyed through Christ, they shall be deprined of the beamenly life and light which they had in Christ, whiles they abode in bim. And to be fhort, they shall be given into the power of the divell, which beareth rule in all them that bee self away from God, as bee did in Saul and Judas, and generally in all fuch as worke after their owne wills, the children of mistrust of eleefe. You fay Mr. Mountague, that thefe two Homilies, principally the words here cited, doe throughly and wholly in Of von the affirmatine, that faith once had may againe be loft, and that no other confirmation of thefe words may be made, then that a man may fall and lapfe from grace both totally and finally. But I pray what faith and grace doe you intend? a true living and justifying faith, and fandifying fauing and habituall grace? or only an historicall and common faith, or ordinaty, common, and hypocriticall grace? if you intend thefe ditter, (for you leave them indefinite and ambiguous, that fo you may cuade the better, when you are questioned for abusing our Church and Homilies) then I say, that your inference and collection is nothing to the purpofe, and reacheth nor vnto that faith and grace which is now in question. If you intend and meane the former; I answer, that these words of the Homilie doe not warrant yours. For first, they arcyour owne words. That words are not direct which are not Ape.742.297.

App.p42.32,23.

expreffe.

expresse. Now here there is not so much as one word, the faith once had may be loft; that a true regenerate man may fall !. nally and totally from the state of grace , your eyes are better then all other mens, if you can finde these words, or any like voto them in these Homilies , they are but your private for gerie, fancie and conceite, not the direct, positive, and de claratorie doctrine of thefe Homilies, Secondly , ( that I me instruct you a little in the Homilies, in which I feare me vo are truly or wilfully ignorant; ) you may pleafe to obferue that in the fecond & third part of the Homily of faith. It is fall exprelly. That bee that beleeneth in Christ bath everlasting life and therefore it must needes consequently follow, that bee it bath this faith must also have good workes, and bee studious to of ferne Gods Commandements obediently : fo that neither the world the dinell, nor all the power of them shall prenaile against him That they who have a linely faith doe make their calling and eledson certaine, fure and fable by good workes. Therefore it is the expresse doctrine of the Homiles, that true faith once had cannot be veterly loft againe; these wordsthen which you alledge cannot imply the contrary, vnletle you will have them to repeale and contradict the former. Thirdly, the two Homiles and the words you cite out of them, doe no theroughly and wholly infift upon this, that faith once had may he loft againe; but if it pleafe you to reade them ouer once gaine, you shall fee that their principall and only end, isto exhort men to obey the Gospell and the word of God, and to bring forth fruits worthy of them, for feare left God deprine them of them. What then will you inferre from hence. All men are exhorted to obey Gods word, for feare of being de

Appeals 27,28.

printedof it.

Therefore the true beleening Saints of God may fall totally and finally from grace.

A worthy argument I promise you. Fourthly, these words are spoken indefinitely to all, but principally to such as were

not yet converted and ingrafted into Christ; as appeares by the conclusion of the fecond Homilie; and they are but an exhortetion to monemen to come in and obey God: there-

for they proue nothing against ve. Fifthly, these words which are cited by you are intended only of hypocrites and harren Christians, and fuch as haue but a dead fateb, (which the first Homelie of faith faith, is no faith, writher is it properly ulaib. ) For they are spoken of the enfruitfull viney and firnice, and order not their lines according to bis example Brive ; in the number of which, fuch as have a true ativing and litting faith doe never come : as wee may fee the three Homities of faith. So that your argument from secan be bue this, about of second sade on ben a cloud see

Superites and barron Christians may fall estally & finally from Control dally out that the at the

Therefore the true regenerate Saints of God may doe fo too:

Which is a groffe Non aquitor, orall nogverwollded and

Yes, but you obied, that thole in the forf Homilie are fuch Obiettion. the believe; and fuch as bebettling the face of Gods mere

Chrift, are transformed into the fame Image, de,

answere, it is erne, that they are called true beletitens, not become they have any true, justifying, and faning faith Answer, within them, but because they are wishle members of me vilible Church, and hanes erue historical faich beleeue ing the Scriptures to bee true s they are fuch as beleene the Gofpeller be true, which ( if they behold as they oughe to do ) 1 pray marke this parenthells well, which you have purposely or cunningly omitted; well transforms them into but fange, and whether partakers of bis bequenty tight and of bis boty Spin it, or, which parenthelis implies that thete true beleevers fo hied here a did not behold the Gospell and the face of Godsmercy in letus Christ , and to they were no true be ers, mor yet parrakers of the Image of Christ and of the boly Goff, as they might have beene, bad they bebeld shem at they s. So that the genuine fence of the words is onely this Althofe that are planted in the visible Church , and have the powerfull offer of Christ voto them in the Gofoell which is able to regenerace them, and make then partakers the holy Ghod, if they make a good yfe of it, if they neg-

left shis Gospell and walke vnworthy of it , thall surely deprived of it. What is chisto true beloeners, to true rege rate men, who have beene transformed into the image Christ by the Gospell? what is this to a small and final from the true and faving frate of grace ? Secondly, it is en that thele words are not meant of luch as are truly reger red and made the former of God ? for it is faid of theme if aboy behold the face of God in lolan Christ in the Gofpell at outht to dec, it will foftion them in all goodneffe requifice to shildren of God ; which words prous, that shele here m are fuch as had not that goodneffe which is requisite to the drew of Gall, fuch at did not beheld the face of God in left O in the Gofpell as they ought to doe; therefore they are not children of God. Thirdly, the conclusion of this He which followes you thele words, proues, that those salling fooken of are only fuch activing in the Church become comoully victous, felling themselves over voto finither they are fuch as never were stuly regenerated. Laftly, them to be true beleevers, and fuch as had the grace of and fauing faith within them, yet the Hamilie faith pot thete doe finally or rosally fall from grace a but that Ga begin to forfale them ; that her will take bis word from the they doe weglethis : this God may doe , he may beginne to (ale show, and yet noe vererly forlake them, he may take bu merd, and yet not take away their faith and other far & habituall graces from themswherfore racke thefe wor the vemost, they will not proue, that the true Saints of Go do either finally or totally fall from grace. As for the wo of the fecond Hemilie, they are only spoken of hypocritos wicked men, and nor of the true Saints of God : which peares. First because they are spoken of the barren and leffe vineyard, of fuch Christians only as beage no funites true regenerate Saints , and fuch as have a true and li faith, are alwaies fruitful in good worken Pfal : 1: 2: Pfogsill 11,14 leris 7.8. Matib:318. capty: 27:18: 2 Coristy. Ep 18,19. John 2413.4. Pinka:17. & lames 2114,18,22,16:1 the three Homiles of faith doe likewife reachs those it

are harren and with unfull wader the theanth of grace fish as hade we true and faving grace, no living faith at siche Scriptures and the Hemilies forecited do declare a Red Security, they are compared unto Saul and India, and the children of authorities and indiated in the children of authorities and indiated in the children of mifrage and inwere never truly fan Riffed and regenerated a therefore neither were thele in the Homilie. Laftly, the whole provesity which is purpofely intended to wicked ineed in the vilible Church; to fuch as were not yet me into Christ, nor regenerated by the Gospell s and to there: there is no mention of true regenerate men in Hemilie; the fubitance of the Homilie and the whole of it is but this, Brethren if you will not now obey he Gospell which is preached to you, by comming vnto heift, and bringing forth fruites worthy of it, you shall be med of it, and call out of the Church. Christ and his Whall never rule and raigne within you: what makes this to our present purpose & furely nothing at all. Yea. which Mr. Mannague, thefe were truly justified, for they Obiett. the were fo in ourward flew to the eyes of men, they were file members of the vifible Church, and men could not ment of men they were in Christ for a time, but yer they were neuer truly ingrafted into Christ, they had neuer any ne life in him, they were but like the Church of Sardis Rose 11.3. they had a name they lived and yet were dead; they were Mes dead & barren trees, they never brought forth lining nd wholesome fruites they were but as Sam and Judat who the neuer gruly san trifled and regenerated, as I shall proue ereafter. Sixthly, to answer you in your owne words, ad- Appeals 2605] t thefe places are meant of true regenerate men, yet thefe 261. milies being no dogmaticall decisions, but popular formons and old) externations, may sometimes by perbolize out of a Rhesori-A frame, and first ob some sayings beyond the use and practise of

the Chierob, and farmery word in thefe Homilies is not firitly litterally to be infifted on, but weemaft give them a faire and gen confirmation, Seventhly, thefe Hamilies are but exhortation and preferuatives to keep men from falling from God, the fore they doe not necellarily imply that men may fall for God : all they imply inquitable it , that men cannot for fast in grace and cleave close to God but by ving of the meanes; they doe not imply that regenerate men wille vie the meanes, or that they may fall from grace : and the vioof the meanes, doth not imply an incertaintie, but infallible afforance of obtaining the end. Laftly, which fwers all that can bee objected : All the comminations threates in these Hewiter are conditionall so that take the as they are most advantagious to you, and as spoken to t true Saints of God, verall the argument you can extrada juggle from them if burthis.

If the true Saints neglett. Gods word and become unfinited, they shall be cast off, and be ginen up to the power of the dind, Thecefore the true Saints was finally and totally fall from the

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A learned Nonfequitar, following the Antecedent, as much as darknessed doch the Sunne, and all one. Wherefore Master Mountague and his Abertors, if they were not obstinate, as mitting these Homilies to bee dogmatical decisions, comming in them the dostrines and resolutions of our Churl, which Mr. Mountague himselfe denies ) must need acknowledge that these Homilies, (and so by consequence the Church of England,) make not against my present allemons but tacher for it then against its.

As for the argument drawne from the Common prove booke, that infants after haptifuse fall from the flats of gree which they have received in their haptifuse, therefore true segmentate men which are ingrafted into Christ, by fault, may fall from grace. It shall answer it fully in another place. All that I shall say of it here is this; that though Mr. Mostre gue would ground this argument on the words of the Common prayer Booke, to make a flourish of it to the world,

Hitwere his owne : yer the truch is this, he had the fubhiner of it from the Remembrantes, from Echardas, Bertins, or elfe from Bellarmine, who proffe this argument, and e spont as much as hee and sefor the forme of it, as it grounded on our Common prayer booke, hee fole it our of Thempsons Distribs: cap: 7. pag 32. Which Argument he inowes to have beene of rimes answered, both by Bihop Abbor in his Animad: in Therepf: Diatr. cap. 7. By Dr. Benfield in his booke de Perfeu Sanderum, lib. 1. cap. 44. By Dr. Pridents in his fact betters; by the whole Synade of Dore hile ; Apriets ; and by diversorhers ; bee knew it to be but amere Nonfequeur admitting the Antecodent to bee true; and yet that hee might deceme the ignorant and the ourredulous, hee makes no bones to publish it as an orthodox and instructible Arguments Alas Mrs Montague, what, is become of your honeste in the meane time ! who would thus deceing both God and Man, yea, and your Mother Church, by charging her with fuch a permisious doctrine and affertion, won fuch weake and ridiculous grounds as thele.

I have now sufficiently proved, The cotal and final Apolie of the Samia from grace, not to bee the secenced and refolued doctrine of the tearned of in the Church of England, nor yet of the Articles, Hamilies, or Cammon prayer books of on England. Hamilies, or Cammon prayer books of on England of this permicious doctrine which the Church of England of this permicious doctrine which the Mountique would to and alously lay upon it. I will now in the fourth and last place prove the rotal and final perfense with of the Saints, to be the established, resolved, and receised Doctrine of the Church of England, and that by this yninfwerable argument, collected from the former premites.

That afertion, Doctrine and position which is ratifical and confirmed by the 17. Article., by the Articles of Lambheth, & Ireland, & agreed upon by the toyall Synode of Hampton Court: Dat affertion, Doctrine and position which the learned of England base with any unanimous company, not only published and taught in their fewer of parties.

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parifies and Cares , but likewife publikely meat defended in the Dinimitie Schooles in both auf Vninerfre from time to vime, and in their learned writings for further publishe anthorisis and approbation, as the eftablished and re estion Dollrine of the Church of England, weigh needed the received, established, or refutured Delirine of the Chu of England

on this afterion, Dollerine, and position , That fuch as once truly regenerated, and ingrafted into Christ true and lively faith, can neither finally nor totally from grace; is vatified und confirmed by the 17. Are by the Articles of Lambhath & Ireland agreed by the royal Synode of Hampton Court was the nediff in the Church of England bane with one sincoin confoir; not only publified it is their faceral Parifies Curves, but likewife publishely maintained and defended the Distribute Schooles in bath one Universities; from tim time, and in their learned writings for forth by publike an rive and approbation; as the offablished and received Do rive of the Charles of England, ( all which I base after proved in the praintifee.

Therefore it must need be the received of ablifued and refolm

Dollrine of the Church of England.

Yea, but Mr. Monarague in his Appelo Cafarem affirm the contrary. True, hee doch fo; but is Mr. Mountage Pope that hee cannot erre? or that our Church of Eng should be included in his breft alone? or are his words fu Gofpell, that men muft of necessitie beleene them, becan he fpeakes them? Perhaps they may be fo with fome : will methey are not, may, they fall not be. But if thereare ny who are fo much denoted to Mr. Momtague, that they will pinne their faith woon his fleeue alone, and beleeue none elfe bur him. Let them confider but thefe three things which I will not only propound, but proue vnto them.

The first is this, That as Mr. Mountages bath folen allhe hath touching our prefent controuerlie: (excepting that of our Homelies) our of that arch-Arminian Barting & that arch

Obig#. Pag. 20, 28, to 27, and 72. Anfwer.

mise fo be hart follen this among other things a destricte of a redal to food fat for green, is the received of the Charle of England. They are Bertin his words in booke de Apolinha Santterne: pag:107. In his Preface te fame books, and in his letter to the Arch-biftop of mary, as you may fee in King I Au Eshit dictaration a. Coffin, peg : 5 g. Mr. Mountages cannot frew me in my of our owne Writers or in any other Protestant and Oror Writer , that this was ever the received doctrine of Shurch of England: only Berein, Thompson, Commun, the Remarkanter in their Conference at the Hagar, re-ted by Brandin : page 364, are the men that averred this is the Doctrine of our English Church; and from them litter Admittague among other things transcribed it s fo wif you beleeve this to bee the Dottine of the Church England, you beleeus not Maifter Montagio himielfe, but whice Remembrantes, Berton and Throughon, from whom doth transcribe it. The second thing which I will prond vinco you is this: char Mr. Adomizque doth chrice red it in his Gaggercap : 20. That this our profest Controver fo pulstided and underermined in our Church, and thus the web of England, travert to at liberrie outs vs : though in his tero be the publike, received, and established dollrine of our land, delivered in authentical, plaine, and Orthodore records, the amount that so men can be ignorant of it. Behold, here there Mr. Mountagns against himselfe, you have one of is brokes against another which of them is it that you will keped If you beloeve him in his Appeals, then you must ake him: (as he bath made himfelfe) a notable diffembler Impostor in his Gages in recording that to be undecided woderermined by our Church, which himfelfe confesserh it his Appeals, to be refetured, established, and determined by the teamine, plaine, discribedox records of our Church, and that in such shable memory share or miss raw has ignorant of it. Or elle Gantiquerlie finceshe Gagge was written, which cannot

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ber Horour Articles, our Homilies, of and Computer prayor Books, which are she only recolds which Mr. Mannagus there eites I were composed long before the Gage was hatched and I am fure they are yet the fame, as they were before the Gaggewas penned. The Church of England, ( chough Mr. Mountague likes Lordly Pope hath done in hath neithe altered the words nor fende of any of thems neither is the fuch a Proteus or changling, as to after choppe and change het Dodtines euery peare or twowherefore it this our Co before, it is not determined nor refolued by them flow sceords ir. But how comes at to palle, that fo great a Sch ler as Mr Aloungue should so contradict himselfe & Do you not remember a faying of Enripedes, " that all men ba mestingues, the one true, the other what you will, Mr. . Hou tarme hath the latter of their two rongues; bur the first he wants, or at leaft he wants thou fo of it, hence is it that he contradicts himselfe. It is floried by \* Diedorn Sicular. centaine Handers, who had fach a double, clouen and denide tangue; parely from mature, partly from subsides and brase, that they could counterfaire and resemble any voice; and obits miss wa most admirable , shey could speake to two men of different things at once, the one part of their tangue speaking distinctly of one thing th other part of their tongue fpeaking distintly of another. It may be Mr. Monutagereis of shele mens races fure I am he hachrheit admirable qualitie and condition a if not from nature, vet least from fubrilie and craft : and hence perhaps it is that be fpeaker two contrarie things, to two fewerall men as over, But if you will know the mysterie and truth of the matter ; the difference of the men against whom he writes doch cause this difference in his words. His Gage you know, was written against a Papiff; therefore to gratifie him in deeds

( though her currieth him with inuctine and Incivil words) this Controversie must be videsided by the Church of England; onely the learned of the Church of England confent with Rome in this; which is as much to sty, that the Church of England is so faire from varying from the

Church

\* Hyppolitus Coronatus.

\* Riblioth Hill:

Church of Rome in this particular point, which thee hath defended against her herecofore, that now shee hash almost veelded, if nor confented to her : if there bee any difference. it is only a few Dunces among vs, ( who are not to be reekonedof) that make it . For all the learnedeft, ( which are in Subdance the whole Church of England, ) confent to Rome in the and fo wee both agree. Now his Appeale is purposely written again & Protestants, whom he bedawbes with theireproschfull names of Puritars and Novellers, the better to conceale his dangerous projects, and to countenance his Arminis and Pepille doctrines : as if no Protestants but only Nonelles de Paritans did euer contradict them, and therefore here that he might fecretly grarifie both Papiffs and Arminin me, hee will make the Church of England the Patronelle of their doctrines; and to give her content withall ( and fo to please both fides at once ) he beares her in hand, that all he loth, is but to vindicate her politive and received doctrines. from the depravation and corruption of Puritans and Nouelles, who are alwaies thrusting out their offine private fancies and sweetes, as the publike and resolved dottrine of the Church of England and not to countenance either Popery or Arminiavifme. which hee abhorres in words as much as any man . though hereuerence and adore them in his heart. This is the whole sope and Mysterie of Mr. Mountagues juggling; he labors toplease the Church of England in words, that to he might covertly bring in Arminianisme and Poperis into her in deedse or this is the cause why he doth so contradict and varie fromhimselfe in this & other particulars, that so this false and tretherous practife of his; might be the better concealed. This therfore being his ayme, his words being fo contradictory &c. tepugnant to themselves, either believe him not at all or belieue himin both & fo in neither alfe if you will belieue him wheone, & not in the other, whiles you rake him for a true man in the one, you condemne him for a lyer & impostor in the other. Thirdly, confider, that for any thing that yet appeares, Mr. Manntague is not thorowly refolued in this point imfelfe. For as farre as I can yet collect from any of his writings

writings he is a Neuter, at leaft a man vnsetled in it, reid to change his rune, and to recant his words upon all occas ons. For he certifieth vi in his Appeale, pag: 37. In my anfa to the Garger, I suspended mine owne indgement, and lay of ale in a kinde of neutralitie. Neither doe I now fay more then I vrged to doe, by the expresse words of our Articles. &c. So the as yet Mr. Memitague hath not declared himselfe so freely and fully in this point, as to give you his owne voluntary to folution in it. But admit he hath declared himfelfe : vette informeth vs in the fame Appeale, page 107. That if any Po tan or Papift wake it plaine, that any thing by him disclaimed being the publike established dottrine of our Church, is yet the dall rine of the Church, that be is ready to recent. In which work as he hath vied a pretty fleight, to keepe off men from wi ting or speaking against him , left they should come with the compasse of these two hatefull names, Parisan & Paris fo hee hath discourred himselfe egregiously vnto the work and that in these particulars. First, he hath manifested him felfe to be a meere Roman Catholike in heart, what euerk professe in words, in having his beleefe and faith not grow ded on the word of God but on the Church : He belowe only at the Church beleeues, and no otherwife; let com what will the Churches faith shall still be his: If our Church will owne this doctrine of his, then hee will defend it, the he will teach ir : if our Church will not owne it , then he will disclaime it and recant it; not because that this his de trine is in it felfe true or falfe; ( for he affirmes it to bee to dottrine of the Scriptures , and of all Antiquitie ) but meeter because it is the doctrine of the Church. Now for any me thus to tye and pinne his faith voon the Church, and vou that only, what is it but to bee a professed Roman Cathe licke? Secondly, by these his wordes hee hath discound himfelfe, to bee a meere temporizer, a meere Protem & CM melion, a meere Neuter, and a man of all religions as time me place thall ferue; and for man of no religion or grace at all Let the Church of England not owne this dottrine of a total final fall from grace. Mr. Mountague (fuch art heroicall and mir

ant champion is he for the truth ) will forchwith disclaime it, though himfelte hath affirmed it to bee the doctrine of the Scriptures, Fathers, & the learnedft in the Church of England, So that his Tenents and religion hall be alwaies aftered and changed with the times & leafons And will you my Brethren receive this for a found & orthodox truth, and as the received Affine of the Church of England voon Mrs Mountagnes credit when as himfelfe, is as ready to disclaime it, as to owne in will you suspend and pin your faith, your judgement and religion voon Mr. Monneagues flecue, who is but a meere weather-cockey that is altered and turned about with every Hall and change in Church or State? and who hath yet no the politine or refolded religion in him, but only this mais pro tempore, nihal pro veritate : to be of no religion, or \* Optatos adveof any religion, as the time shall ferue? O hazard, hazard Farmenianum: not your foules upon fuch uncertainties; but rather flicke lib.1942.33. nd cleave to fuch who will fooner lofe their lives and allher have , then bee removed from this prefent truth , which none of our Aniagonife will date to doe in defence of this their Error. And now feeing I have made it manifest moyour foules and consciences, by vndeniable proofes nd restimonies, against the forgeries of Mr. Mountagne and his Abettors, ( who are " nomine quidem Christiani , re tamen & Theodores Etpla ambitionis et manu glorie ferus : Christians in name, but elef. bift. lb. Lc. L. fuerto ambition, vaine glosy, honour and preferment in deed and fo fit instruments for the Pope and the didell to worke by ) that this affertion of the total and final perfenemer of the Saint, is not only the politice, established, and molard doctrine of the Scriptures, but likewife of the ancient Fathers, of the Protestant Churches beyond the Seas and of this our Mother Church of England; ô then if you under the glory, honor, and authoritie, both of the God and word of truth, which shall judge you at the last; if you nuerence and respect the authoritie of the ancient Fathers and of all the Churches of God; or if you tender the peace be good, and welfare of this your Mother Church, be wiling to submit and yeeld vnto the truth. What if Mr. Moun-

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terne, what if men of greater worth and place then hee, up pugne and contradict this truth? what if carnall men a great abilities and parts, ( who are no more able to judge of this our otefent affertion, then blinde men are of coloure because it is a fentible and experimentall, a spirituall and heavenly truthe which is principally tellified and reveiled to the foules of men by the inward operation of Gods Spirit. and is not subject vnto carnall reason ) doe publish this as found and orthodox truth. That the true regenerate Samuel God may Apollaise, and fall bosh tesally and finally from gran are not the Scriptures and the word of God: are not the thers, and the Churches of God; and those many godly learned, and farnous writers, which I have cited (who has farregranscended the very belt of all our Amagoniffe notes ly in picty and holinefle, but even in parts and learning he better credit and repute with you then they? If nor; the farewell all religion, ler Poperie and Arminianifue, let herelie and Acheifme rule and fway the world, But if the Scripture if the Fathers, if all the Churches of God, and all those we thies which they have produced, have any offimate or as die with you, then friue, conrend, and ftirre no more in the our present controuerfie, nor yet in any other that depend ypan it, but willingly subscribe to this most orthodox, found and comfortable affertion of ours ( which is the onely pro and pillar of a Christian foule, and the only thing which makes men to line and die with joy and comfort ) which the have all ratified and refolued with one vnanimous and joint confent. That thefe tobe are once truly regenerated and ingrefit into Christ, by a true and timely faith, can neither finally nor total ly fall from grace

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## AN ANSWER TO THE Arguments which are, or may

be objected.

Lawing thus (as I suppose) sufficiently and fully promed, the truth of this position; (That these who are ence maly regenerated and ingrafted into Christ, by a true and linely fairs, can neither similty nor totally fall from grace.) By vinantweable proofes and Arguments: there is nothing now remaining, but that I should give a satisfactory answer, to all sch Arguments and texts of Scripture, as either are, or may be objected to the contrarie: and then I doubt not but this noth, will bee so electe and evident in the hearts and consciences of men, that they shall never be able to resist it, or appose it more. Now that I may the better answer and detectable Arguments which shall be objected. I would into fall intreare you to take special notice of two things, which will take off all future objections that are made against me, and give a finall determination to the point in question.

The first thing I would wish you to observe, is this? That there is no place not text of Scripture, which doth either expelly, positively, or toridem verbis say, or by way of no collarie and vindeniable consequence proue, Thus a true regularie and vindeniable consequence proue, Thus a true regularie man, or one that is truely ingrasted into (briss may rister smally or smally full from the state of grace, but that all the Arguments which are objected from the Stripeures, are nothing else but bare inferences, and wrested Collections, contary to the true soppe and meaning of the places. There is not any of our Astroposists, that can shew me any expresse, absolute, and positive text of Scripture, which doth wither interpresse words, or, by way of necessary, found, and incultable consequence, consute this Dootrine of the rotallor small

perfe-

persenerance of the Saints, and proue the contrary to be true! All that they produce against we from the soripture Jis no. thing elfe but their owne collections and conceites; which how farre they varie from the true scope and meaning of the places from which they were collected, you shall fee here. after by particulars. Now on the contrary fide, there are di. uers and fundric texts of Scripture, allmost in enery page throughout the Bible, which doe in fo many words, either absolutely, fully, positively, and plainely set it downer or by way offound, necessary, and ineuitable consequence inferre, that shofe who are once truly regenerated and ingrafted in. ta Chrifts can never fall, never bee moned, never bee cast down from the Rate of grace : never depart quite away from God, mr yes be separated from the lane of God which is in Christ. lefus. the most and chiefest of which places I have quoted in me former Arguments, and therefore will not frand to repeate them. The case then standing thus, I take this for a true, fure, and neuer failing rule, which admits of no exception. That when there is any point of doctrine fer downe in Scripture, in plaine, positive, and exprese tearmer. (especially if it be thus dilivered in divers severall places which is our case) that there any inference, or bare collection on from any other text. contrary to that doctrine, and those expresse Scriptures which do warrant it, ought not to beadmitted: for elfe wee hould preferre the inferences and vaine conceits of men (which are full of error, and vacertainty,) before the politive and fure word of God. Wherefore fee. ing that all which is objected against vs from the Scriptures is not the text it felfe; but bare conceits, inferences, and collections, farre diffenant from the true fence and meaning of those places from which they are collected : it is not to be valued or accounted of but to be fleighted & reiected ashumane fancies and conceites, opposite and contrary to theerpreffe plaine politiue and absolute word of God : which dothin to many words, and in expresse tearmes lay downe this doctrine which I here mainetain, and that in such a large copious and ample manner, that I know no point of fath,

in which the Scriptures are to full and frequent as they are in this. I shall reduce this first observation to this Aronely hath thent in truth and in deed. This is alighnaming

That dollrine and argument, which is but a bare inference and collection from the Scriptures, and is quite opposite and contrary to a doctrine Which is plainely, positively, fully, and in expresse coarmes delinered and recorded in the Scriptures, it was to bee imbraced, but to be reietted, and contemmed as fulfe and counterfeit:

But the destrine of the finall or totall Apostacie of the Saints, and the Arguments produced for so prous is, are but bare inferences and collections from the Scriprares, and they are quite opposite and contrary to the dollrine, of the finall and totall Perfenerance of the Saints, which se plainely positively, fully, and in express exarmes deline. red and recorded mabe Scripeures let stalt land le oforts

Therefore they are not to bee imbraced, but tober rejetted and contemued as falfe and conterfeit and the

The second thing which I would have you marke is this. That the Scripture fayth expressely, that all those that doe Apostatize and fall from meace were noner mily regenerated nor ingrafted into Christ but only in ontward shew and appearance. This is positively and litterally fet downe, in the 1. John 2.19. They bent ant from us, but they were not of us, for if they had beene of us, shey would no doubt have cominated with or ; but they went out , abat they might bre made mane fift that they were not all of us. Here the Apolle expreficly affirmes : That fuch as are once truly regence rated and ingrafted into Christ, can moter Apostatize not fall from grace: And that all fish as doe fall away from dige outward shew of grace the which they made, doe therefore fall away, because they had never any truth and foundnesse of grace, or any true regeneration in them. Which is also feconded by the fame Apostle in the a Light 9. Who focuer transgressen and abideth not in by Duttvine of Christ hat h not God. file was never cruly regenerated in the fight of God;

though

11.19.34

though he were in the eyes of men: ) but hee that abidethis the destrine of Chrift, but hath the Futber and the Some ! he onely hath them in truth and in deed. This is also reine by Christ him felfe John 8, 11. If you continue in my word the were you my diffiples indeed : intimatings that fuch as did not continue in his Word, where nouer his disciples indeed, but only in our ward flew. So Luke 8 , 1 8 Whofoewer hath to him fiellbe gitten; bas whofainer burkens, from bim fiellber taken, (not that which hee had in truth) but that which hee feemel to have None are there that doe cuer lose the flate of grace, but fuch only as feeme to have it, but have it not in truth All the plants which are rested one of the Church of God, are fuch as Gad the Fasher wener planted, Mark. 1 9. 1 3. Those that feeme to fall out of the hands of Christ and persth; are only fuch 29 were not in the number of his freeps, John 1 0: 28: and those of Ifraell that fall from grace and perish, are only fuch as were not ifered; they had only that erreameifen which is one ward confifting meerely in the fleft and in the letter : they, had never the inward circumsifion of the beart and of the fpine whose praise it wer of mon but of God, Ro a. 28, 29, oup 9.6. Christ himlelfe informesvs : Math. 9.17. & Lik. 5:37.3 that God never para new wine inte old borries, because thenthe new wine will burft the boreles, and be faited, and fo both of them fhall periff: God never purs the new wine of grace into fact persons as will not still retaine it : but he alwayes puts win Wine inso new bossles and fo both are preferred : those therefore that fall from grace, had never any truth of grace with in them they were built whom the fand, and not whom the rocke Ghrift fefus; for then they could not have fallen, Math. 7. 24. 254 Lake 6.48, 1. Per. 2.6, none but bypoerites and unbelent. ing Christians drawbacke from God . whose that are true be. leners and indued with faming grace continue with him : the Scriptures are very large and copious in it. See John. 6.64. to 79. Cap. 15. 2. Cap. 17. 12. Hebr. 3. 12. Cap. 6. 4.to. 12. Cap. 10. 38, 39, 2. Tim. 2. 17, 18, 19, Rom. 11. 2.5.7. 17,20. Math. 13. 19 to 24. Cap. 24. 12. 13. Cap. 25, 2. to 31. Pfal. 37.7, to the end, and infinite other Scriptures

which I might produce. From which I shall frame these two Arguments: the one to proue my present affertion, the other to deseate all those subsequent arguments which shall or can bee vrged against it. The first Argument is only this.

If all those that fall from grace, were onely such as were newer truely regenerated and ingrasted into Christ, then such as are once truly regenerated and ingrasted into

Christ, deenener fall from grace.

But all those that sall from grace, are onely such as were never truely regenerated nor ingrafted into (brist: (yea, and the reason why they fall from grace, is onely because they were never truely ingrasted into Christ, as appeares by the premises.)

Therefore those that are once truely regenerated and ingraf.

ted into Chrift, doe never fall from grace.

What \*can be truely and substantially replyed to this Ar. See Ames Congument, transcends the spheare and compasse of my rous at collar thoughts. The second Argument, which will vetterly defeate Hagiensem. Aralasse and rase the very ground of all those objections.

which are, or can be made against mee, is this.

If all such as fall away from grace, are onely such as were newer truely regenerated nor ingrafted into Christ: then all
the Scriptures and examples which our Antagonists produce against vs, make nothing to the purpose. (Because
they must eyther bee intended onely of such as are regenerated, and ingrasted into Christ in outward shew, but
not in truth; (who are not within the verge and compasse
of our question.:) Or else, if they are meant of true regenerate men, they will not proone; that these did ever sinally or totally fall from grace, notwithstanding all their
wrestings and collections; because the expresse wordes of
the Scripture are, That all true belevers doe alwayes
persever, and none but hypocrites fall away.)

But all such as fall away from grace, are onely such as were never truely regenerated nor ingrafted into Christ.

Therefore all those Scriptures and examples which our Antagonists produce against vs, make nothing to the purpose.

7 Thefe.

These, two generals Observations (which are able to set sister and cleare all suture; objections.) being thus premised: I come now to give a particular answer, to all those particular arguments which may bee objected against me, eyther from Scripture, or from reason.

The first argument against our conclusion, is drawne

from Ezech. 18. 24.26. and Cap. 33.12,13,18.

If the righteous turneth away from this righteousnesses, and committeeth iniquity, and doth according to all the abominations that the wicked man doth, shall hee line? all his rights outself that hee hath done shall not bee mentioned: in his trespasses that hee bath trespassed, and in his sinne that hee hath sun ned in them shall hee dye. When I say to the righteous, that he shall surely line: if hee trust to his owne righteous nesses and commit iniquity, all his righteousnesses shall not bee remembred, but for his iniquity that hee hath committed, hee shall dye for u.

From which texts of Scripture, this argument is framed, Righteom men, may turne away from their righteousness, commit iniquity, doe according to all the abomination that the wicked doe, and dye in their sinnes, as appears by this text.

Therefore they may fall finally or totally from grace.

I answer, that the Antecedent is falle, and not warranted by the place alledged. For first the righteous which the Prophet speakes of in these places, is not such a one as is in the ed by the righteous este of lesus Christ, being ingrasted into him by faith; but one who is instified, meerely by his owne righteous este, as the Popish merit-mongers seeke to be: as is enident by the expresse text. For these words: If hee trust to his owne righteous nesses (not to Christs:) if his turne away from his righteous nesses, all his righteous nesses, the hee hath done shall not beer emembred: the righteous nesses the righteous (not of Christ) shall not deliner him in the day of his transgression, neyther shall hee bee able to line for his righteous nesses in the day that hee sinneth: proue, that the Prophet speakes onely of Legall not of Euangelicall righteous seesses. That of Paul, Phil. 3.9. That I may bee found in him

Obiett.

Answ.

not baning mine owne righteousnesse. Which is of the Law: but that which is through the faith of Christ: the righteousnesse when he of God by faith: will fully cleere all this: where our owne righteousnesse is stiled legall righteousnesse, and is put in opposition to the righteousness of faith: So that our Prophets words are in effect no more but this. Hee that seekes to bee institled by his owne righteousnesse, or by the workes of the law, if he commit but one sinne in all his life, doth disanull his legall instification, and make himselfeliable to eternall death.

For whosever shall keepe the whole Law, and yet offend in sames, 2, 10-one point, hee is guiley of all. And constitute that constitute the words of the Law to doe them. So that all the argument which this text can truely afford you is but this.

Hee that seekes to bee instified by the Law, or by his owne righteoussies, if hee commit but one since doth lose his lengal instification, and make himselfe hable to domnation. Therefore regeneratemen, who are instified onely by faith in

Christ, may fall from the state of grace on another How well this argument followes, and how much it makes for your purpole, let all meninder Now that this righteousnesse here mentioned is only a legal, not an evangelicall righteoufnesse, I shall further manifest it, by these three reasons. The first is taken from Excob. 18.4. 20 the fcule that finneth is shall dye; this is true onely in respect of the hicknesse of the Law, but not in regard of the elemencie of the Gospell: for then none should be faued: therefore the righteousnelle here intended is onely a legall not an euangelicall righteousnette: for in respect of the Gospell, and of epangelical right confinelle, the faule that finneth may not dye. The fecond reason is taken from Ezech : 18,000, 5.00 9,000. 14, to 18. If a man beingt, and dot that which is lawfull and right : and hath not eaten voon the mountaines & c : hath walhed in my flutuies and kepe my indesments, to deale eruly : bee wings he final furely line faith the Bath God : which wordes cannot be intended of the righteoutieffe of faith, which is wrought by Christ alone, but onely of the righteousnesse of workes.

workes wrought by men themfelues : which is fully euiden ord and confirmed by Rom, 10, 5. to 12. For Moles der cribing the righte onfneffe which is of faith feaketh on this wife If thou shalt confesse with thy mouth the Lord lefus, and the beleive in thine beart that God hath raised him from the dear thou shalt be saued : the righteousnelle of faith confists oneh in beleiuing : it is onely the righteousnelle of the Law which confilts in doing: Wherefore this righteoufnesse here men tioned which confifts onely in doing: is onely a legall, my an euangelicall righteousnelle. Thirdly, the Scriptures fav a silohn zor expresty, that he that is instified by faith in Christ: (a) never sime unto death, because he is borne of God, and his feele \$ 1.10h. 5.18. remaineth in him : (b) that he keepeth himfelfe, and that wie

ked one toucheth him not : (c) that be fall be had in enerle c Pfal. 112.6.

See Theodores. (ettio.6.

dloh. 10.28. fing remembrance: (d) and that he shall never perish norm cap.11,25.26 drethe death: this righteous man then which may finne vnm death which may be quite forgotten and not remembred, which may dre and perith in his fins; must needs be one that is legal. ly rightcous, not one that is truly justified by faith in Chril, Fourthly: This place doth not speake of such righteous and as fall \* into some particular acts of sinne, as Noah, A. Interp. in Ezec. braham, David, and Peter did, and as the true Saints may doe and yet not fall totally from grace : but of fuch as make aco stome and trade of sinne; of such as turne away from their righteousnesse, and doe according to all the abominations that the wicked man doth. Now the true Saints of God, though they fall into many actuall finnes oft times; yet there is ne uer any way of wickednesse found within them, they mean turne quite away from righteonfneffe, nor yet doe according to all the abominations that the wicked man doth : Pfal, 1 19,101; 104.128. Pfal. 139.23.24. Rom. 6.11. to 15, cap. 7.14. to the end : cap, 8; 1. to 1 7, 2. Cor. 10, 3, cap, 1 3, 8. Galis, 16.17, 24, 25, and infinite other places, whereforethis place can never be intended of one that is truly regenerated, iustified and fanctified bytaith in Christ, nor of the ordinal ry finnes and infirmities of the Saints: fo that this place makes nothing for your purpole.

Secondly.

Secondly, admit that this Scripture were meant of such a one as is truly justified by faith, yet it makes not at all awinft me, for two reasons. First, because the whole scope of the place is not to proue the Apostacie of the Saints, but onely to cleare Gods justice, in these two particulars. First. that he will never punish any man for the sinnes of other men, of which they are not guilty; that he will neuer punifha righteous Sonne, for the finnes of a wicked father : the foule that finneth it fhall dye, and no other : the Some fhall not beare the iniquity of the father, neither fall the father beare the iniquity of the Sonne: the righteousuesse of the righteons hall be upon him, and the wickednesse of the wicked shall be upon Ezech, 18, 4, 20. This is the maine cause and scope of the whole chapter, to cleare Gods justice in this partiouler, and to answer that scandalous prouerbe of the lewes-The fathers bane eaten fewer grapes, and the childrens teeth arefet on edge : as you may reade, wer, 2, 3.19. The fecond scope and end of this whole chapter, is to free God from injustice and partiallity in his dealing : having reference netwo forts of men. First, to the wicked, which is manifeand in these two particulars. First that he doth never punish them but when there is a cause, and when they sinne against him: Secondly, that he will spare them when they doe repent : so that he deales impartially and justly with them, he wrongs them not at all. Secondly to the righteous, which, consists in these two things. First, that he doth not respect them nor preferre them before wicked men without a cause: and the onely reason why he doth it is; because they obey his will. Secondly, that if they fall away from him, and give themselves wholy ouer vito sinne, that then he will punish them as well as wicked men. This is the onely scope and meaning of this place, and it is in substance no more but this; he that repents and forfaketh his finnes shall be faued, but he that forfaketh mee, and will live and dye in his finnes shall be damned. And what is this to a totall or finall fall from grace? If then the onely aime end, and drift of thefe words which you object is but to cleare Gods justice in thefe : these two particulars, not to signifie that a true regenerate member of lefus Chrift, may fall quite away from grace: the place makes nothing at all against me vnlesse you will peruert the proper scope, sence and meaning of it, by wre fling and racking it to your purpose, against the true interes. which will bee a great disparagement, not onely to your selves; but to your doctrine to, which needes such forraine constructions and strained collections to support it. The Scripture, as you know, hath but one genuine, true and proper lenfe, and in this onely it must bee taken. If it bee not taken in this fense, it is but wrested : and the argument 6 wrested from it, is not to be regarded; because it is not the Scripture, but the racked construction and wresting of the Scripture. Wherefore fince this your argument is not with in the proper scope, sense, and meaning of the text it felfer it is but your owne wrested collection, and so it is not to be regarded, though the place were meant of the righteousnesse of faith, and of true regenerate men. Secondly, admit this to be meant of the righteousnesse of faith, and of true regenerate ment yet it makes not against mee because the words of it are conditionall, not absolute and positive. The Prophet faith not, that righteous men doe commit iniquity, and turns from their righteonfiesse, and doe according to all the abominations that the wicked man doth, and dye in their finnes; But, if they commit iniquity, if they turne from their righteens. neffe, and due according to all the abominations that the wicked man doth, that then they fall dye in their finnes. So that your argument from this place can bee no more then this.

If a righteous man fall from grace, then bee shall perish : Therefore a righteous man may sall from grace;

Which is a ridiculous confequent, Dalow

If you object, that a conditionall speech though it gives no being, yet it gives a possibilitie to the thing to which it is applyed, so that this place, though it proves not, that righteous men doe fall, yet it necessarilie proves, that they may fall from grace.

I answere: that there are two forts of conditionall fpecches

Obiett.

Arfw.

berches or suppositions. The first, of things impossible. which heither give an effence nor a pollibilitie to the thing hopofed. For example, If God were falle and faithleffe, then men might doubt of his word and promifes. If the orbinances of the Sun and Moone may ceafe from before the Lord. then he will caft of the feede of I fraell. If all the ftones in Eng. land were gold, then wee should be rich. Neither of these finopolitions give an essence, or a possibilitie to the thing fupposed; because the thing supposed is impossible. Secondly there are conditionall suppositions which are possible: If fich a man fludy hard, he may be Arch-bifhop of Camer. bary. If fuch a wicked man will beleive and forfake his finnes. he may be faued. These suppositions and conditionall propolitions give no reality, nor necessary, but onely a remote and ambiguous possibilitie to the thing supposed. Now this of Executed, is an impossible condition; and fo it gives no being nor possibilitie to the thing supposed. For first : those who are regenerated (e) are borne of God, and their feede re- et. lohn 3.9. maineth in them : therefore they cannot finne. Secondly, (f) fMath.7.18. they are good trees : therefore they cannot bring forth bad fruit. Thirdly, they are the (g) elect of God : therefore they cannot g Math. 24.24. solfiblie be feduced. Pourthly, (h) the Spirit of God is put into Mark. 13.22. them which doth cause them to walke in his statutes, and to keepe h Gal, 5.17. his indgements and doe them: fothat they cannot do the things they would. Fifthly, (i) they trust in God, therefore they cannot i Pfal. 125.1. be removed, but shall stand fast for ever. Wherefore it must needs be an impossible condition: and so it cannot imply an aduall or a potentiall fall from the flate of grace. Our Antagonists indeed would have it to be a possible condition. and they take it for granted which is nothing elfe but a begging of the question here in controversie: wherefore their onely labor must be, to proue it to be possible : otherwise. if they take it as granted, they doe but begthe question.

If you obiect: that if this bee an impossible condition, Obiect.

then this commination should bee to no purpose.

I answer. First, that the maine and onely end of this and Answer. fuch like comminations, is to preferue and keepe the Saints

from security and prefumption; to stirre them up to watch. fulneffe, and perfenerance and to help them in their perfenerance; not to prove that they may not persevere. Now God obtaines this end of his by these his threats and commit nations; in as much as his Saints doe alwayes perseuere: wherefore they are not vaine and idle, though those to whom they are spoken cannot but perseuere, because they obtaine their true their genuine and their proper end. Secondly this text is not a bare commination as you furmife, but likewife a declaration of Gods law and inflice. So that the properet feet and substance of it is only this. Suppose a righteous man should cast of my yoake, and wholly inthrall himselfe to the bondage of finne and Satan, I will bee so just and impartiallin my dealing towards him, that hee shall surely dye for it, if he repent not. Now this being princially a declaration of Gods law and justice, and not a bare comination though the righteous neuer fall from grace, yet God hath his end because his law and justice is declared, and so is it not in vaine Lastly, this comination is made generally to all, as well to the elect as to any others : now your felnes doe grant, that those whom God himselfe hath elected to saluation ex prewifa fide, can never fall from grace: wherefore this comination being made to them as well as to any others, can never imply a totall or final fall from grace; for then it should imply, that the elect should fall from grace as well as others, which is impossible by your owne confessions. Other anfweres there are which are given to this place. As first, that this text is onely meant of hypocrites, who have no more but an outward shew of righteousnesse, not of men that are truly righteous : not of such as were habitually, but onely actually righteous, having the acts of righteousnesse but not the habit. Secondly, that those which are here meant, are truly righteous : but yet that this departing from righteons. neffe, is onely a departure from the acts, not from the habits of righteousnelle and grace: and that by death in this place, is onely meant a temporall, not an eternall death : which temporall death being the punishment of sinne, may be com-

this .

mon to the righteous and the wicked, and it is inflicted vppon righteous men off cines; as a punishment for forme finneof theirs; as we may fee in the examples of John and AZzethinh, 2. Chron, 35, 22. Ifay 38.1. though nearly the eternall death. But these answers in my independent are
less probable, and come not so home as the others doc,
wherefore I will passe them over, and proceed to the second
argument.

The second objection that may bee made against me, is rajuniform that of Paul 1. Cor. 9.27. I keepe under my body, and brus is into subsection: least that by any meanes when I have proched onto others, I my selfe should be a cast away. From

whose this argument is framed. And amount

Paul who was a tracregenerate man might become a reprobate or cast away.

no Therefore, such up were truly regenerated may fall from

Imfrere, that if you take a reproduce, or cuft away in this Anfin. place, as opposite to one that is elected, (asyou doe) then the Antecedent is falle, and not warranted by the text. For heeffacis elected to faluation, can neuer become a reprohave in this lende . becaule the foundation of the Lord abideth 2. Tim. 2. 19: the and his purpose according to election hall fland fast for Rom. 9. 11. mer. Now that Paul did not feare to become areprobate in this fenfe, it is enident by thefe infuing reasons. First, be. muche was alwaies fare and certaine of his owne faluarion (a) He was alwaies fully per swaded, that neither tribas a Rom, 8.35,100 lation , diffreffe , perfecution , famine , nakedneffe, perill nor theend. wird : that neither death nor life, nor Angells, nor principahiles, nor powers, vier things prefent, nor things to come, nor beight, nor derab, nor any other ereature, should be able to sepehave him from the tone of God which is in Christ fefas his Lord. He was alwares fure; (6) that whether he frontd line or dye, 6 Rom; 14.8. he friente line and dye unto the Lord and (2) that when ener ca. Cor.5.1.80 his carefuly bonfe of this tabernacle were diffolued; bee should have a building of God; an house mot made with hands; eternall is the highest beamens : bee was consident of his faluation ; and

to Y .s. mi T.

Rom. c. 11.

d'Phil s. 12.13 luis confidence, madohim (d) willing to be diffolued, that fo be 12. Tim, 1.12 might he prefeux with the Lord of thet (c) knew whem be had battinged, and thus bee would forcely keeps that which bee he committed to bim against that day. Whence he doth holdly

fa. Tim. 4.18. Quouch this of himfelfe: (f) The Lord fhail deliner mee fre enery cuil Forke, and will preforue mee to his beauenly him dame, And therefore a little before his death, he triumsh ouer helland death, in this comfortable, confident and mi

2 1.Tim.4.7.8. umphant speech ; (g) I have fought a goodfight, ? bauefin. Shed my courfe, I have kept the faith, benceforth is laid up for me a crowne of rightcanfneffe which God the rightcons inde fel give mee at that day, Paul then could never feare, that ner he fhould become fuch a reprobate, and caftaway as you intend, because he was so sure, and to absolutely considered his owne faluation.

Secondly, Paul was fure that he could never fall away from the flate of grace, or become a reprobate in your lence, be cause he knew that he was predestinated & elected to eternal life; and so must needs be justified, fanttified and glorified He knew very well that hee was elected to faluation as euident by . All 9.15. Rom. 1. 1. cap. 8. 30.33. 35. 640.4 11.7. 2. Gor. 1.21. 64p. 5, 1, 16 10 Gal 1. 1. Epbef. 4 3. 4. 5. 2. Tres. 1. 2. 12. Tit. 1. 1. Therefore hee could nener feare to become fuch a reprobate, as should be damne and cast for enerioro hell, or fuch a reprobate as you intend Thirdly God himfelfe had certified Paule, ( euen then when 25 the Meffenger of Satan, and the thorne in the flesh were gi Men unto bimfer to buffet him; for Which thing be befought the Lord shrice, that it might depart from him ) that his grace was sufficient for him, and that his strength fould be made per felt in Paules weakneffe : as you may read 2 Cor. 12.7.10 Therefore Paulohimfelfe knew very well that he could neuer become a reprobate, or cast away in the stricter sence, as opposite to one that is elected to faluation, Fourthly, Paule himfelfe informes ve in the 26. verfe which immediately preceeds these words, that he was fure never to be some a reprobate, I therefore (faith he) fo run, not at on-

treams, fo fight \$, not as one that beasesh the apres Paule therefore was affered, that he fhould never become a caft; away in your fence, and fo this text makes nothing for you he against you : fo that the Antecedent is wattrue in the lence that you propound it. If then you will take a reprodute or acultaway, for fuch a one as is blame worthy, and deserves reproofe, (which is the genuine and propper fence of the word in this place, ) then it makes not for your purpole. For I grant that a regenerate man may deferme reproofe and blame, for some mileariages, or finnes of his, but yet if fol. lowes not therevpon, thathe may fall from grace. Paule informes vs that he did endeauour to line according to his doctrine, left his auditors should have just cause to reprote him : if he had done any thing in his practife which might golfe his doctrene, for which he should deferme reproofe yerit followes not, that therefore he might fall from grace. So that, if you take a reprobate or coffeway in the firster fince, for one bound over to eternall condemnation; then your Antecedent is falle : if in a more milde and larger fence; brone that deferues reproofe, then the Anteceden is true, but the argument is false and followes not: Secondly, admit that Paule, doth vie this word reproduce or caffaway, in the hider sence, for one that is veterly for sken of God, and bound ouer to eternall condemnation siyet the argument followes not. (as the very fence, scope and meaning of the words and place declare) which is no more but this As God? hath ordained that his Saints should perseuere : fo he hath ordained the meanes by which they should personere; as faul ling, prayen, morrification and the like. Now I ye there meanes of perfeuerance forum, & fight, nor an oncertaine 303 a me that beates the ayre, but I beate downe my body, and bring it isto subjection, as God hath appointed mee, that for may personere and obtains the prife. I cannot personere in grace no more then any other of Gods Saints to whom P Preach bur by these meanes ; and these meanes I wie, by which I am affured that I shall for ever perfevere! Sottiar. the these words as fauourablely as you can for your stives,

eduly.

you can easily dolled for them, is but this gaping and different arguments and arguments.

The Sames of Gad sanner perfeuere in grace but by ving the

you will take attendmere or

250 Or to The Sames doe whe the mounes to presence in grace.

Raul couldnot beofaved, Paul could not perfenere, but byo.

but fugile meanered warm or

ITherefore Raul might become a reprobate, and fall quite and

Trom grace

How abfurd, ridiculous and falfethis argument is, there is no man of understanding but may judge. For it makes the vie of the meanes to deprive men of the end, and to make the end encorraine : where as the end is never certaine mi ther can in be obtained but by vling of the meanes. The A postles bad their names written in beanen : Luke. 10,10 They were keet by Christ bimselfe unto saluation out of whole handsperment sould placks them : John 10, 28, 29. c. 17.11 Christ had promised cham that they frould fit on 12 throng sydeling the 1.2. Tribes of Ifrath, Mark, 19.28. and he had at fured them that is was his fathers will to give them a kingdom; Luke 12. 32, yet her commands them to faft and pray (at Bankdid hore) That they enter not in otemptation . Math. 6. 1204026 Alam Tholowhom God both predestinated we remail lite shall undoubtedly be faned, and yet they must vis the meanes with care and confeience which bring men tofil uation, God faues none, God regenerates and calls none hagines perfeuerance varo none but by the vicof meants therefore the vic of the meanes doth not any way implies contingencie, ambiguity and vncertainty in the end, as you furmiles and to the collection from this fprech of Rand, isbut ridiculous abfurd, and idle. But you will fay, that the Saint do nonalwaies who the meanes to pensuere in grace where fore they may fall from grace, I answer that the Antece dentis falle, and quite repugnant to this text : for Parlin formes vs in this place, that hee did runns not as uncertainly

Obiet.

Anjw.

sha branch the arre, that hee did bacer ring it me fabiotion; that to hee might e and you argue and reason thus from

emmas man did eft the means to perfenere

act det met alla eyes afé she mountes co ere ingrace :

argument at the former was

id official meaners operfenere in grace :

will deale with you, but as you deale with its. patricular example of Paul, would puspofter

mich a generall verteen a Time: not a like hat of mich full away from your part of the like a like a

Addatorages of obvious to profession a greet? 1000 trefere all inher regentrine who der of showing at hell to be placed in Line of Olde of our de 2,400 dette of

ecanse they have the same minde, the same spirit and exthat hee had: Grace is the very effence, life and soile, only treasure and chiefest happinesse of enery Christian. after they will be ediligent and industrious to preserve supprises well as Paul. Norman will be energiagent and the petral well as Paul. Norman will be energigent and slotte in preferring that which is his life, his totale, his pressure, his only gloty; comfort, toy and imprincile, is lefte will Christians Y who across have dehyed themes, and fold all they have to purchase graces to me doubt youll give all diligence to guard, preferue, increase in keep time purchased was you may read Dame 30, 50, 8 Mel 3, 14,550 Photo you have 30 Photo 13 20 Photo 14 20 Photo 14 20 Photo 14 20 Photo 14 20 Photo 15 20 Ph 198, vol 116th, 03,36. fine 19. 41 and infinite other

And so your less objection is but felle. Thus you see he this place of Paul makes nothing easile gainst acce. me leane now to retort in against chose who doe object it.

Those who alwayes we the meanes to perseners in grace by
by any meanesthey should prove reprobates at the last
can never fall from grace.

to Christ, dee alwayer vie the meaner to perfect the maner to get alwayer vie the meaner to perfect the meaner to perfect the meaner they should prome reproduce and last (as it is an added to perfect the communication). Inter-

Therefore shey cannesse fall-from trate in last one product library out are producted for the found and good, which in necessary out falle affection: or life you must give such an animous roit, as will veterly defeate all Asystements which work for follows can object against meetrom this place. So the root you must grant, that this place makes not at all against more else that it makes more (at least as in the) for me, as for your schools and so it is important to your purpose.

The shind degument that may bee objected, in collection Heb. 6.4,5,6,cap. 10. 26, to 30. and 2. Person 24, as

is is no more but this inflibftance.

Those that have been once enlightened: those that have of the small is obsert that have of the small is obsert that have of the small is obsert that have of the shall be be the state of the first of the first of the shall of the powers of the world to come and those that have been made, parents of the Half Gooff, may fall away from grace, and one the first of the Half Gooff, may fall away from grace, and one the reserved agains: (as appeared by the fore quote places, but it is one flower.

Therefore fuch as are once truely regenerated and ingrafts

into Christ, may finally and totally fall framegrape. To this I shall gine a double answere. First, thall dany the Argument For those which you mention in the Aptecedent; are onely Hypoteites of whence had any truth of grace at So that your argument

Anfw.

do fibitance but rehises A his lawy of billion ndfhrbiadhair no trinh of Geace, may fall from wel ficheolog Grace scrossed a min but 10000

riferent between may fall from the truth of grace. e places here alledged (and to confiquently Anseeded which is grounded on them) are meant on-by occlose to I proue it by these insuing reasons. First, are there is nothing mentioned in any of these places are objected but that which is common to hypocrites carnall mens For fiell hypocrites and carnall men, may 6 faire alighened as to know the truth of God, and the and holeeus them to be true they may doe many povery farre in the outward practice of Gods sandyerbehypocrites and carnall mena as we may the formal scriptures and examples, Numb 24, 10 id a fembra babron zgia Pful soni 6 ropudato by 12032 depta , 5,617.2 021.32. Lake 11.44.47 Manke 620 Ads & 9.15. 640.2425 .26. Pronstrates a hiSecondel Hypocrites and morall men, may escape the pollutions of world that is they may avoide all grotte, and open finnes, which the world rakes notice; as drunkennelle whore, couetoufneffe, pride, appreffion, deceite, theft, murer, and the like they may have a very faire outlide, and titheir hearts and foules may be polluted, and not cleanfrom their filthineffe, Luke 11:44: Mark. 1302 5. 17. 126 Die 1:12. Thirdly, Hypocrites and carriall men, may bee mide pareakers of the hely Ghoft : that is, of the ordinary and the tall common gifts of the holy Ghoff : as knowledge, illumination, the pift of tonques, preaching, and prophecie; the gift of hea. Math. 7.22.23 and of morking miracles : the gifts of temperance, fo: ictie, justice, meckenesse, affabilirie, fortitude, and fuch like morall and common vertues: as appeares by Math, 7. 11,02, 1, Cor. 12, 4, to 12, and cap. 13.1.2.3. Fourthly, hypocities, and carnal men, may take of the good word of God, and of the powers of the world to same that is, they may heare word and receive it with great toy as the fecond and

third

third ground did, Math. 12.20 Marks 6. 2 0 20 Republic auditors did, John 5.3 5. Yes, they are word, and talke a liveetnesse and pleasants alle may bee much affected with it for a time, but yet in a rail manner, out of felfe love, and by-refrects da sor our of may bee much affected with the promifes of gotes and ey al shough the Doctrine of mortification and felle de feeme harfn and bitter to them. They may coffe of the wens of the World to come : that in they may unders the Doctrine of the Referrection, and of evernal life; t may be much affected with the loyes of Homes & the pinelle of the Saints, when they shall he are them amp and expressed to the full. Wee know by complete capence, that many Hypocrites and wicked many when a doe but heare the loyer and excellencies of Heatien dife fed of, have off-times by fodeine fits and flathes; a hind inward talte, fenfe and feeling of them, and their ver bearts and foules are even rauified and delighted with the not from any inward principle of grace, or any fore dence of beauen which they have within them; but ou a fecret admiration of the things themselves; or out of false and groundlesse opinion and conceive that these joys and excellencies belong to them, when as it is nothing Wherefore fince there is nothing in these texts but the which is common to Hypocrites and carnal men, wee ou with the most and best expessors, to appropriate these p ces vnto them alone, and not to the true Saints of God, who 5.16,17,18, cannot \* depart nor fall away from God, nor finne unto dente, But you will object, that thefe were fuch as were bough

ler. 22.40, 2. loh, 3.9.cap. Obuett. 43.Pet.a.I. 6 Heb. 10.39

Minera.

ANIW.

with the blood of Christ: (a) for they denied the Lord that bought them and they (b) were fuch as Were fantified with the blood of the consumer : therefore they were truly regenerated, and not only in out-ward fliew : I answer, that they were fuch as were purchased with Christs blood fufficiently, or in common reputation, but not effectually, and eruly, the were never inwardly washed and cleanfed with his blood

forther were such Heretickes, and falle reachers which prinibehould bring in damnable berefies, even to the denying of the Lard that bought them. Now fuch Heretickes and falle teathers, were never eruly fanctified nor ingrafted into Christ, for then (c) they would no doubt have continued with him ; but e 1. Joh. 2.19. therefore they went out from him, that it might appeare, that they were neuer truly regenerated and ingrafted into him. And whereas it is faid that they were fanttified with the blood of the conemant. The meaning is but this; that they were facomentally fanctified in their baptisme : but vet their hearts and natures were not inwardly purified, by the blood of shrift, and the inward operation of Gods Spirit. This benident by the 2. Per, 2. 22, where they are filed, Walhen frine, who had their outfide onely washed, but their swimith and filthy nature did still remaine within them ; whence it is that they returne againe to their Wallowing in the mire, and paddle of their finnes. Wherefore all these places must beynderstood only of Hypocrites, and morrall men, whose hearts and natures were neuer changed and renewed; not of the true Saints of God, who are new men, and new creatures. Secondly, all these Scriptures must needs be meant of Hypocrites, because the most and best (if not all) expositers. obropriate and apply them vino fuch, ascommit the finne eainst the holy Ghost, which shall never bee forgiven. Now fuch as are truly regenerated and ingrafted into Christ, conneuer commit the finne against the holy Ghost. For St. That he that is borne of God finneth not unto d'I John 2,0. death, because his feed remaineth in him, neisher can be sinne, cap. 5.16,17, because he is borne of God: he cannot commit the sinne unto death: that is, as most interper it : he cannot commit the finne against the holy Ghost: wherefore these places cannot bemeant of fuch as are truly regenerated and borne of God, who cannot commit the finne against the holy Ghost: A. game, Chrift himfelfe affures vs, (e)that none of his fheepe fhall e 1, Ich. 10, 28 mer perifh : and Danid certifieth vs. (f) that though the fpfal. 27,24. righteous man fall, yet bee shall never be veterly cast downe : for the Lord upholdeth him with his hand : therefore these places.

cannot be understood of any of the Sheeps of Christ, who can not pereft but only of Hypocrites, and fuch as had no truth of grace. Thirdly, it is enident by reason of the antithese that the Apostle makes betweene the Saints to whom he Writes, and those which were inlightned, and made partaken of the hely Ghoft, and had tasted of the good word of God, and of the powers of the world to come. For when he had fooken of tholelatter Heb 6, 4, to the 9, verfe : in the 9, and 9 0, verfer: hee fubioynes these wordes ; But wee are personaled begen things of you ; and things that accompanie aluation, though wee thus freake: For God is not unrighteous, to forger your works and labour of loue, Which yee have flewed sowards his name : and Heb, 10. 32.33. 39. hee doth the like : So that this difference which the Apolile makes. betweene the Saintsm whom he writes, and those of whom these places which you obiect make mention, proues that those Scriptures which you alledge, are only meant of Hypocrites, and such as were neuer inwardly regenerated, and so they come not to the purpose. Lastly, the very words of these places proue as much, For first, those who are heere mentioned, are only fuch as did but tafte of the good word of God, and of the beauca. ly gift, and of the powers of the world to come. Which phrase of rafting, implying but a meere fit, flash, and transitory aft or passion, which is proper only to Hypocrites and carnal men, cannot be fitly and propperly applied to the Saints: who do not only take of the good word of God, and of the beanenly gift, but do likewife really and fully injoy and possesse them, not only in their tongues and pallates, but in their in ward parts and bowells, in their hearts and foules, and in their whole man. Christ Iesus, the holy Ghost, all sanctifying and fauing graces, & the word of God, dwell richly and plemifully in them; their foules are even filled, and glutted with them: Pfal. 63. 5. Atts. 6, 8. cap. 7. 55. lohn. 14.16. 17. 10. cap. 15, 11. Rom. 15. 13. Ephef. 3. 17.19. Col. 3.16, wherefore these places cannot be meant of them. Secondly, that properbe which Peter vieth: 2. Pet. 2. 22. It is happed to them according to the true pronerbe : The dogge is turned to

wome vomit againe, and the fow that was washed to her wallaning in the mire : proues, that those of whom these Scripmires fpeake, what eper outward flew they made for a time, were neuer truly regenerated : their natures were neuer changed by grece : they were dogges, and fivine fill : their hearts were filthy and corrupt, though their out-fides were washed for atime. Thirdly, St. Peter informes vs in the 2. Pr. 3. 10.to 22. That those of whom hee writes, were such as did malke after the flesh, such as were presumptuous, and fiffe willed, defrifing gouerment , and freaking enill of digniiles ! fuch as like naturall brute Brafts, made to bee taken and defroyed, fhould periff in their owne corruption : they were fuch as were fors and blemifbes, forting themfelnes with their ame deceivings, baning eyes full of adultery and that saunot couls from finne they were corfed children, having their wars exercised in concress practises, and living the Wages of swighteenfrieffe : they were, Wells Without Water, clouds carried about with a tempeft, to whom the myst of darkeneffe is re-Armed for ever; they were the formants of corruption, and fuch mearied from the holy commandement delinered ento them ? dicrefore they mult needs bee hy pocrites, and no true regenerate men. So that all the Scriptures here objected, must needs bee intended of hypocrites and carnall men, not of the the regenerate Saints of God; and so your argument followes not . Secondly, admit that all these Scriptures were meant of true regenerate men : yet your Antecedent is falle, because all these places are conditionall. They say not, that the Saints doe fall away, or that they may fall away? but only if they fall away : it is impossible for them to beene. inved by repemance, or to bee reconciled voto God againe. So that all the Argument which you can collect from them is this.

If the true regenerate Saints of God fall from grace, then they shall for ever perish, and not bee able to repent:

Therefore they may and do full totally and finally from grace;
Which is a falle, abfurd, and incongruous confequent.
Thirdly, I answer, that this place is principally intended of Euch

fuchbarren and fruitleffe Christians as make no vie and be nefit of the meanes of grace, for the Apolile in the 1,2,34 and 5. Verses of this Chapter, speakes only of the word of God and of the principles of the Doctrine of Christ: which in the 7 and 8, verses hee compares vnto raine : now faithhe if any who inioy the powerfull meanes of grace, shall fall a way from the profession of the Gospell, trampling under feet the blood of Christ and the meanes of grace, and putting Christ to open flame as Inlian the Apostate did : if any drinke in the Word of God, and the meanes of grace, and yet continue barren still, or grow worse and worse, bringing forth nothing but thornes and bryers, as the bad ground doth, bee fall furely bee rejected, bee is nigh unto curfing, and his end is to bee bur. ned: fo that if you compare this whole Scripture together. and consider it as it depends upon the conclusion of theformer Chapter, you shall finde this to bee the true genuine and proper sence and substance of it. That such as doe inioy the Gospell and the meanes of grace, and yet afterwards renounce the faith of Christ, by turning protessed Athielts or Infidels; or elfegrow worse and worse, and become more wicked, finfull and prophane under those meanes, then they were before, shall bee given over to impenitency, and toa reprobate sence. This is the onely scope and ayme of the A. poffle : therefore this text cannot bec intended of the true Saints of God who profit by these ordinances, and bring forth fruit, and receive a bleffing from God, verl. 7. So that your conclusion from it (Therefore the true Saints of God may fall from grace) can never follow. Laftly, if this place makes for a finall fall from grace, yet it is altogether against a totall, without a final fall : (for if it bee impossible for such at fall from grace to bee renewed againe unta repentance, andif there remaines unto them no more facrifice for sinne, but a certaine fearefull expectation of indgement and fiery indignation to denoure them, it is impossible for them to fall totally, unlesse they fall finally too:) fo that it makes one way for me, though not another; it makes for one of my conclusions, if not for both. And thus much in answer to this third Argument.

The fourth Argument that may bee objected is that parable of Math. 12,43,44,45. and Luke 11,24,25. When the encliane spirit is gone out of a man, hee walketh through dry places seeking rest, and sindeth none. Then hee saith, I will remain into mine house from whence I came out. And when hee is come hee sindeth it empty, swept and garnished: then goeth he ord taketh with himselfe seven other spirits more wicked then himselfe, and they enter in and dwell there: and the last estate of that man is worse then the first. From whence this argument may bee tramed.

The Diuell may returns againe With seven other spirits mone wicked then himselfe, and dwell in the hearts of those out of whom hee was formerly expelled, and so make their latter end to bee worse then their beginning was.

Therefore such as are once truly regenerated and ingrafted into Christ; may afterwards fall from grace.

I answer, first that this is but a darke and obseure parable Answer, which may admit of divers interpretations; therefore it is not sufficient to ground a point of Paith vpon. Secondly, I answer, that rhe argument followes not; because this parable (and so by consequence your Antecedent) is meant onely of hypocrites not of true regenerated and sanctified men. So that your Argument in substance is but this.

Hypocrites may fall from grace;

Therefore true regenerate men may doe fo to :

Now that this parable, is meant onely of hypocrites, it is mident by these reasons. Pirst, because it hath reference, to that miracle which Christ did, in casting the dinell out of the blinde and dumbe man, which was posselled with him; which gaue the occasion of this parable. Now Christno doubt did cast out diuells out of many, whom hee did not sincissine withall, as he cured some mens bodies, whose soules he did not heale: and it is likely that Christ did not sanctifie him out of whom hee did cast this diuell: for all that the text relateth of him is this, that Christ healed him, insomuch that hee both spake and sam: there is no mention of any cure wrought upon his soule: therefore you cannot apply this parable.

4.

parable to those whose soules are cared to such out of whose hearts the workes of the dinell are destroyed : but only to fach whose bodies are dispossetsed, of the actual residence and habitation of the divell, or to fuch hypocrites out of whom the divell was spiritually cast out in outward shew only but not in truth: So that all which you can propperly collect from hence is this; that the divell may returne gaine and actually poffere fuch men, out of whom hee had beene actually, not spiritually cast out before or that the divell hath greater power over hypocrites and temporary profesfors at the last, then at the first, which makes not a gainst mee. Secondly, the very end of this parable proues as much: For Christ applies this parable meerely to the lewes. Math. 12, 45. Enen fo fhall it bee with this Wicked genera. vien : and the fumme and fubstance of the parable is no more but this: that the effate and condition of the Iewes. under the Gospell, should be far worse then ever it was vider the law, because they did contemne the Gospell which was preached to them, and not yeeld obedience to it : and fo were left more inexcusable in the day of judgement, and more finfull for the present, because the sins against the Gospell, were farr greater then the finns against the law. Christ therefore applying this parable to a wicked generation only, to the vis beleeuing Iewes who would not yeeld obedience to him nor yet obey his Gospell, you cannot apply it to the faithfull and holy generation of the Saints, nor yet collect from hence, that the true regenerate Saints of God who receive Christ Iefus for their Lord, and doe alwaies yeeld obedience to his word and Gospell, can either finally or totally fall from grage. All the argument which you can properly collect from hence, is but this.

The estate of the wicked and unbeleiuing Iemes under the Gospell was farr worse then ever it was under the law.

Therefore the true regenerate Saints of God may fall from grace; ( which is a groffe Nonfequitur.)

Thirdly, it cannot be intended of any but of hypocrites and wicked men, because the very words themselves implie

asmuch. For first, the words are not : when the denill is cast out, but when the uncleane foirtt is gone out of a man : which words gone out : imply avoluntary action in the dinell. Now the denill never goeth out of any but fuch as are wicked men, and ( g ) raken caprine by him at his will, He is alwaies caft g 2. Tim, 2.36 hyforce out of the Saints, because when once hee is excluded by them, he can hardly get any passage into their hearer apaine. Hence it is fayd of Christ, (b) that he was manifested to b 1, John 3.8. effroyont of his Saints, the worker of the dinell, to(i) deffroy out iRom, 6.6 of us the body of sinne ; The deuill is alwaies cast by force one afthe Saints , Ren. 12. 7.8. 9. 2. Cor. 10, 4.5' and that with much a doe, with much (k) fringling and contention, after k Ephel. 6. 11. long (1) prayer and fasting, therefore these out of whom the divell goethout, and is not cast out; must needs be such as ! Math. 17.20. are wicked men, and taken captive by him at his will Secondly, the deuill when he returneth againe, findeth these men tworn wept, and garnished, fit to entertaine so vncleane a melt: \* Iefus Christand the holy Ghost, were not dwelling See original and refiding there; the fanctifying and fauing graces of lob.lib.1. Tom; Gods foirit, the rich treasures, furniture, and ornamente 2. fol. 17. B.C. of a religious Christian, and holy soule, were not treafored and laid up there, for then the house had not bin empty. then there had beene no roome fo much as for one vncleane fairit to inhabit, much leffe for feuen more. Now Christ and the holy Ghoft do alwaies dwell in the hearts and fonles of all regenerate men : Ephof. 3. 17. fohn 14. 16. 17. Math. 28. ao, they leave no roome for inmates, especially for Saran and vicleane fpirits: wherefore these men here were not regenerated and truly fanctified, because they were but empty Swept, and garnished, and not filled and stored with the riches treasures and ornaments of grace. Thirdly, the vncleane fpirit and his companions, enter in and dwell in thefe men here but this they never doe in the regenerate: For God hath (m) hedged them about, fo that the divell cannot come m Tob. 1. 10. neare to south them, much leffe todwell within them, with\_ Math. 8, 31.32 1 out Gods Speciall permiffion : he hath armed them with the (n) " Ephel 6.20. Whole armor of God, fo that the divell cannot enter them,

thought

1.10h, 4.18. though hee affault them; (0) they keeps themfelnes, and the wicked one rougheth them not, Therefore this place cannot be understood of true regenerate men. Lastly, the end of all regenerate men, is farre better then their beginning ; their latter fruites are more and better then their first, Plat. 02. 12. 14. Rom. 6, 22, 1. Pet. 1. 9. Ren. 2.19. & Pfal, 29. 37. which made Balaam to cry out. Let me dye the death of the righteous and let my last end be like his. Numb, 23.10 which hee would never have done vnleffe he had beene sfin. red that they should alwayes perseuere in grace. But the end of these whom Christ speakes of here, is like to theirs in the 2. Pet, 2. 21. Hebr. 6.4. 5. 6. and cap. 10. 26. to 30. (with whom these may be paralelled) it is worse then their begin mine : So that this Scripture cannot bee intended of Godle and regenerate Christians, but of hypocrites and wicked men; and fo it makes not any thing for your purpofe. If you ObicEt. object, that they were (wept and garnished: therefore they Anjw. were fanctified. I answere, that the text faith that they were emptie, (Wept, and garnished : So that it cannot be intended that they were garnished, adorned, and purified with the graces of Gods Spirit; for then they had not been emply then they had not beene fit to entertaine such vincleane and filthy fpirits, which cannot dwell, but in polluted hearts and foules. The true meaning then of these words is this: that they were empry and voide of Christ, and of the gifts and graces of his fpirit : \* that they were swept and garmshed, not

See Origen. in Iob.hb. 1. Am- with graces, for then they had not beene empty, but with fine brof. Committens. INCAP. 13. Apoc. who thus interpret it.

5.

or The

point in question, a kun at mount at oins d'mon sid bes The fit argument which may be produced, is collected,

and vices, the best ornaments of the Diuells tabernacle, and

those in whom he most of all delights. Thus you see that

this parable, on which our opposites do much relie, makes

nothing at all against mee, and comes not home vnto the

from John 15. 2. to the . 11. and it is this.

If the regenerate Saints of God who are once ingrafted into Christ may not abide in Christ, if they may beare no fruit, and fo be cast out into the fire to be burned, then they may finally

of smally fel from grater rooms and and In the true regenerate Saints of God may no obide in Christ, they may bears as fruite, and to they may bee salt out imache frate berburned : for the words of Saint Johnace, Eury branch is mer that beareshoe fruit bee sabeth and . A kide is man and I be gan as he branch come bears from of in felfe, energy to abide in the Fine nomare sanger, except yer abide in were. If a man abide no immer, bet is call forth as a branch. and is Wirthered, and mengacher them and saft them into the fire and they ore burned. If you abide in mee, and my marde abide in you you float aske what you will, and it find bee done your you. Which words doe prove the Minor proposition.

Therefore ebestue regenerme Samts of God, may fall finally herein chis placemetes sangeard chauthan

fanliventhat the Minor is falle, and not warranted by this hath of fele. For first, you may perceine two forts of bran-tes of which this Scripture maketh mention. First, there adead and withered branches, which beare no fruit at all & See Originia school which based a name they line and get are dead, as the Life and Rom, abof Sardis Was : Ren. 3. 1. Therebearches though thought in ey made a friew of life voto the world; yet they had new loan 15.1.2. er any true and spirituall life and sap within them, they ne. Hilar Enerel. er branghe foreb frais : therefore they were never truely in in Pial, 530 afied into Christe. If a grife bee put ince a stocke, if it aw no fap, no life and nourillment from the flocke, if it now not, or beare no fruit, but withereth away : no man will ever fay, that this grift was well and truely ingrafted mothe flocke , fo it is with these that are ingrasted into Shell: if they grow and spring nor or if they beare no fruit, they were alwaics but dead branches, they had no spiritual life within them, they were never erucly ingrafted into him. Now of these branches Saint John affirmes, that they shall scaft out, and we bered, that they shall bee raben away, and taffineosbe fire to bee burned. Secondly, there are fraitfull and lining branches, which Christ opposeth to these other branches: verfe, a. and of thefe hee there affirmesh : that

a Condala

1 . 5 . 5 . IJ. E

ex. in hun h

bis Father purgethelium, shurtheyoney boding here mornfruit Pf al. 93.12, where branches, [9] Hourifield the pulse tree, under the 33.14 a cedar in telemon, they fell bring forth from in all age, the think bee far and flourishing. They mener wither files the

4 Pfal. 1. 2. ler, other branches, (4) meither dochey ceafe from youlding fruit 17.8. but they bringforth close fruit in their feafas, and chen he declines wisher men fall ways. So that this place is no more substance but this; hypocrices which were never the true li

r Math, 3.10. esp. 21.19. Luk. 13,640 10.

ing & fruitfull branches of Telles Christ, fall wirber, (+) our devene and caft inve the fire, for their unfruisfuttneffe, in those trees that John Baprift speakes of and like the fraith fiere wee; But thofother are the true and lining branches

Pfal. 92.13.14 Raid.2,19.

Iches Chrift, fall(/) alwairs growe and flourift, and bring for more fruit continually: their laft workes fhallbe more thene firft. Therefore this place makes wholy against you, not

induleis places of Scripture, as Pfal, 80 8, to 6, Ifai; you Mathetes

your it warrants not your Minor, but proues itte been Secondly this Scripente hath reference to the whole miles Church comprehending both the good and bad, as appear by the first verse of the chapter. I am the true vine (faith Ch and on Futher is the hesbandman, &c. Now you known the militant Church is compared to a pincy and and so a ve

Math. 3.12. Luke 3. 17. 2, Tm, 2,20.

to 8, cap, 27, 213, Math, 21, 33, to 42, as it is in other places compared to a net, which hash good and had fift in its to a field, which harb cares as well as come : to a floore when halb chaffe as well as wheate and pure corne : and to an be which bath veffells of honeur and dishonour in it. So that the

proper meaning of this place is onely this that in the millrant Church there are two forts of Christians fome there are that are members and branches of Christ, in ontward free and profession only, but not intruct : these God the Pather, will car off as dead, rotten, and fruitleffe members, and call them into bell fire to be barned, because they did not bring forth finit. Others there are that are the true members and lining branches of Christ, bringing forth much frait: those Gold the Father will bee alwaies purging, that shey may bring forth more frait: but yet not by there owne strength and ver-

in the by that lappe and nourithment which they receive the Christ hardly. Christ appeared into mee, do some the place that the place that the place that the place that the place from bearing fruit, and to are safe out and withered; but may be subject a safe that this word in me, hach reference only to the Subspent, not to the Antecedent words; to the bearing of fruit in Christ, not so any inficience into Christs to that the fence of the place is only this. Every branch that beareth not fruit and not enery branch that is truly ingrafted into me) of the latter way; and in this sence it makes nothing against me. All her, that you can truely collect from hence is this. That upon ites dead and fruitlesse Christians and members of the saints Ghurch may fall from grace and perish swhich into me, will deay,

The but you wilhoblech: that here are two words in the Obietter, which doe ftrongly imply, that the true branches of less as Christ may be braten of from him, may become confessed and so beer after as be fire; to wit, this word, where the him word, which is been about conditionally I answere the best to be these imply the thing which you he had been about the word of these imply the thing which you he had not do condition; where the harea word of condition and not do condition; where we work to another the interest of these words are the same have frait of topological and not condition; but a cancer the same have a condition, but a cancer of these beauty our abiding in Christs is not a condition, but a cancer of these words a form that the confessed works a form a being in Christs is not a condition, but a cancer of these words a form can collect no necessary consequence which makes against messon them. All the argument which this interest yeelds yours but his but a passes were and the consequence which the content of the con

in telecia of God. La relped of therefelace; if Hard

Therefore fuch at are encorredly regenerated and ingrafied mit Christ way fell from grace : and blow it is the past

Which is a mean Real quitur. Secondly, for this word? It dornnot need farily amply, that the time branches of rec. I Christ may be broken off a withered, and out into the first.

Confider but the words, and you fhall finds it for If a abide not in mee; ber in out forth me a branch and brabired ? you will and is find bee done unto you. What now will argument from these words bee? furely no more but this If any man abade met in Christ, ber is saft forth at a be and withered : chiow mehanent out

Therefore regenerate men may full from peace.

If anymon abide in Christ, all his prayers shall be grant.
Therefore regenerate men may fall from grace.

MA Which are but meets inconfequencies, white of an eage a there is much concluded in these cond nall woods which cuery mans understanding is not able fathom: these conditionall speeches must needed in Whilkie of falling from grace, elfe to what purpol

Anfw.

Obiet.

the high doe from hy imply, that the true branabel's Radi from grach, this was never Christs meaning in this place is but your whested, first and sand forced collection. For early and of this speech of Christ, its baleto incollege ly and of this french of Christ, is biters incomings thefe two fenerall meanes. First, by declaring vitto to the way and meanes to make them fruitfall; and that is continuing and chicking in him; Secondly is by propounding extrainer them to there them ve to fruitfallely which are aftern form. The first taken from the danger unfruitfulnede snory branch in mes tebat bearers not fruit Encher sietes bomay, and hee is cast sin mid withered. Second ly, From the advantage, and the great commoditie of frui full reflect of God. In respect of themselves; it would can God to give them a gratious univere to all their prayers and requelts; it would preferue and continue the loue of Chris to them and all them full of joys. In respect of God! G should be glorified by their fruitfulnesse in good works. This then being the onely end and frope of Christ, to stim

Difeiples, to fruitfulneffe in good workes : if you take words as they are spoken, and as Christ intended them wou must whicheyou meane to permiert and wrest them ) make not for your your onely conclusion from them bethis.

Christ dosh pronoke and fire up fuch as are his members to fruitfulneffe in good worker:

Therefore they may full from grace: Minlous and abfurd inconfequence, To conclude all; the mehranches of Iefus Christ can never fall from grace, nor the broken of from him. First, because (1) Christ himselfe + John 15,16? shefen and ordayned shom, that they should goe and bring y John 15.2. b fruit, and that their fruit should remaine. Secondly, be 249.14.16,170 (a) Christ and the holy Ghost will alwayer line, dwell, Ephel. 3.17. mishin shem. Thirdly, because (w) Christ dosh Gal. 2.20.

mishin shem. Thirdly, because (w) Christ dosh Gal. 2.20.

m in she same manner as his Fasher loves him. Now "Iohn 15.9. ods loue to Christis perpetuall and never ends: therefore wifts love to them must be experientall toos and fo Christ or but abide in them, and they in hims Fourthly, bethe true branches of Iefus Christ, (x) camor bring \* Math.7.18. to il fruit, they carmet fade nor wither, they cannot ceafe 1.3. Icr. 17.8 eyelding fruit. Fiftly, because (y) the feare of God is in y ler. 22.40. wheares that they fhall not depart from Christ. Sixtly. me Christ hach prayed to his father (12 ) to keepe them 3 leb. 17.11. migh his some name, that to they might bee in him, and hee That is, (2s Athanafine expounds it) \* that the contr. Ariana race of his Sparit might remaine irranocable and immonable in lib. 4. Disciples a that that which was granted to the Some by we to begin the Father, might ber gramed irrenocably und queby the Spirit . Which when Paul know, who flayth hee) Afgerate ps from the love of Christ's for the gifts and cal. of God ane wishout repentance. Lastly, because Christ te thele words which you object to this only end, when by soy might remaine in his Disciples, and that their toys lob 15.11. be bee full encyther of which could bee, if the true memof Jelus Christ might bee broken off from him ; For Christ could have no loy in them, nor they no loy and

comfort in him. Therefore your collection, being quite re pugnant to the very words and sooperof the place; and if the arguments which you can enterly collect from home being meete Minifegurature and inconfequencies; I put without any further answere to the insuing Argument.

The fixth Argument that may bee made against me, is that of Phil, 2, 12. Worke our your faluntion with fem

acd trembling.

The Saints of God must works out their ownerfaluation was feare and trembling:

Therefore they may fall from grace;

Por if they might not fall from grace, they had no can to feare and tremble thus.

laction

For answer, I shall deny the argument. True is the true Saint of God may feare and tremble, yea, aid to doe it; yet it followes not, that therefore he may fall fre grace, You must know then, that there is a double fear of God : the one aferuile feare, or a feare of hell, or of God judgements ; a feare of God as hee is a just and veri judge : which feare can never frand with the truth of en and loue, as appeares by Rom. 8.15.1.7ohn 4.17,18. L 1.74.75. Pfal, 27.1. Pfal. 46. 1. to 8, Heb. 13.6, 2.7. 1.7. This feare being incompatible with the much of grace and love, and being cast out of the hearts of all the Saints, who have received the spirit of grace and adoption is not the feare intended in this place. Besides this the is another kinde of feare, of which all the true Saints God are made partakers; to wit, a religious, godly & nout and filial feare, proceeding from the due confider tion of the holineffe, glory, maiestie, omnipotencie, omni presence, and gracious goodnesse of God, and from the consciousnesse of our owne basenesse, emptinesse, vile nelle, and inabilitie to doe his will, whereby wee frandin awe of God, and are afraid to commit any finne which may offend and grieve him, out of that love and holy it uerence which wee owe vnto him; because hee is our gradious God and louing Father, and not because we feare that

will veterly disinherit and cast vs of for thesour finnes. is the feare which here is injoyned; and this feare is water accompanied with faith; love, ioy, and perfeue. Teate is the chiefelt meanes \* to keepe men from fal- Iufin Martyr : from the flate of grace. For first, this filiall, concrend and Explicanel: ody feare, it keepes menfrom committing fame, it makes oneft: 98. to fandin a we of God and not to sime against him. Exod. Maior Dei me10, 30 Pfal. 4. 4. Pron. 3. 7. cap. 8. 13. cap. 14. 10. 26. this cause of Cur
17. cap 16. 6. 6 cap 19. 23. Secondly, it keeps men from habentur mini. eparting from the Lord fer. 32. 40. f will put my feare into me amittantur. hir bearts that they fhall not depart from mee. Thirdly, it skesmen to cast themselves wholy into the armes of God Christ, it makes them trust perfectly in God their stay donly frength and to chuse him for their only portion, ree, flay, and prop. So that this feare of Gods the only premadue and antidote against Apostasie, and therefore on not implie, that those who are exhorted for to yfe this neeof feare may fall from grace. Againe consider this that very feare was in Chrift himfelfe : 7fai 21 . 2. 3. thereoric cannot implie that those which may fallfrom grace weit: for then you might implie as well, that Christ nimelemight fall from grace (because he had the Spirit of the fure of the Lord abiding in him, making him of quick underlauding in the feare of the Lord ) which cannot bee. The Saints of God, as they receive all other graces from the fulneffe John 1,22 Corif. so likewise do they receive this grace of the fare of the Lord, from him: Wherefore as this feare may fall from grace, no more doth it implie, that the Saints God may fall from grace who have their feare from his, becaute the feare that is in the Saints, is all one in effence, naare and effect, with the feare which was and is in Chrift, mough they differ in degree and measure. Now that this the feare which is there intended by the Apostle, it is place and enident. First, by the words the melues, Workroug or Saluation with feare and trembling : What with a frate Ming from grace? no fuch matter for it is God shat wor. A2 2

bethin rouborb the well and the deed of his good pleasure. The must feare and tremble not because they may fall from gran but because they have to doe with God; whose present loue and goodnesse, whose maiestie, greathesse, purity and holinefie are all exceeding dreadfull and terrible, and requir much reperence, awe and godly feare, from fuch as aren deale with him, especially in such weighty matters as one cerne their foules. Secondly, it is enident by paralelling this place, with some other Scriptures which expound it. As Pfal. 2. 10. Serne the Lord with feare, and recoyce With tree aling. Ioy and trembling can never come together, ifyo take trembling for a flauish feare, or a feare of falling away from grace. Because all true Christian ioy ariseth meerly from the affurance and certainty of our owne faluation, an from an experimental knowledge, that our names are writen in beauen and in the booke of life: as is enident by Luke 10.10. Phil. 4. 3. 4. 1. Pet. 1. 5.6.8. So Pfal. 4. 4. Stand in an and sinne not. Pfal 33.8. Let all the earth feare the Lord; let all the inhabitants of the World frand in avec of him. Plat 34. 7. Ofeare the Lord yee bis Saints : for there is no want them that feare him. Pfal. 5. 7. 7 will come into thine boufe inthe multisude of shymercies : and in thy feare will I wor hip toward shine boly Temple. Pfal. 29.7. God is greatly to bee feath in the affemblie of the Saints, and to be had in renerence, of a them that are about him, Ier, 5, 22. Reare yee, not mee faithin Liord Will you not tremble at my prefence, &c, and Hofes and They shall feare the Lord, and his goodneffe in the latter dais which places being compared with this of the Apoftle, prom that this feare which he intendeth, is onely a filiall andlo uing feare; of not offending God; and not a feare of falling away from grace : thatof Heb. 12. 28. will fully cleared Wherefore wee receiving a kingdome which cannot be moved in vs bane grace whereby wee may ferne God acceptably, within merence and godly feare, for our God is a consuming fire. The place is worth the obseruing. The Saints of God haue red ned fuch a kingdome which cannot be moned; and yet they me forme God with renerence and godly feare. But is this fearest

ferreof lofing their kingdome and graces? no they are fo firme and fure that they need not feare the lotte of them, they ges hingdome which camor bee moved. What is it then, that they must thus reuerence and feare ? it is onely the glory, mueltic and almighty power of God : they must serve God acceptablie, with renevence and godly feare, because bee is a confaming fire. So that this place beeing onely meant of a relizions, devout and filialifeare, which is the chiefest presernative against Apostucie, it makes not for you but against wu. Againe, I answer that this exhortation here, is made to the elect Saints of God who cannot fall from grace ; to fuch of whom Paul was confident that hee which had begun a good Inteinthem would finish it unto the day of Jesm Christ: to such who had alwaies obayed the Goffell: to fuch Whose hearts and minds the peace of God which pafferh all understanding should beir through Christ fefus : as wee may read Cap. 1 .6. cap. 2. 10, and cap. 4.7. Wherefore it cannot possibly imply, that the should fall from grace, for that were a meere contradiden Laftly, this very text informes vs. that God out of sgood pleafure, doth worke in all his Saints, bath the will id the deed; yea even in these Saints here who are commanded, to Worke out their owne faluation with feare and trem. of for it is God that worketh in you, not in others, both the will and the deed of his good pleasure) that is, God himselfe will give you both a will to perseuere, and perseuerance it elfe, that fo you may bee faued, out of his meere grace and fmounto you, Therefore it is certaine, that those who are choned by the Apostle, to worke out their owne faluation with feare and trembling, can never fall from grace, because God himselfe out of his free love and mercy to them will give them perseuerance. So that this text which you expeand would have made much for you, is an vnanswerable text against you.

The fewenth objection against mee is this.

The true Saints of God may be led away with the error of the wicked, and fall from their owne stedfastnesse, 2. Pet. 3.17.

Therefore they may fall from the state of grace.

Ansn.

I answere, that the Antecedent is false and not warran ted by this rext; which I shall manifest by these subsequent and infuing reasons. First, because this place, is nothing else but a meere exhortation to vigilancie and circumsted on, for feare of being seduced by Heretickes and falle to chers. Tee therefore my bresbren (faith the Apolle) feet that you know those things, beware least you being led and wish the error of the wicked, fall from your owne fledfalling Which words, being but a bare admonition and exhorasion to beware of feducing Heretickes, doe not necessarily imply a fall from grace. First, because admonitions, canates, and exhortations are maine prefernatives and helpers. gainst Apostasie : they are the meanes which God himfele hath provided to keepe vs from Apoftafie. Secondly, be cause they ftirre vs vp to vic the meanes to perseuere : Cit cumfpection and vigilancie are the chiefelt meanes to pre. ferue and keepe vs from falling; and this place of the Apolle dothbut quicken and incourage vs to vie these means: therefore it doth not necellarily imply, that a manmayful from grace. Thirdly, because God of trimes admonifer his Saints to beware of being seduced, when as it is inpossible for them to be seduced. Christ tells vs express, that it is impossible for the elect to bee. feduced, Math, 24.11 Marke 13. 22. yet in these very, places hee admonified them to beware of falle Christs and false Prophets, left they should be seduced and deceived by them a which is the sime Pet.10.23. cafe with this: For Peter Writes this Epiftle to \* the the Saints of God ; and then admonisheth them to beware of be ing feduced, when as Christ himfelle a fureth vs, that it is possible for them to bee seduced; wherefore this place being but a bare exhortation to fuch Saints as thefe, eilds you be this abfurd and difficunted Argument.

1. Pet.1.15.

The elect Saints of God are exhorted to vie the means ! persenere and tobeware of feducers, When as it is impossible for them to bee feduced;

Therefore they may full from grace.

Or, Admonstions and cautions are the meanes to preform

the Saints from fulling from grace.

Therefore the Saints to Whom thefe admonitions and cauti-

ons are ginen, may fall from grace :

which how well it followes, I referre it to the readers deement. Secondly, admitting that this exhortation did necessarily imply, that the Saints of God might bee feduced while Error of the wicked, yet the Antecedent is not warmored by this text. For the Apolle bids them not to bewareof falling from the feedes and habits, but from the Redfaffueffe of Grace. Beware left you fall from your owne telfafneffe. Now grace, or the habite and feed of grace, isone thing; fledfastuesse of grace another: the one is the me, the other but the fruit : the one is the effence, the oherbut the degree of grace. Wee grant that a man may fillfrom the fredfaftneffe and degrees of grace, but yet it followes not; therefore hee may fall totally or finally from the habit and feed of grace; because they are distinct and different things, of a distinct and different nature. So that flerant you all that this place can yeeld you, yet it makes notion your purpose; it proues no more but this; that a man may fall from the degrees of grace, which I denie not: burit comes not to the habit and feed of grace, which are the things in question : therefore it is impertinent.

The eight objection is that of the 1. Cor. 10, 12, Let him that thinker h hee ft ander brake heed left hee fall : that of Hib. 2.12. Take beed brethren, left there bee in any of you an cuill heart of unbeliefe, in departing from the living God, and that of Heb. 4.1.11. Let us therefore feare, lest a promise being bitus, of entering into his rest, any of you should seeme to come hort ofit : Let us labour therefore to enter into that reft, left my man fall after the same example of unbeliefe. From which

places this Argument may bee framed.

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The Saints of God are admonished to take heed lest they fall or depart from God through onbeliefe, and so come thors of Heanen;

Therefore they may fall from grace.

I answere, that the argument followes not; for these ad- Answ. A2 4 monitions.

monitions and cautions, serue only to further the Saints in this their perfeuerance, they are helpes and meanes to preferue and keepe them from falling; therefore they doe not necessarily imply that they may fall from grace; of which the more in the answere to the precedent argument. Now for the places themselves. I shall answer them particularly. For that of 1. Cor. 10, 12. I answere, that it makes not against mee. First, because it is spoken only to hypocrites and one fumptuous men, and not to the Saints : to fuch as thinke they fland, not to fuch as doe truly fland by faith. Secondly, be cause it is spoken only to awake men out of their carnalle. curitie; and to make them warie of committing finne for feare of Gods temporall judgements, and not to weaken their affurance of Gods love. Thirdly, because it speakes only de a fall, and not of a totall or a finall fall. Let bim that the keth bee flandeth, take beed left bee fall , that is, left hee fall in. to any finne; and not left hee fall totally or finally from grace: as the scope of the place doth warrant. Fourthly be cause it is spoken only to preserve and keepe men fromfil ling, not to proue that they may fall from grace. Sother your Argument from this place, will bee no more but this

Hypocrites, presumptuous, and secure men, must beware les they fall: Or, The regenerate Saints of God must take

beed left they full into sinne:

Therefore the Saints of God may fall from grace :

Which followes not at all. Lastly, the Corinthians to whom this aduice is given: Were inriched by Jesus Christ in all grace and knowledge, they had the testimony of Christ confirmed in them, they were such as Wayted for the comming of our Lord Jesus Christ; yea, Paul himselfe had assured them, that God himselfe should confirme them, unto the end, that they might bee blamelesse in the day of our Lord Iesus Christ, and that hee would not suffer them to bee tempted about that they were able, I. Cor. 5. to 10. and Cap. 10. 13. So that this his exhortation which you obied being made to such as these, can neuer imply, that they might veterly fall from grace, vigeste you will make Paul to contradict himselfe. For that of Hebr.

Hebr. 3.12: I answeres first that it was spoken generally to all the Hebrewes; and it is no more in effect but this: Brethren let every one of you fearch and trie his owne heart. for feare left hee should have an vnbeleeuing heart, and for hould depart from God at last : which the true Saints and beleeuers can neuer doe, ler. 3 2.40. John 6.68, and 1 . John 2. 19. Secondly, This was spoken meerly to unbelouers : take bred left in any of your here bee an enill beart of unbeliefe in deparing from the lining God: those who have mbeleening and will bearts and depart from the lining God, they are not vere fideles, they are not true beleevers, they have no truth of his nor grace within them; this the very text it selfe together with Luke 8.15. Acts 8.37. cap. 15.9. Rom, 10.10. affirmes; yf it were not fo, there would be a meere repugnanerand contradiction in the words : So that this text is veterlyagainst you, for it prouesineuitably; that none but vnbeleevers depart from God, and that all beleeuing Christians continue with him to the end. As for that of Hebr. A. I. II. it is no more in substance but this: Brethren, you have a gradous and precious promife made vnto you, of entring into the heavenly Canaan, fee therefore that you labour, and frine to enter into it, left you come short of it, and so lose the benefit and comfort of this promise. What are these two places to this falling away from grace ? furely nothing

Allmen must examine their hearts to see Whether they are sincere and upright: all must stribe to enter into Gods rest, else they shall never doe it.

Therefore aregenerate Saint may fall from grace. Is but a ridiculous and strange Nonfequitur.

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is.

n. of To these admonitions I will adde that of Rom. 11.18.2 place much insisted upon. Be not high minded but feare. To which I answer first, that this is spoken to all beleiuing Gentiles who had taken upon them the outward profession of sith, and not to the particular Saints that were among them: for they needed not to seare a breaking off: Christ himselfe commands them not to seare. Feare not little flocke, for it

Luke 12.32. ji your Fathers will to give you a kingame. Christ hath affured bohn 10.27. them, (b) that they shall never perish, and that none shall place 28.

. Rom. 8.39.

them out of his, or his Fathers hands, that (c) nothing falle wer seperate them from the lone of God which is in Christ fell thest Lord. Therefore they neede not to feare this breaking off from Christ : fo that this place must be applied to the whole visible Church of the Gentiles, not to the Elect faith full and particular Saints of God within the Church Second ly, this is spoken by the way of counsell and advice : to admonish the Gentiles how they should carry themselves towards the Iewes; to wit that they should not contemne them no infult over them, because God had cast them off, and chosen them to beehis people in their roome : but that they fhould carry themselves louingly and humbly towards them; be cause they were once the people of God, and might bee b againe for ought they knew : and God might as well caft of them, if they grow infolent and finne against them, and receitie the lewes againe into his favour, as beedid caft off the lewes to receive them. What then makes this to you signife made vigo you, of en valoring

God may reject the Genriles und receive the Jewes, Therefore the true Saints and members of Christ mayful

from grace,

Anfelme in Rom. 11.

d Ter. 32.40.

Is no good confequent. Thirdly, I answer with Anselm, that this is but a friendly admonition, and a godly exhortation, not to a service, but to a filial searce, which is the chiefs meanes to keepe vs close to God, and to restraine and awe vs, (d) that wee shall not depart from him, wherefore this being but an exhortation vnto such a grace as is one of the chiefest meanes to keepe vs from Apostosie, cannot implie a fall from grace as you pretend. Lastly, the true Saints of God, are alwaies humble, meeke, and lowly, they are not high minded, nor hanghty hearted, but they alwaies fears and standing and of God, Psal. 131.1.2. Psal. 39.2. Isai 61.1. Math. 5.3.5. cap. 11.29. Gal. 5.22.23. Col 3.12. therefore they neede not seare to bee diffected or broken off from Christ for pride and arrogance: so that they are not within the

they

the compasse of this admonition and advice of Paul: at least not within the compasse of the punishment of that sinne; which Paul doth here dehort the Gentiles from. All these admonitions and cautions therefore which you here object, make nothing at all against mee; they serve onely in maintenance cautelam, to make the Saints more wary (and so more seedfast) not lesse firme and stable in the state of grace.

The ninth objection, is that of the 1 · Cor. 16. 13. Watch ym and stand full in the fasth, quitte you like men, bee strong. That of Phil. 4. 1. stand fast in the Lord. That of Heb. 4. 14. Hold fast your profession; That of Ren. 2. 2. 3. 26. Hold fast ill some, and the like. These exhortations intimate, that the Saints may fall from grace, else they were but idle.

Tanswer, that you are much deceived. For the end of these Answ. and fuch like exhortations, is but currents calcan To incite, incourage and ftirre vp the Saints to greater ftedfastnesse, and immobilitie in faith : to roote, fettle, and ground them more firmely in the state of grace : and to helpe them on in their constant and finall perscuerance; this is their maine and onyend; that men may bee more resolute, firme, and stable. then they were before : wherefore they doe not necessarily intimate or implie, that the true Saints of God may fall from grace. This I shall evidence and make plaine by some familiar examples. A Captaine who bath a regiment of rebline and valiant Souldiers, who will rather dye, then turne their backes and flie, being to encounter with the enemie; speakes thus vnto them. Sirs, now you must stand close vnwit, or else you are vndone : wherefore pluck vp your spirits, and your coursge, flew your valour, maintaine your ceditand your honour, and rather facrifice your lives vnto the enemies fword, then staine your honour by a dangerousflight : Doe these words of exhortation and incouragement, occeffarily implie, that the Souldiers would trust their heeles before their hands, and turne their backes vnto their enemies, because they are thus encouraged and exhorted for to fight? should these Souldiers take these words as a disparagement and blemish to their valour? nothing leffe: for

they are words of encouragement only, not of diffidence and diffruit. A man that cannot fwimme is fallen into a deepe fwift, and broad river, fo that hee is in danger to bee drow. ned : one that is standing by perceluling this his danger cafe. eth a rope vnto him to pull him out; of which when hee had taken hold, hee then doth vie there words vnto him : hold fast the rope, and bee fure not to let it goe, or elfe you will bee drowned do thele words of his implie, that the other will let goe the rope and not hold it falt ? no hee is in danger of his life, therefore hee will be fare for to keepe his hold, thous the other had never yied thele words wnto him. So it is here the eternall life and welfare of the Saints, depends von their spiritual prowesse, voon their holding fall of Chris, if they should turne their backes to Saran and flie before him if they should let goe their hold of Christ, they were viterly vindone for eller, and their foules should perish. Wherefor these and such like exhortations, do not necessarily impliethe the Saints may fall a way from grace, because they are the chiefe meanes and helpes to further flablish and roote the firmely in grace: All your argument from them can bee but this Nonfequitur.

The Saints of God are exhorted to ftand fast and perseuns

in grace;

Wherefore they may fall quite away from the flate of grace.

Wherefore they come not to the present purpose. Secondly, these exhortations make wholly for me; for they all imply, that the Saints doe alwayes stand fast and persenere in grace; because they are but meere incouragements to such a duty as the Saints' doe really performe, not to a thing or duty which they neglect: they doe stand fast in the Lord and quite beinfelues like men, they doe hold fast their profession: these excitations do implie as much, as also that they will continue still, to do it, see: 70sh. 1.3.5.6.7.18. cap. 6.16.20.csp, 8.12.cdp 10.24.25. therefore they make wholly for mee not against mee.

The tenth objection, are these conditional texts of Scripture following, (a) If you continue in my words, then are you

disples indeed If (b) a wan keepe my Jayings hee shall ne- b 1. Cor. 15.22 un leg donth. By which word you are faned, if you keepe in meury what I preached unto you. (c) If then feeke him, he will be e 1. Chron. 28. found of thee : but if thou for fake him, he will cast thee off for ener. (d) In due time you foull reape if you faint not. (e) You that & Gal. 6.9. see famerings alienated, and enemies by your worked workes, e Col.1, 21. now bath bee reconciled in the body of his fleft a brough death, 321330 to prefent you boly, unblamable, and irreprovable in his fight; if noncontinue in the faith grounded and fet lod, and bee not moved and from the hope of the Goffell which you have heard. (f) Now fr. Thel. 2.8. meline, if you fraud fast in the Lord (g) Worthfranding for all be faned by child bearing, if they continue in faith, in charry & 1. Tim, 2.15, d bolineffe with fobrietie. (b) If wee denie him hee will alfo b 2. Tim. 2. 12. devie vs. (i) Whofe house are ween if we hold fast the confidence; Heb. 2.6. and reioning of the hope firmely omothe end. (k) If you doe the february on the february on the hope firmely omothe end. (k) If you doe the high special to the high conditional ka. Pet. 1.10. places imply, that a true regenerate man may fall from grace; orele, they are but idle and fuporfluous,

To this I answer; first, that none of these places were ener recorded or spoken to this end, to proue that the true Saints of God might fall away from graces neither doe they intimate as much: For first, some of them proue no more but this; that none are truly regenerated or ingrasted into Christ, but such as persence who the end: this is the only end and scope of John 8, 31. Col. 1, 21, 22, 23, Heb. 3. 62. So that if you collect any argument against more from them?

ir must be this :

None are the true Saints of God; none are reconciled truly has vinte God, none are the house of God but those that con-

Therefore the sine Saines of God may fall from grace.

Which confequent is contradictorie and repugnant to the Antecedent: whereas the only true confequent from it is this is a sea only and the sea of the sea

Secondly, the greater number of these places in serie, and subhance are but this. Such as continue to the end, shall be faned

1. Tim. 2. 15, Heb. 3.6.2. Per. 1.10. So that your arm

Such onely as continue to the end fhallbee faned.
Therefore the Saints of God may fall from grace.

Which is a meere ridiculous inconfequent; supposing perucrance in grace, to imply a necessarie possibilitie of falling from grace. Thirdly, the other places that are objected, a 1. Chron. 28.9.2 Tim. 2.12. and that of Rom. 8.13. If you line after the flesh you shall die: are in effect but this, if anen line vigodly lines, and doe not persener vinto the end, they shall not be faued: this is the only, true, and proper drift and substance of these places. What then can you of sect from them? Surely no more but this.

Such as for lake God and line in their sinner shall die.

Therefore the true Saines of God may fall from grace.

If the Saints for fake God, and line in their summes without pensance; they shall die eternally, and God will cast the off for ever, it may fall from grace, we have a significant to be desired.

A learned and profound inconfequent. To a sound its said

Reader, can't thou forbearer to wonder at such argument as these, which are all composed of such strange, ridiculous and absurd inconsequencies, as epen children would blue for to produce them.

Yea, but our learned and profound Antagonifis (who have such acute and piercing eyes, and wits that they can price and dive beyond the reach of ordinarie capacities, and beyond the sense and meaning of the Scriptures) will object that all these places are applied to the Saints reference if these Saints could not fall from grace, these conditional Scriptures would bee idle.

To this I answer in the second place; that the generall end of all these Scriptures, is not to informe the Saints, that they may fall from grace, but to helpe and further them to perfect in grace; by exhorting them both by the profit and the danger

Anfw.

Obicet.

of perfenering, and not perfeuering, to vie those anes (as care, circumfpection, and the auoyding of those es which would hinder them in this their perfeuerance.) which might inable them to perfeuere, without endor inempelon, with greater fecuritie, afacritie, speede and serefulnelle: Wherefore they cannot necellarily implie at the Sain's may fall away from grace. If a mailter should chefe words vito a fernant, of whofe care and faithfullneuchee is fully perferaded. If thou wilt bee faithfull and mille ftill, and carefull in my bufineffe, I will then reward newell at laft, but if thou proue faife and negligent, I will Mile off. Or if a Father haning an ingenuous, durifull and redient forme, of whose dutifull and forme-like carriage edid not doubt, would vie thele speeches to him. Some, thou continue to bee fuch a one as thou haft beene hitherto. I will make thee mine heire: if not I will difinherit thee would now the fernant or the fonne; or any other that flould have thefe words, thinke that the Mailler or the Father! did ntof the feruants or the formes good carriage, or that hele foeeches did necestarily implie, that the fervant or the fone would take ill courses ? No man I dare say would bee & fortiff as to make fuch a construction of these words : but dary one would rake them as a great encouragement, as a meanes to caule the fernant and the fonne, to continue fuch s they had bin before, and as an autidote to keepe them from ill courses for the time to come. Just fo flands the cafe betweene God and his Saints. Hee is their Maifter and their Father, they are his ferwants and his children : When therefore they heare fuch conditionall speeches as these, if pacentimue fledfuft in the faith, if you indure to the end, if you not, you hall bee faned, but if you forfake God, if you vine her before you come vnto your journies end, and turne backe mo your finnes, I will then cast you off, and you shall be damred. What shall the Szints make this exposition of thefe and fuch like places; that God doch diftruft them, and doubt of their fidelitie towards him, that hee is affraid they will fall from grace, and cast off his yoke? God forbid; for this s

ce

this would breede fuch a lealousie betweene God and his Saints, that one of them would never trust the other : then should never trust his Saints, and they againe wo never betruft God with any thing, much lelle with the ping of their foules. Wee finde by common experience that no man will truft, nor yet beleeue another who dare not trust and beleeue him; because he reputes such a one wh dares not truft him, as his enemie, and as one that dother lific and disparage him. If God therefore were jealous his Saines, who are his friends, and his best beloved, to mi bee doth communicate his fecrets and his will; they would no nay, they could not put their trust in him. Yea, it wo cause them to call his promises and truth in question; in that hee hath promited to preferre them from Apollahe, keepe them from falling, and to put bu feare into their bartill they should not depart from him. Wherefore they mullan doe, take all these Scriptures to be nothing else, but fo me ny motiues and encouragements, both from the danger an the profit, to stirre them vp to a finall, constant, vigilar circuminect, and cheerefull perfeuerance in grace; which is their true, their proper and their only end : So that those obctions and arguments, which you frame from these and for like Scriptures, are but frinolous and idle; they are but meet wrestings, cauels and inconsequencies, and come not tone purpole, Lastly, the Saints by the helpe and assistance of Gods spirit, do alwaies performe these conditions; they contime fledfast in the faith, they persenere vnto the end : the are alwaies adding one grace vnto another, they Hall bold their way, they fill grow fronger and fronger, they mount of with wings as Eagles, they runne and are not wearse, they wall and doe not faire, they walke in Gods statutes, and they keepe in indgements and doe them. lob. 17.9. Ifai. 49. 31 ETech. 16, 27. therefore they shall nover fall, therefore they shall be fned; fother these conditionall speeches prougonly, that the Saints can neuer fall from grace; because God doth alwais inable them for to performe the conditions that hee require of them. SACTRA PRESCRIPTION

The elementh objection in that of Hobs 201 37, 38. Coffee many poor confidence which hash great recongress of reward, they must draw backs, my fonds find have no pleasure in him. From whence this Argument may be framed.

The Sainte may cast away their confidence, draw backe from God, and lose Gods saugur a saint and a sai

Therefore they may fall from grace, who we'd a come

Inswer, that the Antecedent is salle, and is not warrandly this text of for two reasons. For first, these words, east the this text of for two reasons. For first, these words, east the this freeze to continue constant in the faith, and the flurance of Gode love vnto them, manger all those follows which did befall them: they are but an exhortance to constance and perseverance in the state of grace, therefore they doe not necessarily imply a fall from grace. It the firgument you can collect from them is this, the state of grace and the first them is the first them.

Therefore they may fall from grate bet seemed mort mounts

Which is but a nugatory and abfurd inconfequent. Sedly, the Apostle tells va in the former verfe, that these were were affured of their faluation , and that they knew they bad in beduen a far botten and more induring substance, their earthly goods and possessions were : So that thefe ublequent words; doe not necessarily intimate, that they nightfall from grace, and lofe that heavenly substance and lute of which chey were affured ; for this would condift the former words. Thirdly, admit they might ouf on their confidence and affurance of Gods love; and call their falanion into question in times of presture & affiction; yet a followes nor, that they might likewife caft away their in, and those habitual graces which were in them: for the strongest faith may doubt and stagger now and then, and fuch as have most grace, may in times of preffure and opration, call Gods eternall loue and famour to them into question, and yet their faith and graces may not faile. Christians may east away or lose their confidence, and the commble affurance of Gods love & faugur tor a time, (which

Anfwer

graces doe habitually remaine within them. Wherefore make the most you can of this exhortation, your collection from it will be only this.

The Saints may lose the degrees and acts of grace: Therefore they may fall from the babits and state of grace.

Which is but a meere Nonfequitur. That and the

For the other part of the Antecedent other the Saints draw backe from God, and to tofe his fanour, I an Iwer, if you this word draw backs, for the lotte of the degrees of los vnion with Chrift, then I agree it. But if you take it for tall Apoltacie from Gody ( which is the true and p fense ) then I deny it, as not warranted by the text. choic who thus draw backe, are no true belceuers, but m hypocrites; who make an outward flew and formall fession of religion , and yet had never any true inshift faith within them; which is enident by thefe two restor drawne from the text ir felfe. The inft fall line by faith: but any man draw backe, my foule (ball bane no pleafare in bim. [1] men who have a true and living faith, are here put in opp fition to those that have it not , but only in ourward files Those that have this true and faving faith, line by it , the faith doth live and hold ope in times of perfecution, it news dyes nor yet expires: those who have it not, and yet makes ourward profession and thew of faith in times of peace, it waies doe and will draw backe in times of tryally (a) when prefecution arifeth because of the word of God , by and by they went fonded, they will rather draw backe from God, then lufferin him: therefore Gods foule fall bane no pleafure in them, Which Ansthefis betweene the inft; who line by faith, and tholethis draw backes proges vadeniablies that fuch as draw him are no true beleeuers who live by faith, but only hypocite and ynbeleeuers, who had no truth of grace or faith with them. Secondly, it is enidently proved by the Antibife the next infuing verfeiBat we (that is we who are true belo uers ) are not of them who draw backe onto perdition : we need fall from grace, nor yet deny the profession of Gods nam

Matth. 13,21.

fahrmathat beleene to the faming of the fente tour faith it alcontinues to the end, wee alwaies (b) receive the end ad fruite of it, even the faluation of our foules. This polition diffinction betweene those that hold out, and chose as draw backer doch enidently proue; that fuch who draw he from God are only hypocrites and vabeleeuers, which most suidently appeare, by comparing this place with Hoter 2: 13 Take beed left there be any of you an entil bears of anleft, indeparting from the lining God, and Hebr: 4:11. Let us es enter into that reft, left any man fall after the fame examcolombeleife t both which places proue expressy, that no me beleeners, but only wicked men and unbeleeuers depart, bache and fall from God : lo chatyour Antecedent is falle. and no wates warranced by this text, which no wates makes rainftme. Secondly, admitthefe words are fpoken of such is have true faith, yet they are but conditionall, If they draw lete not absolute and politive: they doe draw backe : therefor they proug not any thing against mee.

The twelfth objection, is that of Danis 1:35. Some of thoje funderflanding (that is, fome of the true and chofen Saints alGod) fall fall, to try them, to purge them and to make them From which words this Argument may be framed.

Thetrue Saints of God may fall :

Threfore shey may fall from the State of Grace.

Tanswer, that the Argument followes not : because this Answer. all which here the Prophet meanes, is not a fall from the me of grace, but a fall into afflictions and remptations e as stuident by these vnanswerable reasons. First, because it which that they shall fall to purge, to try shem, and to make them me: now this a totall or a finalifall from grace, or a fall no the mire and puddle of fin can never doe; for thefe falls be wholly contaminate and defile men, they neuer purge parifie them : that fall which purgeth, trieth, and makes mwhite, is a fall into the fire of afflictions and remptati-Mand no fall elfe: 1 Per:1:7. 1 Cor:3:15. lames 1;12, Exech: 1418: 10 23, cap124:13, therefore this fall here must needs ke a fall into affliction and remptation, and no other fall. Secondly. Bb 2

Secondly, it must needer be so, by reason of the contains with the two former verses: where it is saide under the contains among the people shall felt by the swint, by the point, by the mine, by captionry, and by the spalle for many daier; which is my a fall into afflictions, and it the same tall which is meant this; yetfe. Lastly, this must needes be incoded of a into affliction, and not of a fall from grace; because object by that doe wickedly against the comman shall be correspond to state the same the second point does again the contains, but the people which do know their God shall does again verse; a. This place then being only intended of a tall to affection, not of a fall from grace, the Argument following, it is no more in substance but this.

The Saines of God may fall into afflictions and foregonicions.
Therefore they may fall from grace.

So this rext and Argument hures vs not (02)? sandial

The chirteenth objection in that of Pronts 4: 16.

A just man falleth feuen times and has and olds tone

Therefore a regenerate man may fall from the flate of grace. I shall deny the Argument. For this fall here spoken of is only a fall into affliction, not a fall from grace , which it uident both by the precedent and fublequent veries. Lors waight (o wicked man ) against the dwelling of the righteans for not bis resting place : for the righteens fallesh somen times; andre feth op againe: but the wicked fall into mischiefe Reinyce not who thine enemie falleth; and let not thins beart be glad when be fin bleth, left the Lord fee it, co: which words doe fully cuidene this to be nothing elle but a fall into outward croffes ands-Aidions. Secondly, if this be not meant of a fall into affich ons, (which I grant not ) yet make the most you can oft it can be only intended of a fall into the acts of finne, note a totall and final fall from grace. Laftly, this text is whole against you; for it informes vs that the righteous man fal neither totally nor finally. For he neuer falls into mifebifia the wicked man doth; he never falls, but prefently be refer againe. So that take this place which way focuer you will yet it proues nothing at all for a finall, nor a total fall for grace.

13.

Anfwer.

The fourteenth objection is that of the I for: 8:11.
Through thy knowledge shall a weake brother perish for whom
Child died.

I make brother for whom Christ dyed, may perish by reason of

Therefore a regenerate man may fall from grace.

Foranswer, I shall distinguish; of this word brother; and of this word perifb. There is a double fraternitie and brotherhood among Christians: the one internall and reall, when stwo; or more, are really and truly ingrafted into Christ. and vnited and knie together in him : the other externall. when as two or more, are incorporated into one visible Church, but yet not really incorporated and ingrafted into Christ himselfe, Againe, there is a double kinde of perishing, the one spirituall when as the soule and inward man a the other corporall; when as the body and the outward man doe perish and decay : either of these may bee sub-deuided, into a partiall perishing, when as soule and body perish and decay in part: and into a totall perishing, when as they penih wholly in every, and not in some particular part, either for a time, or for euer. If you take a brother in this cale, for onethat is a brother only in the Church, but not in Christ; Igrant, that fuch a brother as this may perish, both in the inward and outward man, in part or in the whole, either for atime or for euer. But if you take a brother, for one that is abrother in Christ as well as in the Church, I admit that ficha brother as this, may by reason of some scandalls perish in part even in the inward man : that is, his confcience may be greiued and offended, hee may be prouoaked to commit fine, to violate the law of charitie, to have vncharitable thoughts of some religious men, and to distast them for a time, (yet not in respect of their graces, but of their scandaloss and offenfine carriage, ) which may somewhat abate Au zeale and feruencie in the practife of religion, and coole maffection & loue to God, and so may destroy him in part, But yet hee cannot be totally destroyed; that feede and hain of grace which is planted in his foule, cannot be veterly abolished ВЬз

Th

Answer.

abolished & rooted out by any scandals what soeuer, though the acts and fruites of it may bee suppressed for a time. In that the meaning of this place, ( if wee compare it with the precedent and sublequent words, and with that place of Matth: 18:6.7. and Rom: 14:12,20.) is no more in fubftance and fense but this, That stronger Christians must so much pe fpet the weaker, as not to give them any just occasion of scandall or offence, to wound and vexe their consciencesion breed any scrupels or doubts in them; to weaken their loue to God, to discourage them in the practise of religion ons or to prouoke them vnto any finne : and nor that for dals can make weake Christians in whom there is any enth of grace begun, to Apostatize, or fall from grace : for this thele scandals cannot doe: they cannot cause any of theme sheepe of Christ, any that truly feare the Lord, or belong to to the fold of Christ, to fall from grace and perifh: lake soul Iert 32:40. I lobn 2:19. To answer this objection in a word There is a double perifhing : the one in respect of such a give the scandall and offence, the other in respect of such as doe receive it, A weake brother may vtterly perish into spect of those that give the scandall and offence : that is they may do as much as in them lyes to make him periff, and renounce the faith; therefore God will cake it avill atthe hands, as if he had actually perished : for it is only Godsmecy which supports him, and not their scandall that offend him, which keepes him from Apostacie : wherefore God is as much displeated with them, as if hee had perished is good earnest. But yet fuch a brother doth neuer actually perish in respect of himselfe : hee doth never actually Apo statize and fallfrom grace. This place proues only thather may perish in respect of him that gives the offence, butnet that hee may actually perish in respect of himselfe: therefore it makes not againft me. Laftly, Paul himfelfe affuresni Rom: 14: 1,4. ( which whole chapter is but a paraphrafe of comment on this place ) that a brother who is weaks in fait, can neuer totally nor finally Apostatize from grace by my scandals; for be shall be holden up because God is able for town

hand. Therefore this place and rext, proues nothing at

all against me.

The fifteenth objection, is that of the I Tim: f: 11, 12. The jonger widowes refuse; for when they have begun to waxe wanton they will marry, baning damnation, because they bane caft fiber first faith, From whence this Argument may bee

Regenerate men may caft off their first faith, and fo be damned for it !

Therefore they way fall away from the state of grace.

Ianswer, first, that the Antecedent is falle, and not warranted by this text. For Paul (peakes not here of fuch as were really ingrateed into Christ, but of young, petulant and wanton widower; whole light and vnchaft behaviour doth evidently proue, that they had no grace nor faith within them. So that your Argument hence can be no more but chia.

Young, petalant and wanton widdowes may fall from grace ? Therefore fuch as are once truly regenerated may dee fo to:

Which is no good consequent, Secondly, faith in this place doth not fignific the grace of true justifying and fauing faith, but that vow of chaftity and perpetuall widdowhood, which widdowes viually made in former times, when as they had their vie and place in the Church; as appeares by the very fense and scope of the place, and by the current of expolitors. Againe dammation lignifier only reproofe, or an Acclesiasticall censure or punishment, as excommunication, or the like which was viually inflicted upon delinquents in this kinde , and not eternall condemnation of foule and body in hell. So that the true and proper sense of the place is no more but this. Widdowes that breake the row of chasticy, either by marrying againe, or by incontinency, are to bee blamed and cenfured by the Church for breach of this their vow, because they are a scandall and reproach vnto the Church. What makes this to a rotall or finall fall from grace ? Surely nothing at all; therefore I paffe k over, without any further answer.

The

16.

The fixteenth objection is this.

A man may receive the grace of God in vaine, and beleeue in vaine, as appeares by 2 Ceris, 1. and 1 Coris,

Anfwer.

Therefore bee may fall from the state of grace.

I answer, first, that if you take the grace of God, for the ha biruall graces of Gods Spirit, and beleife for true and fauing faith: then the Antecedentis not warranged by thefe Sciptures: but if you take grace for the word of grace , forthe offer of Christ to men in the Gospell's and beliefe, for an historicall and common faith ( as they are taken here, ) then the argument followes not, Now that these places are meant only of the word, and offer of grace to men in the Gospell, not of the habituall graces of Gods Spirity it appeares by the coherence and dependancie of the 2 Cor: 6.1. vpon the 2: Cor: 5:19,20. God hatb committed unto us the word ofrecon. ciliation. Now then wee are ambas adors for Christ, as though Gal did befeech you by us, wee pray you in Christs steed, bee ye reconst led to God: weethen as worker stogether wish bim, befeech you also that year eceine not the grace of God in waine: which connexion proues, that this grace of God is onely meant of the offer of grace and Christ to men, not of the habit and feeds of grace it felfe. So that your argument from hence, canbe buc chis.

Men may beare the word of God in vainer.

Therefore the Saints of God may fall from the state of graces

A strange inconsequent. For that of the 1 Coris, 2. 20 lesse base beleened in vaine: it is not meant of a true, living saving, and justifying saith, but of an historicall, fruitlelle, dead and inessectuall beleise, which did never truly regenerate and transforme the hearts and soules of those who did injoy it: as appeares by the opposition and Antibesis in the same verse. By which yee are saved, vulesse you base beleened in vaine: saving saith is here put in opposition to this vaine heleise; which proves that this beleise was no true and justifying saith. So that your argument from hence must be but this Nonsequitor.

Men may lofe a vaine and ineffectuall faith.

Therefore the Saints of God may fall from the feedes and bubit

of true and inflifying faitb.

Secondly, these two places proue nothing for your conduston, admitting they were meant of true habituals faith: for the one of them is but a meere exhortation; the other, a bare exception and condition; neither of them is absolute and positive. Your argument from them can be only this,

The Saints are exhorted, nor to receive the grace of God in vaine : and they fool bee faned, valelle they believe in

vaine.

Therefore shey may fall away from graces

Which is but an idle confequence, and rather deferues to be derided, then answered. So that this objection, doth nothing impeach the truth of our affertion.

The seventeenth objection is drawne and collected from Pfd:27.941. Pfd:31.14. Pfd:71.9. and from other places and prayers of this nature, and it is but this in substance.

The Sames doe glavaies pray to d, not to hide his face from them, not to put them away in his anger, not to leave them not for ake them, not to cast them off at last, nor to take away his holy Spirit from them.

Therefore they may fa'l from grace: on elfe thefe prayers would

be vaine and idle.

Tanswer, that the argument followes not, and the reafon which you alledge to confirme it is but friuilous. First,
because prayer is a chiefe meaner to preserve the Saints from
Apostalic and backsliding, and to confirme and settle them
into start of grace: therefore the viciof prayer cannot imhy a falling from grace. This is no good argument.

The Saints doe ofe the meanes to perfenere:

Therefore they may fall from graces

Because the Saints cannot perseuere in grace but by vsing of the meanes 3, and the vse of the meanes is the cause of perseuerance, not of Apostacie a this is your argument in .

The Saints wfe prayer to God, which is a meanes of perfenerance.

Therefore

17.

Ailiter .

Therefore they may fall from grace.

Which is ridiculous and abfurd. The perpetuall care of God ouer his Saints, his euerlafting love towards them , his continuall presence with them, together with the guidance and direction of his Spirit, are the chiefest causes why the Saints doe perfeuere in grace; which though God hath promifed freely, and will be fure to make them good vnto them. yet hee will have them to pray vnto him for the accomplish ment and performance of them, that so they may be thank full to him for them; that fo they may prife them at an higher rate, and ascribe the glory of them vnto him. There fore their prayers vnto God to have these promises accomplished and made good vato them, cannot imply a finall, or a totall fall from grace, Secondly, the reason which is alled. ed followes not; because it makes the promises of God yncertaine enen in respect of God himselfe. God hath promi-Sed not to leane, nor yet forfake bis children : Dent: 21:5. fofh:1:5, I Sam: 12: 22, Heb: 13:6, hee hath promifed not to caft then off. lob:8:20 Ilai: 41:9. 1 Sall 12: 22. John 6: 37. and that his fpirit fball abide with them for ever : Iobn 14: 16, 17. doe their prayers therefore vnto God, not to leave them nor forf kethen; not to cast them off; not to take bu first from them, make thele promifes vacertaine in themselves, and doubtfull whether they shall be performed by that God of truth and faithfulneffe that made them to them? God forbid: for this would bee nothing else but to make God a lyer, and to make him & his promises subject vnto change and ficklenesse, in which there is no variableneffe nor shadow of turning. I would demand but this question of such as presse this Argument; whether their prayers ynto God for his presence and Spirit, imply that God will not give them to them ? It fo, how then can they pray in faith without doubt and wavering, belowing that the shall receive the thing they pray for? It is impossible for any man to pray in faith, if his prayers vnto God hould imply aniscertaintie in Gods performance of the things hee prayes for and so it should be impossible for any man, to have any fruit or benefit by his prayers, because they are not made in faith.

Lames 1,17.

Tames 1,6,7. Matth, 11, 24,

So the if this objection were true, their prayers must needes befaithleffe and fruitleffe; and all thefe gracious and comfortable promises of God, concerning the hearing and an-Iwering of their prayers, would be of no effect or truth. If they doe not imply, that God will not graunt the things they pray for, how then will this their Argument follow, or fland good? If the prayers of the Saints to God, not to caft them off , not to for ake them or deprine them of his prefence or his ... Spirit; doe not imply, that God will cast them off, forfake them, and withdraw his Spirit from them; then they can colled nothing at all against me from these prayers, no not so much as a possibilitie of falling from the flate of Grace Yea, these prayers of the Saints are an vnanswerable proofe, that they shall neuer fall from grace. For being prayers which are made in faith, they doe fully affure the Saints of the things they pray for: they give them this affurance, that God will never forfake nor cast them off : that he will never : deprive them of his presence,&c. Wherefore if they will but resollect their fenles, and weigh this Argument in an vpright ballance, they cannot but acknowledge and confesse itto be ridiculous, falle and idle, and making wholly for vs, not againft vs.

The eighteenth obiection is collected from Gal: 5. 4. Chiff is become of none effect ento you, who ever of you are inftifi-

ed by the law; ye are fallen from grace.

The Saints of God may fall from grace in feeking to be instified by the law.

Therefore they may fall away from grace.

Ianswere , that the Antecedent is not warranted by the Answer; place alledged; for the scope of this place, and of this whole Epiftle, is but to diffwade the Galathians from feeking iuhistorion and righteouinesse by the Law, and to perswade them to feek iustification only by faith in Christ, The words objected are but a bare dehortation, and no more in sense. then this; Those that feeke to be justified by the law, finall have no benefit by the death of Chrift, therefore beware how you feeke to be instified by the law. What is this to our purpole

Obiet. Answer. purpose ? Surely nothing at all. Yes, but you will fay, that the Galathians fell from grace, Well, I grant it. But from whe grace was this? furely the grace of God offered voto them in the Gospell, or the grace of the Gospell, which is not herein question ; but not the true and fauing graces of Gods Spl. rit ; they fell from the doctrine of grace in cleaning to the law, not from the state and habit of grace by cleaning vnm finne. The greater part, not all the Galathians fell from the Gospell to the law; but that the true Saints of God which were among them did fo to, that they fell away from the state of Grace, this place is not sufficient to proue, though you racke and wrest it to the vemost.

The ninercenth objection may be drawn from that preyer of Agur. Pro: 30,8,9. Gine me neither powertie wor riches, fin me with food convenient for me, left I be full and denie thee, and for Pobo is the Lord? or lest I be poore and steale, and take the name of

God in vaine.

Plenty or powerty may make a regenerate man to fall from grace as appeares by this prayer of Agur.

Therefore regenerate men may fall from grace.

Answer.

19.

I answere: first, that plenty or pouertie may cause regentrate men to fall away, if God should leave them to themfelues, and not fanctifie their prosperitie or pouertie vnto them; but God doth neuer leave them to themfelues, het ( a) neuer leanes them nor forfakes them , hee fan &ifies all estates and conditions of life vnto them, (b) making them all to worke together for their good: therefore they cannot cause them to fall from grace : Secondly, thefe words of Agur, proue not that plenty or pouerty may cause regenerate men to fall from grace : they only proue that they may cause them to

# Heb, 13. 6. 6 Rom. 8, 28.

& a Chron 31. 25,26.

fall into finne , which they may doe, and yet not fall from grace- (c) Hezechiah bis beart was lifted up with pride, in tespect of the riches and treasures which hee had; yet he fell not away from the flate of grace, but repented him of this his sinne. Plentie or pouertie may be occasions of pride and discontent; thus much this prayer of Agur proues: it shews

how Christians oughe to defire a competencie, and to avoid,

tay against all occasions as switch what confeduence then can you interior from hence I what I that the true no God may fall from grace, because Agur prayer to dro keepe han from the occasions of finne, to give him perfenerance, and to remoue those less and obflacles which might hinder him in his perfenerance? What an absardity high is her articles incoming action. Speed and blood

grenoratemen pray to God, to keepe them from the oceafions of fine, regenerate men wie the monnes and helpes to preferere in grace, and remongabe obfacter that mighe hinder them. arefurer bey may full from evace, and a souls made to fiscal

This is all the Argument that can bee colleged from ace, and this all is nothing.

the twentieth Argument is taken from the Y Thefigrag. The Saints of God way quester the Spirit : 121 12 12 12

Therefore they wery full from grace.

Tenswer, that there is a double quenching of the Spirit; Answer. Il graces of the Spirit & the Saints out of idlenette and seligence in Gods fertites, or by the commission of forme or other, or by the negligent and inperherall perforer of holy duries, may quench the feruencie, heare and seile of Gods Spirit, that is of those spirituall graces which ne within them ( which feruentie, heate and zeale are no meburthe degrees and frances of grace ) but yes they can werextinguilly the habituall graces of Gods pritition they are of a dissue nature, they are an inservaptible feed, afeed which bill remaine wit bin them, a fpiritt all fire which neuer faile; and bieb many waterreame duente, as you may reade in the s Pom 23. 1 Pro 11: 31 Tobo 3: 9 Lab 22: 32. 7 Cor : 13: 8. hat the Sautes of God would have negled the freet and comand springing up in their fle itts: that they must be ware abating the edge; the fermenere, the strength, the fleate desait of their graces a and norther they may viterly extinguish

ringuish and put out the habitual graces which are in the So that your Argument from bence can but this.

The Saints of God may suppress and neglett the sweet and fortable metions of the Spirit, and lofe the beate, zeale, for mencio & degrees of graces a social of both

Therefore they may befor the very babise to feeder of grace.

Which is but a meere inconfequencie. Secondly, the is a double quenching of the Spirit; first, in relped of on feluces fecondly, in respect of the Spirit it felfe: The Sains may doe as much as in them lies to quench the Spiriting ford of themselves; but yet they carmot a Chally quenchis the Spirit will not bee quenched by them, but will fill to maine within them, though they themselves out of inco rancie or negligence ( but neuer out of malice, and will nelle) indeauor for to quench it. Thirdly, this quench of the Spirit, may have a double construction : For an may quench the motions of the Spirit either in respect to himselfe, or in respect of others. Now some good interns ters, as Primafin, Ambrefe, Theophilatt, Theodoret, and other expound this place, of the quenching of Gods Spirit, meet ly in respect of others, making this to be the meaning of See that you incourage the Ministers of the Gofpell, and me discourage them in their preaching by your vnfruitfulnelle or by oppoling your felues against them; or by your diffe spell and neglect of their ministery in not repairing to th Sermons joyning it with the infuing verf, Defpife not pro cie. If you take the place in this fence, as well you may syou Argument can be no other then this.

The Saints may discourage and offered their Ministers,

Therefore they may fall from the State of grace.

Which is meere Newjequitur. Laftly, this place is but bare admonition : it faith not, the Saints doe quenche Spirit, but onely admonisheth them not to quench it. Which doth nor implie, that the Saints may quench the Spirit be cause their diligent care in not quenching it, is the chiefe meanes to preferue and keeperhem in it.

The Sames went ofe the meanes to preferne the Spirit in the

dinadin

Therefor

Therefore they may quite a sting mile it : eskethis place in what fenfe you will, it doth not make amind meeds as used way souther at

Thetwentie one objection , is that of the a lobe 8. Looke terent felnes, that wee less not those things which wee have wought, but that we may receive a full neward.

Regenerate men may lofe the things which they have wronght.

Therefore shey may fall from grace.

lanswertharthe Antecedent is not proued by this place: of because it is but a meere caution, and exhortation to he Saints to beware left Antichrift fould feduce them : perefore it dort not, nor cannor necessarily implie, that the Saints may fall from grace. Secondly, those to whom St, be doth wie this exhortation, they were the cloth Saints of verfe 1, the truth did dwell with them , and fhall bee with for ever, verfe 2. They were such as should abide in the docmed Christ, verse of therefore this exhortation and cautiremay be feduced and fall from grace. For it is impossible the selft of God to bee feduced . Matth 14,24, Mathe 13,22. 1814 8. cart 7.8. it is impossible for tholern mbom thetruth dwell and bould abide for oner, for thate that flould abide the dottrine of Christ, to fall away from grace : So that this exhortation being made to fuch as thele, cannot pollibly poliethar they should fall from grace, Take then thefe words in your owne fenfe and meaning , as if they were applied to the parties themselves to whom St. low writes, they doe not make against me. But if wee take them in their proper lenfe, they make lette againft me then before. For the Apostle doth not say wake heed lest son las the things which m your felnes have wrought; but that yee receive a full reward: thoke to your felnes, that wee lofe not the things which wee have nought, but that wee may receive a full reward. So that here is cololing of their owne workes, but of the workes of others: ot a loffe of their owne seward, but of the reward of others: dehar not simplie of a reward; (for that cannot be loft,)

but only of a full and planties remark. So that the true proper lenfe of the Aporte; is burchis, Brethen, the ti

are very dangerous, there are many Austobriffs come in world, who will labour to feduce you: beware then that be not feduced and perserved by them; for then week are the minifers of the Golpett, and have preached Ch vnto you, fhall partly fole the fruite of our labors, and a coine a full reward. We shall lose the ioy, fruite and com of our labors here, we shall have no joy at all in you, nor i our preaching, because you continue not in our doctrin Whereas if you continue in it, it will ener comfort reflyee our foules. For that which gives vs best concer and brings vigreateff in and comfort here, is to heare that children walke in truth , and continue conflant in the faith o la this wour chiefest and our greatest toy. Yea, wee shall lose of our reward hereafter: for the more are converted by ministrie, and the more conflant and firme they are in profession of the faith, the greater shall ( b) our resorting greater thall our reward and glery be in the day of lefu Ch Whether if you have any care of respect to vs or to our as well to your brought how hope to your fellow, and take heed yee be not led need, that for wee may not lofe the things which have wrongle but that wie wing receive a full reward of in comfort both hereand hereafter; This is the true, genuit proper and onely dense, feope, and meaning of this plan and what makes this against me? Susely nothing at a

22.

# \$ Tohn 4.2.

3 Iohn 3.4.

& Dan. 12.30

1 Thef. 2.19,

Phil.2,16,

30.

doc not forget thy commandements. A regenerate may goe aftray from God like aloft

therefore I will forbeare to give any further answer to it. The twentie two objection is that of Pal: 119 166.

bane you aftray like a floope that is loft, & feeke thy fernant, for

Theepe:

Therefore bee may finally or totally fall from grace. " state

I answer, that this place and Argument proues noth at all against mee. For first, though a regenerate man theepe of Christ may stray away for a time in some byof finne, yet he is a fheepe still. A sheepe that strayeth and

Answer.

safteepe ftill; his ftraying from the fold ; deth. not alter nd change his nature, and make him nor to bee a fheepe. Sohethat is once a true Saint and fheere of Christ, though he chance to fray afide into fome by-path of finne for a fir, yet hee is ftill's Saint and theepe of Christ ; this his involuntrieffraying from Chrift, doth nor alter and change his namre it makes him not a goate, but he continues fill a fheep of Chrift, because he strayeth not wilfully or of fer purpose; fo that this very comparison and similarude of a los makes much against you : For Christ doth account a lost Augeto be ftill a fheere, and doth alwaies feeke bimout, watil te hing him backe againe; as wee may fee exprelly : Exich: 34: 16. Manb: 18: 12,13,14. Luke 15:4,5. lobn 17: 12. Secondby if you take all the words of the Pfalmiff together, this placeis fo farre from making against me, as there cannot be aftronger place produced for me : for though the Pfalmift tellevs, that bee had gen aftray like a loft frepe; yet hee certifich vs withall; that even then when as hee went aftray, be didnot forget Gods commandements : though in bis flosh bee did fame the law of finne for a time, yet, in bis mende ; his heart and forit bee did atwaies ferne the law of God: therefore he did neis ther finally nor totally fall from grace. Lastly, the Pfalmift informeth vs in the three precedent verfes: that bee had chofin Gods precepts, that bis foult ded long for bis faluation, and that his law was bis delight : therefore it is certaine that hee was aither finally nor totally fallen from the state of grace by this his going aftray, for then hee could never have done thus. So that this place makes firengly for me, not against

Rom.7,25.

The twenty three objection is this, or allula bluow aryon Amember of Christ may be made a member of an harlot: 1 Cor:6:15,16.

Therefore bee may fall from grace, tout ourges assessible in

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lanlwer, that the Argument followes not. For a member An Wer. Christ may bee made a member of an barlot; that is, hee may ommit fornication, and yet be a member of Christ Hills (as nemay fee by the example of Danid, which I shall come to hereafter. )

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hereafter, ) hie may here one heady with an barles for the prefere and yet one friest with Christ. Againe, I answer, that the doth not here intend to proue, that a crue regenerate me is quite out off from Christ by the sinne of fornication; this is not his drift and purpole : but the end of this his freed is to dillwade the Corine bians from the finne of fornicarion ( to which they were much addicted ) becamfe their men bodiesas well as their foutes, were the members of Chil emples of the holy Ghoft. This is the foope and this of the Apostle ; this is the only thing he aymes at, heed not fo much as thinke of your collection, of a fall from gue wherefore vnlette you will pernert and wrest the Scripur and give it fuch a fenfe and meaning, as was never incended by the holy Ghoft, you cannot fay that this Scripture make against me. I have now ( good Reader ) gon thorownot of choic Arguments that can be produced against me from the Scriptures : and if thou wilt but weigh them with air dirious and impartiall eye, thou shalt finde them to dilion red, and so palpably miscoileded, wrested and come from the places which are cited for to warrant them, the thou canft not choose but admire the injuditiousnelle m weaknelle ( at least the impudencie, obstinacie and penal nes) of such as do produce them. For mine owne part, I me waile how any that make a vaunt or flew of judgement, wit, or learning can be fo ffrangely beforted, and fo muchour feene, as to build a point of faith, vpon fuch flender and it judicious collections and grounds; and to oppole a mai fest and undeniable truth, with such weake, incongnous & ridiculous collections as thefe, which children & schools boyes would blush to wrge. Certainely if it were not, the fome of this feet have a name of learning wit and judgement in the world, I should thinke them very illiverage, somithat injuditious, to produce fuch ftrange collections, argument and conceits as thefe', against lo euident and cleere a with But what shall I say? God himfelfe hath beforted them with thefe vaine delufions, be bath ginen them oner to a reproduct injudicious fence to beleene chele tyes & fancies of cheirond

a'Thef.2.10,

becarfe they wanted not receive the love of the truth, and fubmit detrwills and judgements to his word and honce it is char they are not assamed to broach these vaine conceites, these falle collections, and injudicious ( if not abfurd and ridiculous larguments; which themselves would scoffe at, and deride in others. I mention this but as an Ium, on the by. I now proceede to the infuing arguments.

The ewenty fourth Argument, is that which is the very ground, head and fountaine of this damnable and pernicione error, of the finall and totall Apoftafie of the Saints : and it

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of true Saint of God may commit a groffe and known finne, & the before ke bath particularly reptuted of it :

Therefore he may fall finally and totally from the flate of grace. For answer to this grand and vnanswerable objection ( as our Amagonifes repute it ) I shall deny the Argument, for meleinling reasons. First , because it requires a particular aftuall repentance, after every knowne and grotle finne that atme member of Christ commits, as absolutely necessary to filiation; which if I should admir, it would necessarily follow that no man could bee faued. First, because no man whatfoeuer can particularly repent, of all those particula finnes which he hath committed from time to time. Secondly, because the most righteous men in the world doe no doubt commit some actuall and deadly sinne or other, in thought, word and deede, betweene the last minute and infint of their death and their last actuall repentance . of which sinnes they have no time and space particularly to repent: if therefore an actuall repentance were absolutely reunited after every particular act of finne that a child of God mmits, it would be then impossible for any to be faned a a Pfal, 1203. diference and difmall confequent, which would make the very housest of our Amagonists to quake and tremble. Thirdly, this Argument followes not, because it would either bring in that Pepils diftinction of venial and morrall fines, when as the leaft finnes that any man can commit; w Mewords and thoughts, are mortall and deadly in their byne

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Palohare.

proper

proper nature ; as appeares by Deut:27:26. Jert17:9. Exel 18:20. Matthig: 18: cap: 1 2:37,38. Aft 8:22. Galig: 10. B. befig: 3,7. Orelle it would make every finne, yes, the very leaft fin that a regenerate man commits, to caft him down from the flate of grace, For if any mortall finne whatformer might caft a Saint downe from the state of grace , ( as you affirme it, ) why then thould not every finne doe it, as well as any finne ? Euery finne is alike morrall in it felfe, andin its owne nature: therefore every fin, as well as any fin, should east him downe from the state of grace. That which make any sinne to cut a man off from Christ is only this, that it is a morrall finne : now every finne is a like morrall in its owneellence and nature : therefore euery finne fhould dillefts man from Christ as well as any fin: where there is the fame cause there must needs be the same effect. Now yourselve doe grant, that every finne which a Saint commits, doth not feuer and cut him off from Christ: ( and if it were not lo, it were impossible for any man to be ingrafted into Christ, for before he could repent him of one fin, he would ftill commit another, which would hinder his inscision into Christ his finnes would come fo fast and thicke vpon him, thathe could never be ingrafted into Christ againe, and to he could not be faued. ) If therefore every deadly finne that a Saint commits doth not seuer him from Chrift, and cast him downe from the flate of grace, then no finne at all can dot it i becaufe alt sinnes are alike mortallin their owne name. Thirdly, this Argumene followes not, because it make the finnes of regenerate men, veterly to aboliff and roote out, that immortall feede of grace which is planted in the hearts, and hibjects them to eternall condemnation : which cannor be. Eor Saint fair dort certifie vs in expresse words that (b) who former is borner of God doth not commit firme, for his feede remamest in him : ne ther can bee finne, becanfe bee is burn of God, that is, he cannot fin voto death, or to extirpate that feede of grace which is within him. The feede of grace it as (c) incorreptible and immortall feede: therefore no fins which the Saints commit . can suffocate or quite extinguish it.

1 Tohn 3.9.

2.

et Pet.1,23. Cap.3.4.

True it is, that the finnes of Gods children may croffe, hinder, and in part suppresse, the acts and fruits, the increase and growth of grace for a time; but yet they cannot quell nor quite excirpate that habit and feede of grace which is within them; they cannot make them not to bee the fonnes of God, the members of Christ, or the elect of God , wherefore the Argument followes not. Fourthly it followes not, because it makes repentance to be but a meere transient act. and not an habituall grace; or at least it makes habituall repentance to bee of no effeeme in the fight of God: neither of which can be admitted. For if a new and fresh repentance bee necessarily required after every knowne finne, as your Argument furmifeth, then either the finne which is commitredmuft deftroy that habituall repentance which is in men; orelfe repentance muft bee but a meere transient act ; or elfeir must follow, that such as have the habituall grace of true repentance in them may bee damned, or put into the flate of damnation for want of an outward act of this their habituall repentance. If the sinne committed doth deftroy that habituall repentance which was in them: then you will make one act of sinne to deftroy an habit of grice, which cannot bee, because one habit cannot bee destroyed, but by the introduction of another habit. If you make repentance a meere transient act, and not an habicual grace: this is contrarie to the Scriptures, and the Tonent of all Diuines. If you grant repentance to bee an habimall grace, and yet maintaine that the Saints are in the state of damnation after any groffe finne committed, before their actuall repentance, notwithstanding they have the habituall grace of repentance in them: then you make the habit of true repentance, to wit; the inward disposition and frame of the heart and foule, the inward hatred and antipathie against sinne, the inward and habituall tendernesse, sorrow and griefe of heart and foule; the conftant purpose of heart to forfake all finne, and to cleave infeperablie vnto Christ, to be nothing worth in the light of God, to bee nothing amilable to the Saints: when asie is only the inward and habiruall

5.

bituall disposition and inclination of the heart and soule that God requires and regards, as an acceptable and pleasings. erifice unto bim ; neuer telpeding the outward ad ofrepen tance, valelle it proceed from an habit of repentance into as you may fee at large. 2 Chron: 34:27,28. Pfal 51. 17. Ila: \$7.15. cap: 61.1, 2,3. Ezech: 36.26. Mal: 3. 14. Wherefore feeing this argument makes repentance a meere transient act, and not an habituall grace; feeing it makes the habituall grace of true repentance to be of no effect, and not luff cient to free men from damnation, it followes not. Fifthly, it followes not, because it would breede a great fraction and interrupcion in a Christian mans estate: a regenerate man might then be one day in the ftate of grace, another dayin the state of damnation; a third day faued, a fourth day dam ned : a fifth day written in the booke of life, a fixth day is fed out of it againe : the flate of grace should then be full of fractions & interruptions, full of inconftancie & ficklenede whereas the Scriptures informe ysathat a regenerate mans & face is a confrant, fable, fetled, permanent and immurables stare; and so well grounded, fixed, rooted and established that it cannot be shaken, moued, nor totally interrupted: you may reade at large: Pfal. 125.1. Pfal. 37.24. Pfal. 8936 37. Ier. 31.36,37. Mattb. 7.24,25. Luke 6.48. Iob. 36.7. Hill 12.28. Ephef.3.17. Col: L. 23. cap. 2.5,7. 2 Cor. 1.21. Rom site 1 Cor. 16.23. 1 Cor. 1.8. 2 Tim. 2.19. 1 Pet. 5.10. Sixthly, is followes not, because it seuers the meanes from the end, or the end from the meanes : it seuers Gods absolute positive and immutable decree of election, from the meanes that should execute ir, and so it makes it to be of no effect. For if repentance be the meanes which God hath appointed his children to obtaine faluation by, as wee all know it is : then that God who hath decreed, that his elect and chosen Saints should bee faued, hath likewise decreed, that they should still repent, because else this decree of his could not be executed. As God hath given Christ unto bis Saints and children, (d) fo he doth alfo together with him freely gine themal things that may tend to their faluation. As God hath (e) gi

d Rom. 8. 33. Plal. 34 10. Pla. 84. 11.

6 2 Pct, 1,4

MA

new them life & godlineffe, fo he hath given them all things that below outs themeall things that may preferue and keep them in them. So that all fuch as are prædeflinated to eternall life. are likewise prædestinated to all things that are needfull to obtaine it; elfe this prædeftination and decree of God would be in vaine, for want of meanes to execute it. Wherefore God having prædestinated all such as are regenerated vnto eremall life, bath likewise prædestinæed them to repent of all their finnes. So that this Argument which would feuer repentance from prædestination, and suppose that a regenerate man elected to eternall life might dye without repenrance, and so perish tor euer, must needes be falfe. Seuenthtrithis Argument followes not, because it would sever repentance from faith and love, from justification and adoption which cannot be distoyned. For a man may commit a groffefin, and yet have true & faving faith and love within him ftill a man may be stained with some soule and scandalous finne, and yet not lofe his adoption or that feede of grace which is within him. If then fuch a man as is adopred and regenerated, fuch a one as hath the feede of grace, and the habit of faith and loue within him, might fall from ence and perish for want of actuall repentance, ( as you pretendhemay, ) then a man that is justified, a man that hath true and fauing grace within him may be damned, and the graces of Gods spirit which are concarinated and lincked together by an infeperable vnion, might be feuered, which were an absurd, and an impossible thing. Eighthly, this argument followes not , because it derogates much from the merits and fatisfaction of Jefus Chrift, and puts all ypon one ad ofrepentance; it makes mens former repentance and fustification by faith in Christ to be nothing at all ; it takes away all from Christs satisfaction and mediation, (f) who fi Cor, 1.10, is made vuto us of God righteonfuesse and instification and re- 31. dimptien : and suspendeth all vpon our actual and particula repentance : which is contrary to the Scriptures. For when a man is once truly regenerated and ingrafted into Chrift, though he doth afterwards commit finne, yet this

b Rom, 3.24, 2 5,Cap. 5.11. Rom, 8:39,34. i Rom, 7.25. cap, 8, 1, 2,

9.

\* See Ezech. 18,24.

10.

\* See Macariw. Hom, 16,26. add 17. Origin. tu Rom. g.lib. 5. mcap. 7. 16.6. and in cap. II. lib.8.

AGalig. 24 Col. 3.5.

fin of his is not impured to him; because God lookes you him as he is in Chrift, who hath fully farisfied for all his finnes, both paft, prefent, and to come. Hence isthat e I John 2, 1,2 John, ( e ) If any man finne we bane an advocate with the Father. Iefus Christ the righteom, and be is the propitiation for our fines. (b) Christ lefus is our ransome and attenment : it is bee that inft. fieth: who is be that condemneth? Those who are once in him. (i) there is no condemnation due unto them though they finne : the law of the spirit of life in Christ, bath made them free fronth law of finne and death : therefore they cannot perish for want of one particular act of repentance, for one particular act of finne, as you precend; vnleffe you will derogate much from the merits and fatisfaction of Christs death. Ninthly . the Antecedent is falfes because it would make one act of finne to destroy an whole habit of grace, which cannot be: forf it be true of naturall, acquifite and artificiall habits, that one or two acts that are contrary to them cannot destroy them that they are fo feeled, rooted and grounded in their fubjets, that they are hard to be loft or rooted out againe , \* much more muft ir be true, of diuine, spirituall, coelestiall and infuled habits, which are not only wrought, but likewife preferued and rooted in mens hearts by the holy Ghoft, Lat. ly, this Argument followes not; for it supposeth that me grace, and a notorious knowne fin can neuer fland together, which is falle, and contrary to the Scriptures. True it is, that truth of grace, and the whole body, power and dominion of finne are incompatible, they cannot fland together vpon equal tearmes: \* but yet von vnequall and different tearmes they may. Truth of grace can neuer stand together with the dominion of finne and Saran, or with the power and strength of sinne: but where the kingdome of Satanis shaken and brought vnder, where the power and strength of sinne is curbed, weakned, mortified and subdued by the power and strength of grace, where sinne and Satan are subordinate to grace (as they are in all the true regenerate Saint of God, (k) who have crucified the flesh with the affections and lufts thereof) there they are not incompatible, they may, they

doe Rand both to gether. There is no man in the world fo thoroughly mortified and fan lified, but there are ftill fome remainders of the body of finne, fome parts of the old man left within him, Euery regenerate man hath flesh in him as well as fpirit, and the one of thele is alwaies lufting and Rejuing against the other, fo that bee cannot doe the things bee would, Gal. 5. 16,17. See this in holy Paul: Rom: 7:15: to the end I know ( faith he ) the in mee, that is in my fleft dwelleth ne good thing. For to will to prafent with mee, but how to performe that which is good I finde not For the good that I would I doe not, but the enill that I would not that I doe: I finde then a law, that when I would doe good, exill is prefent with mee : for I delight in the law of God after the inward man : but I fee another law in my members warring lagainst the law of my minde, and bringing mee into captimitie to the law of some, which is in my members; which makes me to cry out: O wretched man that I am, who shall deliner me from the body of this death; I thanke God through Tefus Christ. So then with the minde I my felfe doe ferue the law of God, but with my flesh the law of sinne. Paul had a body of fin within him, not wholly mortified and fubdued, and yet it stood together with his graces, and his inward man. So David and Paer, they committed greiuous finnes, yet they flood togethe with their graces, as I shall proue anon. The Churches of Ephefus, Pergamus and Thyatira, fell into fuch fcandalous and grotle finnes as made God angry with them; and yet they did not fall from grace: (1) for they did labour fill in the I Reu. 1.3, to 23 Lords worke without fainting:they did bold fast his name, and (uffer perfecution for his fake: they did not deny the faith, but they kept their faith, their charity and patience still, of which God takes special notice; their last worker were more then their first. These Churches had many great finnes within them, and yet they had many excellent and procious graces joyned with them. (m) lebosaphat may commit a great finne against the Lord, in belong of the ungedly, and in louing those that bate the Lord, and ma Chronig. jut there are good things found within him fill. The acts of great, 2,3. infamous and notorious finnes doe meete and fland together in the Saints, but the dominion, power, strength and habits

habits of these sinues doe never. The Saints of God mer commit fach groffe and feandalous finnes, as are in their owne nature peccata denoratoria falutis, & vaftantia confens tiam ( as Augustine and Tertulian ftile them ) but yet they neuer doe fo wast their consciences and spoile their graen, as to roote our the very leedes and habits of their graces, to cut them off from Christ, or to difturbe them from their face of grace, because they nevertommit them with anab. folute and full confern and will sa they never commit then out of a deliberate purpose and seeled resolution; but the very bent and frame of their hearts, foule, and inward man, ( which is their felfe, ) is alwaies fet and bent against them. and turned to the Lord : they hate their finnes and the folge against them from their foules, though now and then out of the strength of temptation, and policy of Satan, they are fuddainly foyled, not vitterly cast downe and conquered with them. Wherefore feeing this Argument doth suppose, that the feeds, the habits, and the truth of grace, can neuer stand together with the acts of any groffe and knownefin. (which is but a meere fiction and notion of our Antagonfi, being ex diametro opposite to the expresse testimonie of the Scriptures, and having nothing elfe, but their ipfi diximu to warrant it, ) there is just cause to deny it, both for their consequencies and falsenesse of it.

But because this very argument (as I am informed) has beene lately pressed, and propounded in another manner, though out of Schaasmannas de Pradest. lib: 3: cap: 3 I will propound it in the same manner as it was then vrged, and so

will answere it.

Obiet.

A true regenerate man and member of lessu Christ may be long in a grosse and knowne sune without any actually epinance, as David and Salomon did.

Therefore bee may fall totally if not finally from the state of

grace.

The argument they make good by this reason. The time Saints of God committing any groffe and knowne sinner, and lying in them without repentance, from the time of

· hele

thelesinnes committed, to the time of their actual repentance of them, are not in the state of grace, but in the state of damnation: which they proue by these two reasons. First because these sinness are mortall in themselnes, and exclude menquite from heaven, as appeares by Except 18.20. the sould that state it shall die. and by the t Cor. 6.9, 10. those that commit substitutes as the so, shall not inherit the king dome of God. Secondly, because these sinness of theirs are not forgiven before their actual repentance, so that if they should dye before any actual repentance, they should bee damned for them: wherefore in that Interim, and space of time between the sinne committed, and their particular repentance, they we in the state of damnation, and not in the state of grace; because their sinness are not forgivens. All which may bee reduced into this Syllogisme.

They whose somes and iniquities are not forgiven are not in the

flate of Grace and inflification.

But the groffe and scandalow sinnes of regenerate men, during the time that they by in them without any althall repentance

are not forginen:

Therefore they are not in the state of Grace and institution.

For answere to this maine objection, which is the summe of all that can be objected, and the very basis and foundation of our Antagonists Error. I shall deny the ground and reasons which support it. First, I shall deny, that the Saints of God committing any grosse and knowne sinne, and lying in it for a time without any actuals repentance, are during the space and time of this their impenitencie in the state of damnation. Secondly, I shall denie, that a particular repentance is absolutely necessarie to saluation, after every particular, grosse, and knowne sin which the Saints commit, or that these sins of theirs cannot bee pardoned before their actuals and particular repentance. So that if you respect the some of the argument, I shall deny both the Maior & the Minor too.

For the first of these, it will be plaine and manifest, if we consider how farre those men must goe, that will finne unto the finne so finne so farre as to put themselves into the state of damnation

An Wer.

damnation. He that will finne vnto death, or put himfelfe

inco the flate of damnarion; must finne to farre as vitely to feperate, and cut off himselfe from Christ, vrterly to me tirpare all the feeds and habits of true & faving grace which \* Ezech. 18.24 are within him and wholly to emancipate & inthrall him. telfe to the feruice of finne and Satan : For as long as any man abides in Christ, and is not sewered or cut off from him as long as he hath any habits and feeds of faving grace within him, and is not wholly inthralled or imbondaged vine finne, and Satan, fo that the whole intire wrath of God casnot light vpon him; he is not in the flate of damnation be in the flate of grace. Now none of the true Saints of God can fin fo farre, as veterly to fewer and cut off themselves from Christ, or vecerly to roote out the very habit and feele ofthose true and sauing graces that are within them, to inthrall themselves wholly to the service of finne, and Satan . fo that the whole intire wrath of God cannot srife againft them: therefore they can neuer finne fo fare, as to pur themselves into the state of death and damns tion.

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& Pfal. 37.24.

6 Rom. 14. 4.

£ #Cor.4.9,10.

d 2 Cor, 6.0, 10

¿ Luke to 30.

fReug.si

This is evident by divers pregnant Scriptures, and resfons. First, because a true child of God, can neuer finne fo farre, as to be vecerly cast downe from the state of grace, to be wholly cut off from Chrift, and deprived of the life of grace, For David informes vs, (a) that a good man thought fall, yet be shall not bee veterly cast downe : for the Lord upholant bim with his band ; and Paul affures vs , (b) that bee shall be holden up, for God is able to make bim fland, The Saints of God (c) may bee troubled on enery fide, by reason of sinne, but yet mi distressed , they may bee cast downe by sinne, but not destroyed they may be (d) as dying men, and yet behold they line : as chaftened, get not killed: as forrowfull, yet alwaies reioycing; as poore, jet making many rich: as hanny nothing, and yet poffeffing all things they may be like ( e ) the man that went downe from ferufalen to levico, and fell among threnes, even wounded and halfe deal with finne: their graces like those (f) of the Church of Sarding may bee ready to dye: they may fuffer a winter of temptati-

on, ficke and languishing by reason of sinne. The Saines may be ( g) Jemianimes ( as Cyprian ftiles them, ) halfe dead & Lib. 4. Epil. a. and halte withered, but yet they are neuer wholly dead in finnes and crespattes: when they are at the worst and lowest ebbe, they are (b) brusfed reedes, and smoaking flaxe, they blist, 42 3. are never veterly broken, neuer veterly quenched or pur out: there are ftill some breathings of grace and spirituall life within their foules; there are graces alwaies mixed with their linnes; there are full (i) fome good things in them, of Reu. 2.2,3,4,5, which-God cakes speciall notice: there is still (k) a little frength within them , whereby they are inabled to recouer themselves againe, to keeps the word of God, and not to denie bis him; therefore by the voice & restimonie of all these Scripwes, the true Saints of God, doe neuer finne fo farre, as to purchemielues inco the frace of death and danmation ; beculethey neuer fin lo far, as to be vecerly caft downe from meffare of grace, to be veterly cut off from Christ, or to be wholly deprined of the life of grace; asit a on it lal mid and

Secondly, the Saints when as they fill into any finnes, doe neuer goe fo far, as to purchemielues into the state of death and damnation, becamfe the feede of grace doth ftill abide within them extrisis Sectoburcafon. (t) Heethat is borne Is Toba 1.9. of Gul doeb not com mit fines, for bis feed remainet b in bine ; net - C2.5.16,17,18 thereas hee finne (that is , bee connet finne unte death) bicaufe but borne of Gad: The feed of grace, it is (m) unimmarsall feede, itie (n) a disside nie we ; (v) it will quanel all the firy o Ephel.6 16. derit of the wicked : (p) and it cannot bee queschedor drowned ? Cant. 8.7. itisan ( q ) annoyating that abidethin menu iris fach a feede, escan (r) die no more, death bath womore deminion onerit : it is feede that (f) proseedes from the very power of Gody and of the boly Ghoft 10 ( 11) at is wrong ht in waly the felfe fame of nighty peren of God, which reifed up to few from the dead, and fee bim at theright band of God in bearietly placest therefore it chanot bevanquished nor destrayed by all the power and strength of finne or Sathan: (p) the gates of bell counse propails against v hinth 16,8, to this power and grace of Christ in ve, is sufficient for us ; is is Frager they finne or Satanit is able to wang nife and subdus them.

Antoniano fratri

6,9,13,14,19, 19, 20. k Reu. 3.2.8.

34 .

1 1 John 2 27r Iohn tr. 15. 16 . Rem. 6 9.10

Zom. 2.29. Cap. 5 5-610.15. 3. 1 Gor. 2.5. 1 Eph. 1.19,20,

cap.3.32.

למני באני באים ויפשרים

and to treade and bruife them under our feate, a Car: 1 0:4.5 ca 12.9:10. Rom: 16.20. Epbefa6,16. 1 John: 414. eap: 5.4.5. No finne that the Saints commit, doth veterly deftroy and rous this feede of grace out of their hearts, it fill abides in the wherefore they never finne fo farre, as to put themfelues into the state of damnation, or to fall wholly from the flan of grace.

Hee who amidft the very greateft of his finnes, doth retains the very babit & feed of grace Within him it is certaine that falls not wholly from the flate of grace ( for elfe there would

be aplaine and manifest centradiction.)

But the Saints who are truly borne of God, onen amidit the ven greatest of their finnes, doe Still retaine the babit and feeled grace within them ( as is enident by the pramifes. )

Therefore it is certaine, that they fall not wholly from the flan thor of grace by thefe their finnes.

Thirdly a true regenerate man can never finne fo fare a

to put himself into a state of death and damnation ; because

he neuer makes himselfe a flaue or servant vnto fin; though fin be in him, yer it is in him as a tyrant and rebell, noras King or friend ; it rules and (p) reignes mot in bim, beethyn it not in the lufts thereof , bee never youldes up bimfelfe as a fre nant or a subject to it : though be walkes after the flesh , or rather is drawne violently after the flesh fometimes, ( q ) yet be ber not after the flesh: he is so farre from warring after it, that he alwaies warres and fights against it : the very finne andewill which he doth commit, is (r) the fine and evil which to would not doe, he never finnes with a full, compleat, refolued, & deliberace will, he neuer yeelds a full and perfect if fent to finne; there is a reluctancie, diflike and hatred ofit

Fourthly, Regenerate men do neuer fin fo far as to falls tally from grace, no not for a time; because their fins do new feuer nor cut them offfrom Chrift. Those who euen then; when as they commir finne, and whiles they have the re-

in his foule, and inner man; wherefore he never fins fo fare, as to east himfelfe wholly from the flate of grace, or topit

himselfe wholly into the state of death and damnation.

maindets

# Rom. 13. to 23. John 8.34. 2 Pet 2,19. 42 Cot, 10,3.

3.

P Rom.7.15.10 the end,

.7.1.20D s .5

mainders of the oldman of frame abidding in themscontinue All in Christ, it is certaine that they are in the stac of life and grace, and not in the flate of death and damnation; (berayle he that is in Christ the fpring and founcain of all grace and life, hard grace and top with him, and he is wholly freed from the law of farms and death, lobb y 24. I lohn y 12 Rom: 8.2.) Burthe true Saints of God, even then when as they commitimne, and whiles they have the remainders of the old man offinne abiding in them, continue still in Christ: as is enident by Rom, 7.15. to the end, compared with Rom: 8.1,2. where Paul making mention of that perpetuall combate which is betweene the flesh and the spirit in enery true regenerate man, who doth with his minde force the haw of God but with the Reforbe law of finne : concludes with this Corollarie or inference. There is therefore how no condemnation to those who are in Christ lefus, who walks not after the flesh, but after the first: for though there be much sinne and corruption in them, get the law of the Spirit of life , bath made them free from the law of sime and death : There is now, necondemnation to then; even now whites there is much finne and corruption in them , because they strine against it, they have it, and are greined under it; they obey and ferue it not; because there is an inward man, a regenerate and fanctified part withinthem, (which God doth most respect) that is alwaies grapling and contending with thefe corruptions; and becaule they are ftill in Chrift, who buth freed them from the law of fine and death : Wherefore fince the Saints of God, euch then when as they commit finne, and whiles their corruptions are hanging on them, are ftill in Chrift, it is certaine, that they are in the flate of life and grace, and not in the flate of death and damnation.

Fifthly, the true Saints of God, when as they commit any knowne and groffe finne, even before their actuall and particular repentance for it, are still in the state of life and grace, industry the state of death and damnation; because they be still the elected and adopted sonnes of God, and their names are still involled in the books of life.

Thos:

5-

Those who are still she cliefted and adopted sonnes of God, and have sheir names invalled in the books of Life; at it certain, that they are alwaies in the state of grace and life, and us in the state of death and damnation: ( because their election and adoptes a are altogether immuntable, they cannot be also red or abanged no more then God himselfe.)

But all the fe who are once truly regenerated and ingrafted in the Christ, are field the elected and adopted fonnes of Cos, and their names are alwaiss involved in the booke of Life: Rom; 8.29,30. Ephel: 1:3,4,5. Luke 10:20. Phil:4:3. Hely

12,13. Reus 13:18; and infinite atber places.

Therefore it is certaine, that they are almaics in the flates grace and life, and not in the state of death and damnating yea, encu then when as they lie in any grosses and alone and howeve since, without any particular and although repentum,

Sixthly, the true Saints of God, can neuer sinne so far a to pur themselves into the state of death and damnation, because the eternall guilt and punishment of their sinnes is not imputed to them, but is alwaies done away, and veterly abolished in Iesus Christ, who is their Advocate, their Median, their satisfaction and attenument.

Those to whom the etervall guilt of since is not imputed, it is cutaine, that no sinces which they commit, can wholly cast thu downe from the state of grace and life, into the state of deshi and damnation; (because no man can be in the state of deshi and damnation, but where the eternall guilt and punishmus

of bis finnes may be imputed to bim.)

But to all such who are once truly regenerated and ingrafted into Christ, the eternall guilt of since is not imputed, (no me then, when as they lie in any astuall and knowns sinns with out any particular repentance for it: because they are sulfoctivist sheir Mediator, their Aduocate, their surrey, and the full and perfect satisfaction, propitiation and attonoment for all their sinnes, which reason is sully warranted and proved by Psatisfaction. 2. Rom: 5: 8,9,10. cap: 8:1,4, 33,34. 1 Cor: 1:30. 2 Cor: 13:5. Col: 2:13,14. 1 John 2: 12. cap: 3:6,9.

"Therefore it is certaine, that no finnes which they commen , com over caff them wholly downe from the flate of grace and life, into the flate of death and dammation : no got for that time, sel when at they lie in any groffe and knowne finne , wit boat any admall and particular repentance for n. 83 0 200 (1) 200

The Saints of God, when as they are once justified by faith in Chrift, and purged from their finnes by bis moft pretions bled ( ) bane no more conscience of finnes: that is, their finnes are not imputed to them: they are then juffified and fanctifed, not for one day, one yeare or two, but for ever: (b) Chriff house offering of bimfelfe upon the Croffe, bath perfected for eur theforbas are fantitied; (c) bie falmation is for over, and his cliny gr.6. riebreoufneffe fhall not be abolifbed; (d) his rightcoufneffe is an e- d Dan, 9,24. urlafting righteonfreffe. The juftification and fan dification of the Saints, extend not only varo force, bur vato all the partiand particles of their whole lines, they are for etter, they are never reiterated and repeated. For as there is but one naturall birth , (a) one faith , one baptifme, one death and . Epbel 4.4,5. puffice of to fee Chrift, which cannot be multiplyed nor reitenied : fo there is but one spirituall regeneration, one inward baprifme of the Spirit, one death to finne, one juftifiexion and fanctification in the Saints; when they are once julified, fandified, and reconciled ynto God in Christ, they are julified, fanctified, and reconciled voro him for ener. Gods hee is but one and fingle in his owne effence, fo he is but one; and fingle in his worker; he defires not to reitrate or to do things twice. He made the world but once the redeemed the world but once : he will deftroy the world but cacehe giucs life and being to all his creatures but once: all deatures are borne but once, and dye but once : God neuer dights in superfluities nor changes : he will doe nothing in vaine, and he neucr repents him of his actions; where- fDeur. 32.4. for he doth things but once ; he makes his worker (f) yer ( Eschel 3.14 for withe first. (g.) Whatforder be doth, it fhall be for ener : no. thing out be purte sty wor any thing taken from it. Wherefore thole who are bur once juffified, fanctified, and reconciled raro God in Christ, (b) who of God is made vate them righteon nelle

6Hcb. 10,14.

or e estre les

iPfal 32,1,2. Ier. 31.34. Heb. 8.12. Altay 45.17.

1 Rom. 8. 30 ca. 5,1,2,9,10. enfuesse, wisdome, instessem, southiseasien and redempinative justified, sandified, and reconciled vnto God in Christ for over: all their iniquities are quite forginen., all their sunction concends, and southerly abolished in the death of Christ, that they (i) shall be no more remembred, nor set imputed to the (h) they are sound in the Lordwith an over lessing selection; they shall not bee assembled nor constanted without end: therefore no sins that over they commit, (I) can seperate them from the laws of God, which is in Christ lase their Lord, nor cast then downe from the state of grace and justification, into the state of death and damnarion.

mlames 2 10.

Rom 5 9, 10, 16.

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And here you must observe a difference betweene Level and Euangelicall justification. Legall justification, or jetfication by workes and merits, may be veterly loft and shotthed by adual finnes, as is euident by Exech: 18:24. Fordel bee that keepes the whole law, and yet offends in one point, is guilt of all; (n) and curfed is bee that confirmeth not all the works the law to der them. It is not fo with Enangelicall juftificetion, or justification only by faith in Christ a for this justification where once it is in truth, is nevertabrogated nordianulled by any linnes. This ( a ) freegift; is of many offer unto inflification, (p) and the blood of (brift, it clenfeth them; not from fome fores of finne only, but from all finne. Christing once offering up of himfelfe, hath fully farished for allthe finnes of all his Saines therefore all the finnes that etterfe commit, are vecterly abolished and done away in him, they are not imputed to them, nor put vpon their fcore. The justification of the Saints by Christ, is of meere grace andie nour, through the righteousnelle of Christ impued to them, and nor of any workes, merit, or defere of theirs Chil therefore hading fully facisfied for all their finnes boshows prefent, and to come, and God having accepted this histtisfaction for them, in full recompence for all their finnet when as they fin against him at any time, the eternaligni and punishment of these their finnes is veresty abolified done away in Christ their Advocace and Surety, and not all puted to them ( for it it were imputed to them and not !!

Choil, it were vererly impossible for them to expiace in or Melifie Gods juftice forit , by all the prayers and ceares which they could make or fhed, ) wherefore the fe finnes of theirs (especially fince they are finnes of infirmicie and incortinacie, not of wilfulnelle, malice, or prefumption) can generaleprine and spoile them of the state of grace and justi-Scation , mor yet pur them into the flate of death and damnation, no not for that Interim and intervenient time, which comes betweene their finnes, and their repentance for them. Seventhly, the true Saints of God are the true and living embers of lofus Chrift, they are bone of his bone, flesh of his flesh, Afphitof bis (pirit 2 ] Cont 6: 19 , 17. cap: 12:27. Ephil. 618. 60 37. they are the boufe, the temple, and the habitation of God and of bis fpirit ; Ephof: 2:22, 1 Gor: 3:9,16,17, cap: 6:19. Holy 6. 1 Petrary capa 17. the whole Trinitie, the Father, long, and boly Ghoft, abide and dwell in them for ener Pfa:68:26. Christy:16. Ren: 22:3. Ephof: 2.22, tohn 14 16,27. Marthy 18.20. 2 lobi 3: 14. Epbef. 3.17. Col. 1.27, wherefore when as they finne against the Lord, and lie in any knowne and scandilous finne without repentance, they are not prefently in the fire of death and condemnation, but in the flate of hife andgrace, True it is that the members of leftis Chrift, may befeeble, ficke, and languishing for a time, by reason of fine but yet they never dye of finne; they are not fewered from their head, they never ceafe to be Chrifts members; Chrift defin himfelfe is their life, their lines are involved and treafes mapin bie, Pfal. 27.1. Col.3.3.4. lobn 11.29,26, 1 lobe 9.11; 12,13. Christ lefus it their life, and lineth in them , and the life whicher now like in the flift, they line by the faul of the Sonne ford Gal 2:30 Habre 4. Rom, 1:17. wherefore Chrift himfefemult first ceafeed live ( which cannot be showing babes raifed from the dead, dieth no more, he w aline for anermore. hat bash no more deminion over bim ) ere the Saines who are himembers, and have him for their life and foule, can dye adperificio their fiance. This I can with boldretle westifies to the infinite and vulpeakable joy and comfore, of every meand faithfull member of Jefus Christ, that it is as impofmade Dd 2 fible.

Rom 6.9, Keu 2, 18,

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1 Pet. 3. 1 . Heb. 9.14.

fible for any one, that is a true and living member of Chris to be broken offfrom him againe, as it is for Chail himfel to dve or periffy or to ceafe to be a For there is the fame to fon of the immortalitie and perpetuitie of every faithful member of Chrift, as there is of Chrift himselfe : Them. fon why the humane nature of Christia immortall and perpernall and can dve no more is a bocaufe it is vnited and knit vntothe Deirie; beeaufe it is animated, quickned ind inlinened by the eternall Spirit of God, Now every truemen. ber of Christ, is vniced and knit vnto the Deirie it felfer a well as Christshumane nature, through the humanities Chrift . f though nor in the fame degree ) as wee mayle expresty: Epbef: \$ : 20, 21, 22. cap: 4: 13, 16. Col 2: 110. 2 Pet : 1: 4. The felfe-fame Almightie power of God that wild up Christ from the dead; and the very folfe-fame Spirit of Gil which did animate, quicken, and inlinen Christ bunfelfe, dil raife up, animate , quicken , and inliven earny brue and fail member of Christ , (even as the fame foule doth animm and informe every part and member of the body , which doth animate and informe the head a and as the felfo fine fappe doth nouriffiche grife and the branches, which do nourish the stocke and the roote , ) as wee may reade in the prelle tearmes: Ephof: 1: 19,20, cap: 2 : 18, cap: 4 4:1 Pet 3 : 18, 19. 1 Cor: 6: 17. Rom: 8: 2. 9, 11, 1 John 41 17. Gal \$ : 20. 1 Cer: \$2: 4, 5, 6) 2 Cen: 2: 88. John 1: 4,16. 00: 37 +31, 22, 23, and divers other places: wherefore feelig all the mucand faithfull members of Chrift, have the fame vnion with the Deitie, the fame life, foule, and spirittos nimate and quicken them as the humanitie of Chil harh; feeing that Christ himfelfe is sheir life and they like and move, in him, and by him ; feeing that they are the house and temple, the habitation and dwelling of the whole Trinitie; it is certaine; that God will notier fufe them to goe to ruine or decay, for want of reparation the no finnes which they commit, can ever saze or delay them, can ever feuer or cut them off from Chrift, can euer wholly extinguish the life of grace within them, or all chem

them downe from the ftate of grace, into the ftate of death and damination , no not for one minute, nor for that feantline of time, which comes betweene their finne and their adual and particular repentance for it. Let all the divells in hell combine and plot together, they cannot folue, nor

ver enade this truth.

Rue now here comes in a threefold and trimembred ob- Obict. fection- First, that thefe finnes of the Saints are mortall and deadly in themselves. Secondly, that they are not forgiven before they have actually and particularly repented of them. Thirdly, that the Saints may die and perish in them before any actuall and particular repentance for them: therefore the Saines to long as they lye in their finnes without any acevall and particular repentance for them, are in the state of death and damnation, not in the flate of life and grace.

To the first of thele, I answer ; that the finnes of the Answer, I. Saines are moreall and deadly in themselves, and they are fo to all carnall and vnregenerate men who doe commit the fame finnes, but yet they are never mortall and deadly to the Saints. If you confider the finnes of the Saints as finnes, or sthey are abstracted from the Saints; then they are mortalland deadly, and have damnation attending on them: but if you confider them as they are the finnes of the Saints. and as they have their existence and being in the Saints, they are not mortall and deadly effelline vnto them. First, because these sinners of theirs ( as I have formerly proved) are not imputed to them, but are alwaies imputed

to, and done away in Christ.

Secondly, because the sting and venom of their sinnes, is taken away in Christ: for as the fing of death is sinne, fo the Brength of finne is the law wirhout which fin it felfe is dead, I Cor. 19.55. Now Christ by his death and passion bath fulfilled and abroga- Rom.7. 8,9. tritbe law for all bis Saints , bee bath redeemed them from the curse of the Law, being made a curse for them; bee hath blotted methe hand-writing of ordinances that Was againg them, and tahowst out of the way, mailing it to bis Croffe; bee hath freed them from the law of finne and death, and taken away the poylon, the Arength

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frength and fting of finne and death, as we may reade: Gut 4.5. 549:5.1. Rom. 8.2. capeto. 4, Col: 2.14:15. Hebiz. 14 16. 15.57. Wherefore they can boldly and victoriously cry out. Q death where is thy fling? ô finne where is thy victorie and thy poy fon ? because Christ hath pulled out the sting of finne, and allayed the poylon that was in it, fo that it cannor hurt nor kill them: we reade Ast 28,3. to 7. that when viper fast med upon Paules band, the Barbarians who knew it to be a venomous creature expected that be foould have (wolne, and fellen downe dead suddamly , but bee shooke of the beast into the fire. and felt no barme , because the poyson that was in it was life pended and allayed by God himfelfe, so that though it would have poyloned another man , yer it was not hurtfull vote Paul., The fire which flew those men who did cast Shadrath, Me Chack and Abecinego into the fiery fornace, had no power at all a ner them, there was not one haire of their head finged, weither were their coates changed, neither had the fmell of fire paffed on them. Dan:3.22.27. because the Lord had suspended and taken away the force, the heate and violence of the fire. The Line which did rend in peices the men which had accused Daniel togs ther with their wines and children ar ener they came at the but some of the den , did not fo much as feile voon the prophet David er offer any violence to him; for his God badfent bis Angell, who did fout thofe Lions monthes that they fould not burt bim . Des 6.20. to 25. So God hach taken away the venome and porfon, hee hath abated the heate and vigor, ftopped up the mouth, and broken the very jawes and teeth of fin in refpet of all his Saints : fo that though it be, mortall and deadly to all wicked and vnregenerate men, yet it is never mortall and deadly to the Saints, it neuer deprines them of the life of grace, nor puts them into a flate of death and damnation because God hach taken away the sting and poyson, the heare and power of finne in respect of them, fo that it can not hurt them, though it would. The finnes of the Saint are like an obligation which is cancelled , or like a Debin a merchants booke which is croffed out : as you may reade, Epbef: 2.15, and Coloff: 2.13,14,15. therefore they shall no

mer bee arrefted nor condemned, norver bee cast into the encriafting praion of hell for them : fo that thefe their finnes are not mortall and deadly vnto them, though they are fo te other men.

Thirdly, though the finnes of the Saints are mortall in themselves, yet God will take no advantage against them for them, hee will pardon and forgive them; hee will palle them by, and remember them no more, and kee will caft them. alline the depth of the fen. ber : 31.34.cap : 50 : 20. Mich.7. 18.19, Heb:8.12. Wherefore thele their finnes cannot bee morrall and deadly vnto them. If a man should commit a treason, for which hee deserves to dye, if the King will either pardon it, or take no notice of it, it is not deadly vnto him, though it bee deadly in it felfe. God will pardon, or elfe paffe by the sinnes of all his Saints, hee will not take sduantage of them; therefore though they are mortall and

deadly in themselves they are not so to them.

Laftly, wee haue the expresse testimonie of Saint John ; that fuch as are borne of God, cannoner finne unto death: where 1 John 3.9 .9. foretheir finnes can neuer put them into the ftare of death cap. 5,16,17,18 and dampation, no not for a time. Neither will that of Ezech: 18.20. the foule that finneth it fhall die : nor that of I Cor: 6.0. to, make any thing to the contrary : all that thefe two places proue is this: that finne is mortall in its owne nature; that every one shall beare his owne sinnes; that the varightow, and fuch as live and dye in the finnes there specified, Juch as make a common trade of them, being neuer washed; faultified and instified from them , shall not inherit the king dome of God: neither of thein proue that the finnes of the Saints are mortall vnto them, or that they put them into the state of death and damnarion. Consider therefore the sinnes of the Saints, as the finnes of the Saints, as they are inherent in, and conjoyned with the Saints, and not as they are abstracted and deuided from them; confider how God hath promiled to forgive them in his mercie and to remember them no more; consider how hee hath polled out that fting and poylon that is in them; and then you hall discouer and dis-

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cerne your Error, and finde your felues to bee ouer-reached with a Fallacy and quirke of Logick in feuering those things which should not be deuided.

Obiett. 2.

To the second clause of the objection; that the sinnes of the Saints are not forgiven , before their actuall and particular repentance for them : therefore, till their actuall and particular repentance, they are in the ftate of death and dame narion, and not in the flate of grace.

Answer.

I answer : first, that the Argument it felfe is falles which that you may the more perspicuously vnderstand. You must know, that when a regenerate man falls into any finne, his repentance in this case is not required as a meanes to put new life, and a new estate and feede of grace into him; (4) it was upon his first regeneration and conversion vnto God,) but it is only required, as phylicke is in a licke many to heale and cure him, and to preferue that life, estate and feed of grace which was in him before, which by realon of this his finne, are like the graces of the Church of Sardi, ready to dre, but yet not wholly dead: therefore even before his actuall repentance for his finne, hee is not wholly dead in trespasses and finnes, hee is not in the state of death and damnation, but in the state of grace. I will euidence and make this cleare by some few familiar and common similitudes. Suppose a regenerate man should fall into any mortall and deadly ficknelle, which might prouc his death unlette hee tooke some antidote and physicke to expellir you will not prefently fay, that this man is but a dead man, or that hee is in the stace of death . because hee is fallen into this difeafe : or because hee lieth ficke of it for a month or two without recovery: for hee hath life within him fill, " hee is still a living man, and for ought you know hee may recover: therefore you doe still account him, call him, and repute him a living man. So if a man commit a felonie for

which his life may bee drawne into question : you will

and damnation, because hee hath committed such a selonie: for it may bee, that no man will profecute him; or

Reu, 3.2.

\* Qui prope morsuus elt, non eft mortuus fed adbuc vinit. Bafil. De Baptifmo. Serme, 2.000, not forthwith determine, that hee is in the ftate of death

if hee be profecuted, he may be either acquirted, or pardoned, and so escape that death which hee did deferue. So if wife commit adultery, for which thee deferues to bee divorced from her husband, and so cease to bee his wife : you will not presently say, that this woman is divorced. or that thee is no wife , for her husband may forgive her . and thee is still a wife, till the divorce bee fued out. So if a sonne doth highly offend his gratious and louing father. for which hee doth justly deserve to bee difinherited; hee doth nor therefore ceafe to be a fonne, neither is hee forthwith difinherited ; but hee continues a fonne and an heire hee only incurs his fathers anger for the prefent, and perhaps hee may receive fome ftripes and correction at his hands, but yet hee neuer ceafeth to be his sonne and heire. all hee incurre his fathers hatted, and his whole and finall dipleasure: till hee bee actually disinherited and verefly caft off. Juft fo is it in our present cafe. Sinne in the regenerate is a deadly difeafe and fickneffe to the foule : it infuch a felonie as may justly draw their lives into question before the barre of Gods Tribunalle it is fuch an'adultery. may justly cause the Lord their husband, to sue out a bill ofdinorce against them : and it is such an offence as might move their gratious and louing Father, to difinherit and afthem off. But yet they are not presently dead, neither arethey in the state of death, because they are sicke of sinne; for they may recour, and purge out this dileafe : yea, it is certaine, that they alwaies doe and shall recover: for the Lord himselfe is their Physician , hee will recouer them and milethem vp, and restore them to their health againe; hee will not fuffer them to dye or perish in this licknesse of their finnes: they have his owne expresse word and promite for it: Pfal: 41:2, 3. Pfal:49: 15. Pfal:65: 2. Pfat: 68: 14. 20. Pfal: 103: 3. Pfal: 116: 8. Pfal: 118: 17, 18. Exod: 15:26. 1/ay 57: 19. Hofea 13: 14, cap: 14:4. Mal: 4:2. labn6: 51,58. cap: 10:28. cap: 11:25,26. 1 lobn 5: 11,12, 13. and hee will furely performe and make good his word to the vetermost. So when as the Saints commit any treafon.

fon or felonie against the Lord, they are not prefendyin the state of death and condemnation, before their actual repentance for it's for God may palle by their finnes and treasons, and rake no notice of them, hee may in his mercy pardon them, and not arraigne them for it. Yea, he will afforedly doe it. For bee is a Geathat paffeth by the trail. gression of his hertrage, bee will forgine their iniquities and w. member their finnes no more, because bee delights in mercy, al because it is bis comenant fo to doe, Isay 33:24. cap: 43:24 cap: 44: 32. cap: 45: 12. cap: 48: 9, 11. Micb: 7: 18.10. Jer: 31: 33,34. If hee takes notice of thefe fins of their fe as to (courge them for them, yet hee neuer drawes them into question for their foules, hee neuer brings them into the judgement of eternall condemnation: as wee may reade expresty: 1/ay 45:17, lobu 3:19.cap 5:24. Rom: 8:1,2.capter wherefore though the Saines commit treafon against the Lord, for which they deferue to bee perpetually condemned, yet this their treafon neuer puts them into the flie of death and damnation, because God doth alwaies pardia it. or take no notice of It. So when the Saints commit and spirituall adultery against him, and such sinnes as might cause him to dinorce them from him ; yet they are norm fently divorced, because they doe not presently repent for God is a louing and kinde husband to them : he is not eafily provoked to put them away, or to give them a bill of divorce vpon every act of adultery which they commit as is euident by fer: 3:1. If a man put away his wife, and lin goe from bim, and become an other mans, fall beereturne veto ber againe? but thou half played the barlet wish many lours, get returne agains to mee faith the Lord. The spirituall adulte ries of the Saints, doe never breake that bond of matrimonie which is betweene God and them, because God will not take aduantage of them : bee bath married them unto bimfille for ener in faithfulue Se, in louing kindne fe & in mercy : therefore will bee love them, and not cast them off : therefore will hee not feuer nor divorce them from him. He hath commanded vi, net to separate those whom he hath togned together : therefore he himfelle

Holes 2.19.

Math. 19.76

himselfe will neuer seuer nog dinorce chose from himselfe whom he hath married and betrothed to birofelfe for ever : but her wil seperate their finnes from them, that so they may not feuere nor diuorce them from himfelfe. Wherefore when as they finne againft the Lord, they are not prefently in the fare of death and damnation, because they are ftill merried to, and not diverced from the Lord. Sowhen the formes of God offend their gracious and louing father by their finnes, they doenot therefore ceafe to bee his fonnes. neither are they forthwith difinherited , but they continue forners and heires still, and he continues to bee a gratious father to them. It may be they may in burre his anger and difpleasure for a times it may bee, bes doth ( a) chasten and correll them with the rods of men, and with the ftripes of the children dmm. (b) out of by fatherly care and love vnto them; and out of to 38, Ier, 30.21 adifire of their good, (c) that fo they may not bee condemned with the world. But yet they never incur his hatred nor his whole difpleasure, he never difinherits them nor casts them out of doores: hee alwaies dealeth with them as a gratious, mercifull, and louing father, ( d) who delights in mercy, (e) he will me alwaies chide them, maisher keepesh bee bis anger for ever : bee willast deale with them ofter their finnes, nor yet reward them ascording to their iniquities, but will enen pitty, fpare, and pardon them, as a fasker pittieth, [parath & pardoneth bie only fonne that. ferneth bim. And therefore though they finne against their gratious Father, and lie perhaps in this their finne for a time without repentance, yet eliev are not thereby difinherited nor put from the state of grace, I will now contract all this into a Syllogifme.

Hee that is fill alive in Christ , and is but only ficke and nos dead of finne; bee that is onely in a meere poffibility to bee questioned arraigned, dinorced, and disinberited for bis finne, and is not althally questioned, arraigned, dinorced, difinherited, and condemned for it. Hee that is more likely so line and to reconer , more likely to escape unfensenced and uncondemned more likely to considue a wife and an heire unta God, then to dre of finne, and to he perpetually

4 2 Sam. 7.149 15. Pfal, 89.26 cap. 46.28. 6 Prou. 3. 12: Heb. 12,6,to 13 # 1 Cot, 11.32. 4.

d Mich 7.18. e Pial. 102.8,9 10,13. Mal. 34 and to the

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perpetually andemned, dinorced, and difinberised of Go for finite. May bee that is fure to recomer and wener to of finne, fure to fcape fost-free, and never to bee sond ned, discoveed, or distuberated for sinne; it is undoubted true, that fush a one is not in the frate of death and da nation, but in the ft are of life and grace. ( For no me can becin the flare of death and damnation, bu fuch a one as is actually condemned and divorced fuch a one as is either dead in trefpelles and finne. & difinherited for his fins ; or fuch a one as is more likely to die, to be condemned, divorced, and diffe hericed in and for his fins then to live, and to clane vncondemned, vndworced, and vndifinheried.) But all those who are once truly regenerated and ingrafied to Christby a true and linely faith, are aline in Christ and even then when as they lye in any knowne finne wh ont repentance; they are but only ficke and not deal finne : they are onely in a meere remote possibility; take questioned, arraigned, dinorced, difinberited, and con demned for their finne : they are not actually questioned, arraigned, divorced, difinberited and condemned for a They are more lakely to line and to recover, more likely in escape on sentenced and oncondemned : more likely to

finne; as is enident by the pramises.

Therefore it is undonbtedly true, that such as are once truly regenerated and ingrafted into Christ by a true and lindy faith, encenthen when as they the in any knowne finne with out repensance, are not in the state of dea b and damnation, but in the state of less and grace.

continue wines and heires onto God, then to dye of fine or tabee perpetually condemned, dinorced, and disinfering ted of God for finne. Nay, they are fure to recover, and neuer to dye of finne: they are fure to ofcape scotting and never to bee condemned, denorced, or disinferitaling

And so the argument which is produced followes not.

Secondly, I answer, that the Antecedent is false. For
these sinnes of the Saints, both are and may be pardones.

Anywer. 2.

and aftually forgiven a without any particular repentance for them. Firft; because when men are once muly juftified . the eternal guilt of thefe their finnes is never imputed to themo as I have formerly proueds therefore a particular aftulkepintance for them is not necessarily and absolutes Chill halb made show free from shelar of fine and death be; fore, being made a curfe for them , that they might bee mide the inhous this actuall and particular repentances | Secondly hele finnery (as of hatter formerly proude, ) doe not plus he Saints itte the flate of damnation w therefore a particula repentance for chefe finnes of theirs ; is not abfolucely mertiarie to faluation buThirdly papericular and actual upentance, diende required as abfalucely nedeffatie to falmion processing generall repensance of and an invardelle polition of the foule printhout this particular, our ward and duall depentance will fernethe turne, lif a Saint commit my groffe and knowne finne, let him have but an voright and sneere heare, which is fully and refolutely des and ibent ighinft all finne, and Redictly fixed upon God wir ba defire to cleave fast and close so him , and dochis will in all things: lethin hade buran humble a broken, and a contritoheart within him, which trembleth an Gods word, andischorowiy affected with the groffe and general opprebenfion of his owne vilenetle sychonghiheonetica perch parmonthly ypon this finde of his, mor humble his foule for it before the Lord , yet I dare bee bold to fay, that this generall repensance of his, and this inward frame, beneand disposition of his heard and foule, shall furficiently stense and purific him from this his fathe gabd fauching of that bee hall never dye nor perith forit: forit is the inward and habituall repensance, the inward frame, beneabl dispositions of the four little God refpe Re' pandage the outward stop as weemay fee by sharof David P. ful sign glad faid ! wilconfessemplerens greffious vato the Lord, and fo they forganest the iniquitie of my finne : and Pfal : 51 : 17. The facrifices of

Rom. 8, 2, 2 Cor. 5, 25.

2.

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34 ch. 7 - 1 2, 1 Pcp 4, 4,

Partition

Got area broheinthiris : abrohemand a contrite bear si 6: God ! with minitellates whe inward purpose and disposition of the wide hear o for to repenty the habitually reife contriction and sendemette of his foule, was fufficient to mone Gal to forgite his finne, before his outward, actuall and on ticolar repentance was expectfed. atWhich pronesty the chough a particular confession and actual humiliation to very firarequilite and necellary, after every grotle & know finne which the Saints commit , verisis not absolutely cellary to daluation : for an inward disposition and purp of the hearth to repenty of a generall repentance and he tual humiliation without this particular will ferne de turned Bue of this fee more in the fourth answer tothis Argument, as it was first propounded. Fourthly, and cicular actuali repensances is mon absolutely arquired of them as necessary to faluation, because God in his more will paffe by their actuall finnes, and take no notice of them if they chance at any time to forget to repent and humble their foules particularly for them: for God is a God that me feels by the transfer first of his people is well as their lefter finnes t hechar at his charity and lake water his Saines, del coner eum a mabinade of them fine, and takes no notice of them when as they forget to repent particularly of them. Some is that of Barnard, sharthe finne of the Saints , vel punite condignid primitentin ; viel on ablaritate lab Conditur quit is either pun shed with condigne repensance, or hid in mercy. I could adde more reasons to proue, that there is no absolute pecefficie of a particular repentance for every groffe and knowad finne, but I will patfechem ouer and referre you to the appears which are given to this Argument, at all and purific him from this his befored one behindoof firm

De gratia,et lib.

Mich. 7-1 8.

1 Pct. 4.8.

Abiett. 3.

For the last clause of this objection, that a regenerate man may due in the very act of sinne, as her may murther himselfe, or God may smite him suddainly in the rast of any other sinne, before his actual repensance, therefore her may due and perish in his sinnes, and so fall sinally from grace.

Influery that the Argument followes not. For let any Aniver. true Saint of God bee taken away in the very act of any bowne finne, before it is possible for him to repent. I makene doubt or feruple of ir, but hee fail as furely bee fund at if hee had lived to have repented of it : and that for thefereafons, Birft, because this Saint was truly praydeflinated to eternall life ; therefore hee cannot bue bee Goods and chisfinge of his must needs be forgitten in Gods decree before his actuall repentance : elle it would follow . the aman predeffinated to eternall life might bee damied probieh can neuenbeaudmitted Secondly because Christ hach promited that were of his forepe that perify, that Ilay 45.17. none of his Sames and whildren hall bee confounded bet that Iohn 5.24.cap. they fhall bee fate of beaven and exernallife, Now all chose who 6.29,40. monre truly regenerated & ingrafted into Christ, schough they are taken away in the wery ach los finne before any to pentance at all ( ) are the state Soints and theepe of Cheift; therefore the person perith in this their finate. Thirdly beanfe God will never tequire impossibilizies at his childens hands , nor take the thirtheft courfe , and greateft adnumberal sinft them for their finnes of dwir is Gods prove Atotake away the Saints in their findel, and it was impollike for them to repent of this their finhe in tofpect of their fordine furprifall to if they had had space and sime no doubt butthey would have repeated .: Wherefore God feiling on them before they could topone sower thould exceeding ly-cc. diple the riches of Gods mercy, and of his farterly and grationfidealing with his Saines, in affirming that they should his dammed formant of this particular sepensance; when as her had notified to represe Pourthly bis must be deep be a in, because one both of finne (insil have proved before ) tomnener feuero nor eut them off tram Christ, nor dethey out of them chose habits and feedes of grace which are plinerd and feded in their beares y is idoth notugue them into a fate of death and demination a nor canfe their quacious and louing Bather of (who is alwaies ready so pardon them, ) to difinherit and east them off , especially feering they Sixtella

Iohn 10.18: 1

chey newer finne against him out of precogitated malls, or one of the ferled purpose and resolution of their heura wherefore though death doth out them downe in this verselt of finne, they cannot perish everlastingly, but the

Sce Origeniin Epift ad Rom.ca, 5 lib.5, v. 18.3cap. 1 1. lib.8, ve. - 1 1. Lames 3,3-4. do 1

Cohe ; adol

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foules are vadoubredly faued, and received vato memi-Fifthly, it must needes bee lo, because this one act of fine doth not take away their juftification, normake them por to bee jultified, bur onely in rospett of this particular af ir revines not all their former finnes againes therefore it pon them not into the frate of death and dammation a a ho and religious man mayoffend in way things yet hee bee holy and veright in Gods fight and estimation still respect of the constant holinets and integritie of his life. though not in respect of these his particular sinner. No God her alwaies lookes to the inward frame and difpo on, the inward integritioand fyriceritie of the heart, toth confrant tener and carriage of his Saints, and not vnrothe particular failes and flips: ( for if thee should observe a marke every particular finne and iniquitie which patra from his Saints, it were impellible for any to bee faut Pfala 10/37 ) iftherefore the inward frame and dispositi or their hearts and the conflant tenor and carriage of the lines, bee fynoere, holy, blameleffe and vnfpotted, God di mares and rates them according vinto thele , and takes in nortee of their prinate flips: her values them according their grabe and inward ; not according to their fine and out ward man . This finne of theirs makes them no finners in Gods efterme, because they make no trade and custome of it. Wherefore God taking them away in the very af not in the hibit and trade of linne will estimate and in ward them according to their graces joand inward man, cording to the inward purpole, bent and indination their loules, according to the conflaire course and practi

of their lives , and not according to that particular the

perificured with our enlatting life radiation ( mate sixthly, Sixthly,

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Sinly, the theefe which never did repent in all his life before, was faued on the Croffe, enen at the last gafee and wind of his life: therefore that God and Satiour who was mercivil to faue a finner that never was a Saint, at the very laligatpe: will alwaies be fo granious, fo louing and Monate, as to fane a finner at the last, which was Saint afriend, a brother, and a best beloued voto him before. Laftly, to flut up all in a word or two. Admit that an adual and particular repentance were required as a thing absolutely necessary to saluation of all the true regeare Saints of God, after any groffe and knowne finne mitted by them; yet then I fay; that when ever God oth take away any of his Saints, in the very act of finne, herdoth in that very instant in which hee takes them, give then fuch an actual and particular repentance, as shall faue de foules ; for hee bath prædellinated them vato everling life; therefore having pradeftinated them vnto the ad hee doth likewise prædestinate them to the meanes to mineie. Wherefore as it is altogether impollible to dethem of the end, to like wife it is impossible to deprive of the meanes which are inteperably annexed to it: So put the worst you can imagine, yet wee may safely say; the God doth alwaies gine his Saints this actuall repentunes even in the very point and instant, when he cuts them of which the Pfendolin herans, and those that maintaine atotal fall from grace, Without a figall, doe confesso and teach )wherefore not withflanding, all the finnes they doe mit, notwithflanding, their lying in finne for a time, or their dying in finne (I meane in the act, not in the habit and trade of some particular sinne ) without any actual or particular repentance, for that finne of theirs, they neither fall fally, nor totally from the state of grace. This is the maine and principall argument, this is the very knot and geof the question; and therefore pardon me (good Reade though Thaue beene to prolix and tedious in my an-The Argument is taken for granted cour American

The twentie five objection is this : act another moust

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Atrea Saint of God may begencommunicated ...

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Anfw.

b Therefore has any fall from small and no bound saw a excommunication may feuera Saint from the fociety of faithfull and the vilible Church of God for a time of humble him for his finne, and to make him more circumfa in his carriage for the time to come : yet it doth never diffe nor cut him off from Christ, nay, it doth not wholy feuer and cut him off from being a member of the vilible Church in then he ought not to be affoiled or admitted into the Chun againe valelle hee were rebaptized : and during the time this his excommunication he should bee no better as morea Christian then a Turke or Heathen man : neither which can bee admitted . Wherefore this excommuni on, if you take it in the true and primating vie of it, (note it is now comonly abused, and made an ordinarie process on pettic and trifling occasions) doth only suspend ment being partakets of the priveledges of the Church, it me cuts them off from being members of it. This is the oni of Mr. Hooker in his shird books of Ecglefiaffical Polices 3. pag. 88 of Bilbop Abbot in his answer to Mr. Thom Diatriba, cap. 16. of Mr. Caluin in the 14. books of his fitutions, cap. 12 fection 9, 10, of Marlorat in bu er tion upon the In Cor. for 5. of Dr. Field in his first books of Chareh age I Si And I know not any Divinese Moderne or Ancient of any note or credit, who affirmed contrarie; wherefore this Argument followes not.

The twentie fixt Argument which may bee made again meane inthe ach, not in the saint mean

Infants which are Baptized, are by this their baptisme un regenerated and ingrafted into Chrift, and put into the face of grace, and yet shey after wards fall totally and and nally from grace; and strong

Therefore those who are once truly regenerated and ingrand The Argument is taken for granted : our Antagonism

deauour to proue the Antecedent by Scripture, and by the

autho

eritie and Dodrine of our Church of England, The maine place of Scripture which is alledged, is that of Gal 2.27 As many of you as hand beene bapeized has Chrifts have pur on (brift : which they fay is full in point: And that this is also the Doctrine of the Church of England, they proceit by the forme of baptifine recorded in our common preserbooke swherethe Minister before baptifine reciting on Christ did bleffe she tierte children shat wene braught wate him and rebuks his Disciples for bindering fuch as wouldbring them to bim, doth from hence exhort the people in thefe inline words. Doubt not sherefore, but carneft ly belocke, that will likewife famourably received befe prefette Infance, that bewill imbrace them with the armer of his mercie, charbes sill give vnto them the bleffing of exernall life, and make them makets of his enertaining kingdome. Agains when as the thed to us Weey celd the pearly chanke how the mexicity the her that is bath pleased thee to regenerate this hofine with thy th fairst to receitts him for white owne childby adoption, and to rootate him theo thy boly tongregation, I Which words whilly proue therall fuch infants as a chaptited save po breggenerated and loshe Antebidensis tribus ne inmention Because this is an argument in which our directionists or much triumph and boath astiffwee were not able to val creethe charge and vigor of it . I shall indestour to gine afill and lauistactorie answer to it ; in which bifhall the tors Answ. cattobee lome what large and redious, in refued of those many particulars, which lam to give an answer to i I will reduce them vato thefe foure heads First, I shall denie, that allinfants that are baptized are cribly regenerated and inersited into Christi, Secondly It shall answere ithe place of the Galarbians Thirdly, I shall affirmen than this is not the Doctrine of the Churchiof England, and that the words thrommon prayer Booke doe not warrant it : Laftly if Thefe fallement that depicte a remove a specific and the series a land Portha first of thele than all dianes are norby their very aptione truly and fpiritually regenerated, and ingrafted

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\* Gal. 1.6.

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into Cheift, but only Sacramentally ; I fhall make it goods thefe Subsequent reasons. First, because the Sacrament de

neuer comey any inward and spirituall grace, which me truly regenerate and ingraft men into Christ, but when there is the hand of faith to receive them, and that ener

I.

which is conneyed by them. This is enident by Marke 116 16, not he that is baptized only, but her that believeth and bupeiled fallbee faurd ; but hee that beleenerbitet, ( thous hee be baptized) shall bee damned ; therefore it is not his tifme of it felte, but faith which doth regenerate and men. So Att. 8.36, 37. When the Ethiopian Bunuch manded of Phillip : behold heere is water, what doth hinds so bee baptized ? Phillip returnes him this answer : Hills beleeneft with all thine heart thou maift a intimating, the his baptisme without faith would doehim no good at all that it could not regenerate him , nor yet convey grace into his foule. So Gal, 3, 36, 37. Ter are all children of God by faith in Christ Tofas : for as many of you as were baptized into Christ; have put on Christ. It was the Galarbians faith, not their Baptilme, which made the the adopted formes of God (7) for in Chriff to [w mills circumcifien anaileth any shing (no nor yet baptifme wh fucceedeth it ) neither uneirenmeifion, but faith which workeld lone. Baptifine without faith is ineffectuall : it may wash and purifie the body, but it canneuer wash, purifie, and reme rate the foule, vnleffe it bee accompanied with faith in Worker by lone, and with true repentance. (a) ir is fair only that purifiesh the beart, it is repentance, and not be tifme that doth wash away our finnes: baptilme withou repentance cannot doe it : therefore Peter, doth joyne the 6 Act. 2.36.37 both together, For when his auditors that (b) were price 38. at the heart, demanded of him what they should der? Hee m fwers them thus : Repent and be bapeized in the name of ( bil) for the remission of sinnes, and yee shall receive the gift of the land Ghoff, If Baptisme without faith & repentance had been fit ficient to have regenerated, & purified them from their fin

Peter would never have advised them to beleeve and reper

withall

z Gal. 5.6.

4 Act 15.8.

life this had bette superfuons ; but his joyning of mentance and baprifine thus regether, intimates that emeis not effectuall without the other, (6) le is faith only & Rom.4.2.54 a doub infinite us; and ingraft we ento Christ, it is faith onely cap. 1.1.2. Cor. makes the Sacraments effectual to regenerate vs, this 12.5. Gal. 516. fire is the doctrine of our Church, now all Infants the baptifed, (no nor all that are baptifed at their ine yeares, be they Anabapeifts, or fuch as are newly conwhed to the faith ) have not this grace of true; fauing, and whitring faith within them . (d) (far all men baue not faith ) da. Thef. 2. therefore they are not truly regenerated by their baptisme: whis faid of the word of God (e) that is profited not because eHeb. 4.3. warner mixed with faith in them that heard it. So I may wof baptisme, it regenerates not all Infants, because all huenot faith that doe receive it. Secondly all Infants, are armuly regenerated by their very baptisme, because bapfine should then bee effectuall to all that doe receive it: hich cannot bee. First, because this would make baptisine nite different from all the other ordinances and meanes The Secrement of the Lords Supper profits not like to all enworthy communicants, it is the cause of 1. Cor. 11,27: marien sit is a canfe of grace to none, but to fuch as doe neele it in a worthy manner: the word though it be the fat a. Cor, 2-16. now of life onto life to fome; yet it is the favour of death unto. debto others, So it is of all the other meanes of grace : they are not effectuall to worke grace in all, wherefore baptilme cannot doe it. There is the same reason of all Gods ordiminces where one of them is effectuall, all are effectuall; where one is ineffectuall, all are ineffectuall to; else there hould be a great confusion, and jarring in the ordinances of God : a man should then be faned by one ordinance, suppose by baprisme; and yet damned by another, by the vnworthy receiving of the Lords supper, or by the vnprofitable hearing of the word : which the God of order, peace, and vnion can never fuffer. There is a fweet harmonie and mutuall agreement betweene all the meanes of grace, they alwaies goe hand in hand together; they all worke within the Ec 3

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phef. s.8.

fame This earld compatel and of the his do larged the other where one is effectuall the regall bis others are chall to though not in the fame degines Wherefore the other ordinances of God, are nor effectuall to regene or worke grace mally paperfine commes doe in Sela Babeifine catifiot regenerate alla like, Bedaufd circum which was keype of Bapelinke didrieno), leading beforten circumsifed with he be outward creames from of she fleft, were circumcifed With the inward circumcificant irbe hears and rit, Whofe praife is nor of men but of God, as is cendent by De 16, 16, cap. 30 6. ler. 9, 55, 26. Ezech, 44, 9. Brone 14. Phil. 3. 2. 3. Rom. 2. 28. 291 therefore all those th are outwardly baptifed with water, are not inwardly baptife With the boly Ghoft and with fire: Baptilme is comeind place of circumcifion therefore it mult be of the fame feet as circumcifion was and foit is. For asthere was ourward circumcifion of the fieth which was common all: and an inward circumcifion of the heart, which proper to the elect ! fo there is an outward Baptisme, or putting away of the filth of the flosh onely, which is comm to all, but faves hone sand an inward bapeline of the Which is the answer of a good conscience towards God; the the Baptilme which regenerates and faues men, of which that are baptized are not partakers, but onely the elect Thirdly, all that are baptized are nor alike regenerated by their baptifme, becanfe this would take away the liberard Gods Spirit, (2) which breather when and where in liftul, It is onely the Spirit which regenerates men : if men (b) bee borne but of Water, and not of water and the Spirit both they cannot emer into the kingdome of heaven. If then curr one that is baptized, were by his baptiline necessarily, and truely regenerated, the libertie and freedome of Gods Spirit should be restrained, and he must of necessitie breathe vpon enery one that is baptized, whether he will or no; whereas Christ himselfe tells vs, euen in this very cale of baptifine and fair toall regeneration, that the Spirit blown Where bee lifterh ; he is not confined to any person, place, or

Math.z.m.

fs.Pet.3.13.

3.

g loh.3.8.

bloh.3.5

lob : . 8.

ince, but hath his owne libertie to worke, when and how he will; which libertie this doctrine of world refrance, fourthly, all those who are baptized to the who are baptized me this would take away all election and reprobation: faied, if they die before yeares of difference, though od harb otherwise determined of the time tem elections are regeneration, and functification from elections are regenerated, as making fuch to bee trucky fanctified and regenerated, as making cannot bee, because edion is the only cause of true regeneration ; and true race and regeneration are proper only to the pled: ; (as I ting prouch at large in my first Argument drawns from ion and loconlequently to be faust, which as it is falle and contrary to the Scriptures, lo it makes against you too s for enthele Infants could not fall from grace as you furnise. w none of these three consequencies can be salmitted therefore, your Antecedent , cannot bee true; Fiftly, if our Antecedent were true, it would bring in this Popish offrine, that the Sacraments doe expense operato convey race to men; than the bare act of Baptiline, or of receiving Lords Supper thould of it felfe, without any respect of the persons, who are partakers of these Sacraments, conney prace to all that come voto them, Sixtly all infants, are not truely regenerated and ingrafted into Christ by their wery bapilme, because then the time of their regeneration, conlerion, and offeetual calling; hould alwais be accounted completime of their baptisme; but this wee all know is alle. For fome weeknow are regenerated, called, and conmerted in their youth; fome in their middle age; fome in their oldage; but all after haptisme; and wee alwaies accounted them to be regenerated, connerted, and effectually called, not from the time that they are baptized, but from the time that they repent them of their finnes, and turne from all their enil wayes, to feme the living God in bolinofe

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nelle and newhelle of life; God and men account the

7.

of mens regeneration and ingratting into Christ, nor in the day of their baptiline, but from the time that they effectually called and conserted vitto God, being made men , and new creatures , which they were not before which prones that they were not truely regenerated in ingrafted into Christ by their very baptisme; for then, the effectuall vocation should bee accounted from the time their baptilme onely, and not from any other time. Seven ly. it is enident, that all Intants are not alwaies truely rese nerated and ingratted into Christ by their very baptiline for after their baptilme, and before their effectual call and convertion the whole old man, the whole body of fin and the lufts of the Refh, are as ftrong and vigorous in the as if they had never beene baptized; Christians that areba eized before they are called and converted, are for the m part, as finfull, wicked, vitious and prophane as Heather and Infidells, that never were baptized therefore it iste taine, that they were neuer truely regenerated and ingrand into Christ by baptiline. For true regeneration, doth waies alter and change mens corrupt natures, it makes the (1) new men and new creatures : it mortifies their earth 12,1,2. Gal. 5. members; it eafts out the old man, and the body of fine. 16.24 Col .; crucifies the field with the affections and lufts there 5.8,9,10. Wherefore it is cuident, that all Infants are not truely in

Rom. 8.1 2. cap

dy of some, the flesh, and the lusts thereof, are as strong and vigorous in them, from their very infancie to their come fion, as if they had never beene baptized. Eightly, all h-& Ephel. 5.25, fants cannot bee trucky regenerated and ingrafted in 26. A.t. 20.28. Christ by vertue of their baptisme, because they are not all Ambr. De Fide elected to faluation, nor included within the cournant of grace. Baptilme is effectuall vnto none, but to fuch asan the true Sponje and Church of Christ; to fuch as are within ab & beata yi the new covenant of Grace; and to fuch as are the true and 14. 16. 2.5.49.2. faithfull feed of faithfull Abraham. For, (k) Chrift gane him

rated by their very Baptisme : because the old man, the

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\* See Pag. 11. 1 16.7.cap.5.De Abraham, lab. 3.

Theodor. Interpre felfe only for the Church (which all the \* Fathers and Orthoin C. Lafe

Divines, both of our owne and other Charches, affirme mbecomy the number of the elect; and no others) that hee Wantific and cleans it with the washing of water by the What that hee purply profess it to binifelfe a glorious Church, walled for at white, or any fact thing ! Gue that it fould ber billy and without blemif. Chieft doth wash and fanctifie his Body and his Church, and none but they ; now all fuch sare Baprized, are not the true Body and Church of Christ. because they are not all elected to faluation; therefore they arenot truly regenerated and ingrafted into Christ by baptime. All that are baprized, are not within the new couemant of grace, they are not the true feed of faithfull Abraham, nor the erne Ifraell of God. Many are baptized, who were never truly included within the couchant of grace : the Law (a) of God was never written in their bearts, nor yet inerauen in their inward parts : God did neuer (b) fprinkle g when with pure water, nor yet cleanfe them from all their fil- 26, to 30. thingle; hee neuer gaue them a new heart, nor yet an beart of field thee never put his Sports within them not caused them to Wille in the fineweet and doe theme I hee never faned them framal their uncleanneffe; hee neuer became (c) a busband ! Ier. 31, 31. withem ! hee never choic them to bee (d) a royall Priest. d s. Pet, 2. a. had, a peculiar people, a boly nation to himselfe : Many are biotized who were neuerthe hether of Fromife, nor she faith- e Gen 17.25 ful feed of faithfull Abrabam : (c) I shmaell was circumosfed as well as Ifaar, yet hee was not of the promifed feed, (f) hee f Gal.4.28.250 nu borne after the flesh, and not after the first, (g) Simon g Adis, 3, to Marin was buttized as well as any others, and yet hee was not regenerated, bee was fell in the gall of bitterneffe, and in the find of iniquirie: hee was not an heyre and childe of promile. (b) All are not Ifraell which are of Ifraell : neither because b Rom. 9.6.7? they are the feed of Abraham are shey all children : but in I faac hall thy feed bee called : That is, they which are the children of the flesh, those are not the children of God : but the children of the promise are counted for the seed. The promises, i Ads 2 and the covenant of Grace, belong onely (i) to the formes Rom 4.1' . I faithfull Abraham, to the children of the promife. 17'14.cap.9.4.

Rom. 4.11.

and the righteans feeds which are onely the eleft of God Inch as the Lord our God featt effect wally sall. Now all are haptized, are not the elect of God, they are not righteous feed or children of promise, they are not w the new couenant of grace a therefore, they have no time generation and infcition into Christ by this their baptil

I will contract this reason into this Syllogisme,

If all that are Baptized are not of the true Church and dy of Christ nor within the new conenant of grace; fisher a not the promofed feed and the elect of God, then all that a baptized are not regenerated and ingrafted truely into Christ theirbaptifme, (For as Circumcifion was fo Baptifme ism thing elfe but a foale of the new Conenant; and of the righten neffe of faith and fois can regenerate and ingraft none in Christ, but by estating, them in this new couenant of grace And by fealing, not by compaying grace vnto them) No none can bee estated into this conenant, but such as an within it; Suchas are the rightcour feed, the beires of promile, the anse I feetl, the true Church and body of Chil and the class of God; because the covenant belongs to a but them, and none can have any benefit by the Seale, the have not an interest and share in the deed and Covenant defending people, a boly nation to bind to ? Mar. allat

But all shole that are hapsized arg not of the true Church and body of Christ they are not wishin the new course of Grace shey are not the promifed feed and the slet God of es I have proved but all the said and and

Therefore all these are haptized are not regenerated and a and an grafted ernely into Chaif bythis their bastifme.

Ninchly all Infants are not truly regenerated and ingrate into Christ by their very baptisme because baptisme is not cause, but a Seale of grace, it doth not infuse or begin, but it onely feales and confirmes that grace which is begun before : fo faith the fame Hof our Church in his Apologie, Antic a divifit 3 fol. 27. So faithour 25 Article and Mr. Roger in his 3.and 1 1. Proposition raised from it. Tenthly many are regenerated and faned who were never baptized; fore bas bas

Handie Defore Sapoilme, by the comon confent of most Pro-Digines are faned stherefore baptifine is not the cause of regeneration error all, because regeneration is not infewannexed and tied to it. Lastly, the Scriptures are specie in it i that many are circumcifed y entwirdly in the Deut. 30 6. er. fish who were never discumsifed inwardly with the first, in 9.16. Rom. 2. the farming of their boars . that many are ourwardly bup- Math. 2.12. mined and washed with water, which are not inwardly bapeized 1. Pet. 3.21. with the bely Ghoft and with fire, nor washed Wirh the Washing 2. Pess 2. 3. frequeration, and the renewing of the boly Ghoft, therefore all thefe places of Scripture, which speakes of this inward baptime of the Spirit, are onely attributed and appropriated with cleat and beleeuing Saints of God, and not to all that are bapeized. As you may fee, Math. 3.11. Acts 2. 38. 39. Rom. 6.20 to 7. Gali 3. 26.27. Tiens 3. 9. 1 . Per. 3. 21 . John 25.819.8. Ephof. 5.29. 16.27. 2. Tom. 2.19 Ezech. 36. 26. 17. Marke 16.16.Col. 2.11.12. Which will give an anfueroal the Fathers which are objected to the contrary. Who when they fay of Baptisme : that it is (d) the death and a fert. de Biptis. explation of finne, the charfe of regeneration and renountion, the lib.c. q.B. 401 Ex. mayof beamen, the regeneration of the foule, the grace of adoption bertational Bapinmortall birth and the like : they fay northat it is fo to Gregor, Nyf. all that are baprized, but to the elect, and to the faithfull in Oratio de bag-Chill Telus ! Neither doe they fpeake it of the outward tifmo. Optatus bapiline of water, bur onely of the inward baprilme of the adner Farmespirit, which is proper onely to the elect of God. And that nianum lib. 5. all who are bapeized, are not regenerated and ingrafted into 142,236,231 Christ by this their baptisme, but onely the elect, and true beleevers, it is evident by the expresse words and testimonie ofthe Rather's of Tercullian lib. de baprifmo, of Origen in E. pol. ad Rom. cap. 6. lib. 3. verfe 3. 4. of Hilarie : Com, in Math. Canon. 10. of August: cont. Donat. lib. 5. cap. 24. In Pfalme 77. Super Lewit, lib. 3. queft. 84.6 de vnitat Ecthe cap. 1 9. of Greg. Nyffen: in his Orat, de baptifmo: and Misoita Mofeos Enarratio, of Haymo Exegefis in Rom. 3. 6 bof Chryfostome in Math. Hom. 5. and of Hierome, Com. m Gal, lib. 2. upon the words of Paul, Gal, 3. 17. And of

this opinion is Persy Lumbelib 4 Diffice dip gi Cali Ait, lib. 4, cap. 14. lett. 15.17.22 cap. 16 fett 9 6 2606 rat ; Expelit : in Acts 2. 3 8 in Rom, 2.35 in 1 Comitain in Gal. 3.27. and in 1. Peter 3, 31. Kimedoucins den dempeione humans generis lib. v.cap. 9.15. Jahm Frish a morn in his treatife of baptofme : Hooker lib 5. of Eoclef Pol feet of 59.63.64. Dr. Abbet Befoop of Salisburie : In Thompf. Dian. cap. 7. Dr. Benefield de Perfener : Santtorum, lib. 1 . cap. 14 Zanchim, Bucer, Melanthon, Beza, Dr. Francis White for well, Willer, Maifier Fox, and all other orthodox Diume both of our owne and other protefant Churches ; and know not any Father, or orthodox writer, that holdesthe contrary : yea, this is the expresse doctrine of our owner 25. and 27. Articles, and it is Mr. Rogers his observation in his 3, and 1 r. Propolition railed from the 25. Articleand in his second proposition raised from the 27. Article, where fore wee need not for to quellion it.

Obiet.

But now you will object, that the holy Ghost doth alwais accompany the Sacraments, and workes effectually in them, if there been o impediment on our parts, but in all Infant that are baptized, there is no impediment to hinder theeffectuall working of the holy Ghost; therefore the holy Ghost workes effectually in them to regenerate them.

Answ.

I answer, that it is true, that the holy Ghoss doth alwais accompany the word and Sacraments (yet not as an essential prepared to receive them, in a gracious and holy manner; but where men are not thus fitted and disposed, the holy Ghoss doth not accompany them; as we may reade at large, Ezech. 2. 5. Math. 13.4.1010.18.1024.2. (or.1, 15.16. Heb 4.2.60.6.7.8. Now all Insants are not prepared to receive these meanes of grace, because they want saith and knowledge, to receive them and apply them; wherefore in respect of this impediment, their Baptismeis not effectuall to change them and regenerate them. Secondly admit that baptisme might be effectuall; without saith, yetalk Insants, could not be regenerated by their Baptisme, because

ther are not all elected to eternall life. The meanes, and Spirit of grace doe never worke effectually upon any, but on beh as are prædeftinared to faluation : Afts 2. 39. cap. 13. 48. Rom 8. 28.29.30.cap. 11.5.7.8. Ephef. 1. 4.5. Tit. 1. now all Infants that are baptized, are not prædestinated to eternall life, ( for then they could never periff nor fall from grace) wherefore Baptisme and the holy Ghost doe notworke effectually on them to regenerate them. But you Obiett. will fay, if all Infants are not regenerated, to what end and purpole is their Baptiline ? I answer, though baptiline doth Ansie. not ruly regenerate all baptized Infants, yet it is of much of and purpose to them. For first, it seales alkthe promises and covenants of God vinto them, and gives them an interest and right voto them, if they will imbrace them when they come to yeares : Secondly, it makes them Christians, and incorporates them into the Church, making them visible mem- 1. Cor. 12. 12. bers of the vifible Church, and giving them an interest in all Aric. 27. those priniledges which the Church inioyes. Thirdly, when men are once in truth regenerated, it makes the match betweene Christ and them to be of greater validitie, it encrea-Rhand strengthneth their faith, and knits them closer to God: it makes them more carefull to avoid all kinde of finne. and to obey and ferue the Lord in all things : the very remembranee of that yow and covenant which they have made to God in baptisme, will cause them to bee more diligent and carefull to please the Lord in all things. Fourthly, though Infants are not fo far regenerated by their baptisme, to have any habit, stocke, and feed of true and faving grace begon within them, yet the elect are so far cleansed and wahed by their baptifine from the guilt of originall fin, by a lecretand hidden way, which God hath not revealed to vs, that if they die in their infancie, before their actuall regeneration andreall connersion vnto God; they shall bee faued : wherefore though Infants are not spiritually regenerated by their Baptisme, yet it is to purpose, because they receive much fruit and benefit by it in these respects. The end why baptisme was instituted at the first, was not to worke any spirituall

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regeneration in the hearts of men : for, then men in the A postles times should alwaies have beene baptized before they did beleiue; but men in the Apostles times that we not formerly converted into Christ, nor borne of Christin parents, were not to bee baptized before they did belein as is cuident by Marke 16, 16, and by the example of the Eunuch, of the 3000, connerts; of Cornelius, the faylor an others ? as you may fee Alt. 2. 37.38, cap, 8. 36, 10 40,00 10. 44. to the end, cap. 16. 31. 33, 34. therefore regene ration is not the end of baptisme for then men should have beene baptized before they did beleine, that to they migh bee regenerated, and not have beene first regenerated by fairh, before they had beene baptized. Againe, if theprin cipall and chiefe end of Baptifine had bin to regenerate men then those who were first regenerated, should not have be baptized; afterwards, because regeneration being the endo Baptisme, their baptisme had bin superfluous the end of it beging once obtained : but those who have bin truly rees. negated, have bin afterwards baptized : Math. 3. 6. All 2.87. 28 dani 8.36. 10 40, car 10. 44 to the end; All A 6, 14. 15, 3 1 12 2. 24. therefore regeneration is not the end why baptifine was ordained. Why then may you fay was baptisme instituted ? I answer, to these ends. First, was inflitured in the place of circumcifion, to the intent that it might feale the concnants and promites of God votorhe Gentiles as circumcifion did vato the lewes ! for which read Ads 2. 39. Rom. 4. 11. Secondly, it was inflituted as a type and figne; to fignifie vnto vs, that as the water it selfe which wee vie in baptifme doth wash away the filthou our bodies; to the blood of Iefus Christ doth really and trul wash and purge away the corruption of our natures, and the finne of our foules; as you may fee Rom, 4.11. Tit.3.5 Col. 2 . 1 1 . 1 2 . 1 . Per . 3. 2 1 - 1 - fohn 1 . 7.9. Thirdly, it was por dained to incorporate men into the visible Church, and to interest them in all the princledges and benefits which the Churchinjoyes Mar. 28, 19. Acts 2, 37. 38. 39, cap. 9.18 19. Fourthly, it was instituted to diftinguish Christians, from

Obiett.

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from mbeleeuing I ewes and Heathers a baptisme, is the character and badge of Christians, it is the outward stamps and feale whereby they are knowne to belong to Christ, and forthiseause was it instituted as our 25. Article affirmes Laftly it was instituted to knit men faster and to bring them nearctynto Christ; to make them more diligent and carefull to feme him, to cause them to abandon and laubide all kinde of finne, and to flicke more fall and close voto the truth, by confidering that vow and couenant which they made to God when as they were baptized: as you may fee : Am. 5.1. to 9. Gal. 3. 27; Mat. 28.19. 20,1. Cor. 1, 12.1 these were the maine ends why baptisme was ordained and not of purpose to regenerate men; wherefore though children are not regenerated by their baptisme, yet they mult be baptized in obedience to Christs institution, and to thee feverall ends which are viefull, profitable and comfort while. Thus much for the first thing; that all infants which rebaptized are not regenerated.

Lome now to proue, that Gala, 27. As many of you as have beene haptized into Christ, have put on Christ, makes not wainfi me. For first, I fay, that it is one thing to be baprized mie Chrift, and another thing to be baptized in the mame of Chrif to be baptized into Chrift, is to bee incorporated and ingrafted into Christiby faith: asappeares by verse 26,28 for we are all the bildren of God (not by baptifine) but by faith in Christ lefon, and yee are all one in Christ to forthan the connection of these words with the precedent & subsequent terles, proues, that to bee bapti ?ed into Christ, is not to bee potized with water in the name of Christ, but to be ingrafted and vnited vnto Christ by faith : fo that the genuine fale of the place is no more but this a those that are incorporated and ingrafted into Christ by faith have put on Christ: not, all who have beene baptized have put on Christ. Which exposition I proue by two reasons: First from the very phrase of the Apostle: for this phrase bapticed into Christ, is vied in no other text of Scripture, valetie it bein-Rem. 6.3, where it fignifieth not the oneward Sacrament

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and act of baptisme as some would have it; but onely true infeition and ingrafting into Christ : now in all texts of Scripture besidesthese two: there is no ment of abaptizing into Chrift, all that is faid is this; they baptized; or baptized in the name of Chrift, or in the name of the Enthat, the Sonne, and the holy Ghoft, So that this ! phrase doch sufficiently proue, that to be baptized into (brit. is no more then to be incorporated and ingrafted into him Secondly, this is enident by that restriction and limitation which Paul yfeth in both thefe places. You know that he wrote these Epistles, to the whole Churches of Galaria, Rome, who were all baptized : now Paul doth not fay e. ther in Gal. 3.27. nor Rom. 6. 3. that all that were baptis. ed, were baptized into Christ, or that all that were in the Churches had put on Christ; but so many of us as were le tized into Christ, were baptized into his death : and as a of you as are the children of God by faith in Chrift, and h beene bapti ed into Chrift, have put on Chrift: fo that this restriction and limitation in both these places, (fo many of Us, fo many of you, not all of vs, and all of you) restraining this puting an of Christ, to those only that were baptized in Cariff, and not communicating it to all that were baptized, proues vndeniablie; that it is one thing to be bapriledime Christ, and another thing to bee baprized in that all that are baptized, are not beptiled into (brift; and to nortruely is generated and ingratted into Christ by their very baptime. But left this answer should not fatisfie vaquiet spirits; the I may flop up their mouthes and leave them no evalion. I answer, in the second place : that those Galathians who had put on Christ by their baptisme, were men of ripe years, they did repent and believe Christ lefus before they were baptized (because they were but newly converted to the faith: from Gentilisme and Idolacrie and therefore mult beleine in Christ and make an open profession of their faith before they were baptized: ) wherefore they having faith and repentance before they were baptized, might pur Christ by their baptisme; that is, they might put him on in a grea-

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greater measure : and yet it followes not, that all Infants. has are haptized doe likewife put on Christ; because they which that faith and repentance which those Galathians had Thirdly, thele words are only restrained to such Galathians as were the formes of God by faith in Christ refus, and the true thet feed of faithfull Abraham's as is enident by ver. 26. 19 they are not spoken indefinitely of all the Galathians that were baptized. Wherefore all that these words proue. is only this : that the elect and faithfull children of God, doe won Christ in their baptisme; and not that all that are spelled doe fo to. Fourthly, if you will take this baptizing to fliriff, for the meere outward Sacrament and act of haptime, I answer then, that this putting on of Christ, is nothing elfe bur the putting on of the name, doctrine and profellon; not of the Image, nature and graces of Christ. So at the place in substance is no more thenthis. As many of you as are baptized, have put on the name and profession of lefus Christ: you have vowed to forfake all other things and doctrines whatfoever, and to bee to him alone; you have contributed to depend wholy your him, and to follow his countell in all things: Wherefore feeing you have put on the name and profession of lesus Christ, seeing you have fwome allegeance vnto him, and have taken him for your Price, your Propher, and your King ! be you now directed, tuled and governed by that word and Gospell which he wath divered and commended to you; and not by the Law which was only a Schoolemafter to bring you wato Christ : remember that Christ died for you, and you were baptized into in, and not into the Law; wherefore feeke your justification, righteousnesse and happinesse not from Moses or the Lab, but from lefus Christ alone, who hath redeemed and freed you from the Law. If you will but confider the scope midrift of the whole Chapter, you shall finde this to bee thronly thing that the Apostle aymes at in these words; wheate of the Galathians from the Barry because they were miled into Christ, and had put on the profession of his the and Gospell, and not the profession of the Law: where5.

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wherefore this putting anof Chrift, being a putting on, pore his image, and graces, but of the profellion of his names Gospell makes nothing to this polition; that all suchas baptized are truely regenerated by their baptisme; bee all that put on the outward profession of the name of Chris doe not put on the inward image, graces and ipiritualing ture of Chrift, Laftly, if you take this putting on of Chrift. for regeneration, and the putting on of the nature, image and graces of Christ; and this baptizing into Christ, for men and common baptisme. I answer, that these words warran not baptiline to be the cause of regeneration to all such as me baptized. For first, the Apostle faith not; as many as bane ben bapeized have put on Christ by their baptisme; but as of you as have beene baptiled into Chrift, have put on Chris this they might doe they might put ou Christ and yet a by their baptilme, but by fome other meanes; therefore his proues nothing. Secondly, the Apostle informes vs. the they did put on Christ, not by their baptisme, but by their faith : for in the former verie. Lee are all (faith bee) the former of Godby faith in Christ Jefas , and then come in the words with reference to the former of or as many of man have beene baptized into Christ; have put on Christ : fotbathe Galatbians did put on Christ by their faith, not by their bip tifme. That which is the instrument and cause of purineon Iefus Christ, must beeghar, which makes men the formsof God; which stampes the image of Christ upon them ; brings Christ into their foules, and ingraits them into Christ : now it is not baptisme, but faith only which dot this: it is faith only that ingrafts men into Christ, and make them the fonnes of God. Gal. 3. 16. fob. 1 . 1 2 it is faith only that brings Christ fefus into mens foules, Gal. 2.20, Ephel 3417 it is the hand of faith only that takes Christ lefus, that plies him, & puts him on zinfefus Christ neuber circumcia anailethany thing, nor uncircumcifion but faith which went by lone Gal. 5. 6 wherefore take this place of Paulhowie will, it proues not; that all sholethat are baptized arem by regenerated, If any other places of Scripture are obied

othe contrary: the former answers will fully farisfie them. Thirdly this is not the doctrine of the Church of England, har all fuch as are baptized are by their very baptifme really and truly regenerated and ingrafted into Christ: neither will those words which Mr. Mountague or Thompson haue ciredout of the Common prayer Booke proueit. For that which is faid of Infants to bee baptized in the forme of baptime: doubt not therefore bus earneftly beleene that Christ will rate them with the armer of his mercy, that hee will give them the bleffing of accimal life, and make them partakers of his worldfing kingdome; If you rake it in the right sence, it is more in effect then this. That it is Christs will and pleahe that Infants should bee baptized; that hee hath a fauour and respect vinto them and to this his ordinance; but that allinfants that are baptized are in truth regenerated that it suesnot: Mr. Mountague indeed as if bet Were not ac- Appeala 34-3 & natured with the Liturgie and publike religious farnice of our Church unleffe is there to correct it, and to canellat it, (for which he taketh and condemneth others who are leffe guilthen himselfe) would have the wordin the presergerset tor citing this word bath for wile because hee would wielthe words to his purpole; but the words are in the fourthenfe, and are no more in effect then that which I hausfaid before. Indoed the words after baptisme are in the preter perfect senses. We yeeld the barry thankes most mercifull father, that it bath pleased thee th regenerate this infant withthy hely fairit, to receive him for thine owne child by adopin, and to incorporate himinto the haly congregation. Which words proue not that all baptized linfants are by their very laptime, ernely regenerated and ingrafted into Christ, bethe they are not generalland wniverfall, but limited and refrained to one particular infant; od corthole particular infints which are then baprized by whose absolute and definireflate is only knowing to God and not into the Church. Our Church out of characy, (as Kimedoncius fasth of other Lib. 2 de Re-Prorfame Courches ) because shee knoweth nothing to the demp binneni

mirary doch beleeve) that every particular Infant Senerit 29:

which is baptized is regenerated; yet thee beleeueth not the all Infants are spiritually and truly regenerated by their baptissme, that Mr. Mountagne (as well-tead as hee is in the Common prayer Books,) cannot show mee.

Obiect. If you now

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How that which is true of every individuall, is true of the whole frecies ; Therefore if our Church beloeuch, that enery particular Infant which is baptized is regenerated for doth likewise beleevether all aroso I answer, that the rule is falle : for many things may bee faid and predicated trok. (at least charitably) of Individualle, which are falle of the whole feeres, and cannot becapplied toit. A man may fye and he ought to fay) of every particular man in the world that hee may beleeue, repent, and bee faued : becausehe hath no warrant to the contrary, and hee cannot know whe ther God hathotherwife disposed of him : yet a man cannot fay that all men shall bee faued; that all men may believe and repent; because it is contrary to the reuealed will and word of God So a man may and ought to fay of encry particular Infants which is baptized, that hee is regenerated because hee knowes not any thing to the contrary. (Indeed afterwards if hee fee him live a wicked and vogodly life, he may then fafely fay, that hee was not regenerated by his Baprisme, because his dife and workes declare as much) but yet no man can fafely fay; that all that are Baptized are foiritually, really and effectually regenerated; because it is not fo reucaled in the Scriptures. This charitable opinion then of the Church of England being restrained to indi uiduall and particular Infants, and not extended and in larged to all such as are baptized, warrants not Mallet Mountagues collection from it. That all Infants which are Baptized, are truly, spiritually and effectually regenera ted, no more then the words which are wled in the formeof Buriall, which fay of every particular man which is build, bee he good or bad, That bee did dye in the Lord, and depart in the true faith of Gods hely home ; well thet God hath received bis foule to rest With him a doe soppose, that every visible

miler of our Church which dyeth and is buried is vndescribly faued : which if it were admitted for a truth, would quite oderthrowe Mr. Mountagnes affumption that This answers likewise, the words in the Catechi fme : for therethe child, answers for himselfe; that by his baptifine (norall that are baptized) but I was made a member of Chrift, schild of God and an inheritor of the kingdome of heaven : that is Thane a right and title to all these by my baptisme, if I will lay hold on them, and take possession of them by faith: my baptisme gives mee a title to them ; but it doth not give mer actual and full possession of them. As for those words in the Rubrick before the Catechifme, (which Mr. Mountagne berrowed from Thompson in his Diarraba, cap. 7. ) That chil. bein beeing baptized have all things necessary for their saluation withe true meaning of them is no more but this. That baptilme without confirmation afterwards is inflicient for to fane men; as appeares by the precedent words (which Mr. Mountague hath omitted, because hee transcribed it out of Thomson not out of the Rubricke it felte) And that no man hall thinks that any detriment (hall comoto children by deforring of their confirmation, be hall know for truth, that it is corraine by Godsmord: that children beeing baptiled have all things ne. ceffire for faluation, and bee undoubtedly faned: which words being all compared together proue this to hee the onely tme and proper scope and meaning of them ? That Baptiline with out faith, knowledge, and actuall repentance is sufficient to faue such children as dye before yeares of difoution, because God will not require impossibilities at their hands, and fuch conditions which they were not able to performe. Or elfe, that children by their bapufne are admitted no the Church and have an interest in all those priviledges and meanes of grace which are necessary to faluation what is this to purpose, that all Infants that are baptized are spirimally and truly regenerated? Yea but the Rubrick faith that if they dye before attuall finne they fhall vadenbeedly bee fa-That is, such Infants as are baptized and dyc before 2 Quali

a flual finne are faued though they are not confirmed toreld that they are absolutely saued : because our Church known nothing to the contrary : Thee knowes not whether Godh otherwise disposed of them. But yet it is not there record that all infants that are baptized are regenerated and faned or that fuch infance that fall away from the facramental grave which they received, should have beene faued if they had died before actuall finne. For the words are not therell children : (but children, beeing baprized ) that is, beeine in wandly bapt 3 ced with the holy Ghoft and wath fire a not oneward ly walked and forinkeled with water ; ( baue all things necessary for their (alwarson ) that is they have all outward rives and ceremonies necessarie to saluation, (and if they die before actual finne, they shall bee undoubtedly (aued), that is ther shall bee faued though they want this ceremonie of confin mation : as Mr. John Hutton hath well expounded it in his an (wer to the reasons alleadged against subscription : cap 24 Wherefore in any wife mans judgement, there is nothing in the Booke of common prayers to warrant. That all fuch as are baptized are truely and spiritually regenerated : it is only ME Mountagues falle and brainficke conceit who tormen and rackes our Common prayer books against the proper fence and meaning of it to defend his Error. But admir this tobe the receiped doctrine of the Church of England, that all in fants are truly regenerated and ingrafted into Christ by their very Baptisme, then Master & Mountague must of need fitie grant, that none who are baptized fall from grace : be canse the Church of England holds with all (as I have proved at large before) that those who are once truely regenerated can nevertall from grace; which is contrary to his owners fertion So that let him turne which way hee will, hee is her in a maze and labyrinth. To conclude this, I would but de mandthis question of Master Mountague, whether this be an article of his freede, that all Infants that are baptized. are greely regenerated by the bely Ghaft, that they are pursue kess of evernallife, and of Christs everlasting kingdome, ashee fayth our common prayer booke affirmes ? If hee beleene

irnet, why then doth hee preffe it vpon vs ; or why doth hee otbeleeue, that which hee faith our Church beleecues ? If heleenes it how then can this doctrine of a totall and fiulfall from grace, fland together with it? hee that beleves that all Infancs that are baptized, shall have everlasting life and bee made part akers of Christs kingdome : must of necelfire beloeve, that they shall perfettere in grace vitto the end; beethat beloenes that the end fhall certainly bee obtained, must ascertainly belocue that the meanes to obtain this end must bee vicid: wherefore if hee beleens that all Infants that me baptized, shall have everlasting life, and juicy Christe king-Hee must likewise beleene that they shall persevere, and neuer fall from grace, because elsothey cannot bee faued me made partakers of Christs kingdome. Ifhee reply that beedoth not ab folutely believe, that they that have everthe Obiect. linelife, and bee made pareaker's of Christs kingdome, but onconditionally, if they perseuere in the grade received in seit baptifine. Tanfwer; that if thee doth absolutely beleene Anfw. the they are regenerated, who doth hee not as absolutely beleene, that they shall have ruerlasting life in Christs kingdesir they are both recorded in the fame tearmes, in our Common prayer backer: they are knittogether in one fentence. one following vpon the necke of another they are fee donar as absolutely and positively one as the other : therefore lice must believe them to bee alike absolute, sand then tice cannor belowed that ever they floud fall from mountafor then they could not bee made parakers of Chafts kingdome and of everlastive life: por elle heemist miske hemalliconditionall, and beleene that those infants which are baptized are regenerated if they perfeuere in graces elle that they are not regererated by their Baptime which would fallific this proposition; that all Infants are trally regenerated by their baptime: which proposition as you now to, is no wates warranted by the Common prayer booke, nor by the Church of England, Your and

Laftly, admit that all Infants that are bapeleddare rege-

by the doctrine of the Church of England; yet the at gament followes not. For the question is not, whether men may fall from that facramentall grace which they receive in Baptifme : bne whether vere fideles whe ther fuch as are truly regenerated and ingrafted in Christ by a linely faith, may fall totally or finally from the face of grace, or the face of infirthing faith? Now facramen. tall grace and regeneration is one thing, and this farent of true and faning grace, and faith is another zifwee admir that Infants once baptized have a facramentall grace with in them, ( which is nothing else but a freedome from the guilt of original finne) yet no man I thinke can bee for furd as to lay, that they have any habituall graces, or int sifying faith within them; for they want reason and voder. standing to apply the word and promises of God, and tore those meanes which should beget these graces in them Wherefore foeing the grace which children and othern ceine from Baptifine is but facramentall, far different from grace of which our controversie and question is, if weeping the Antecedent to bee true, yet the argument followerm. So much in answer to this twentie fixt argument ; in which I have beene oper tedious, by reason that our Antaguis rely fo much vpon-it.

The twentie feuenth argument which may bee objected gainst mee, is from particular examples, which may been duced to three heads. The first, of Adam and the Angelis: the second of particular and, whole Churches ; the third of particular and private Saints

The first argument from examples, is drawne from Ales and the Angells,

Adam and the Angells who were of an higher alloy theman regenerate Saints of God now are, did fall from the flat of grace : the one totally the other finally.

Therefore the true negenerate Saints of God mhofe graces and inferiour unto theirs, may fall totally and finally from

grace as Well as they.

I apfiver, that the argument followes not, because there

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in great difference betweene the graces which the rege. nerate Saints of God jnioy, and that grace which Adam mothe Angels had. For first, that grace which dam and the Angels had, it was in their owne possession and sultodie, they themselves were the gardians and keepers ofit. But that grace which the regenerate Saints of God denow injoy, is not in their owne keeping, they are not the gardians and preferuers of it : but it is God himfelfe who keepes it and prefernes it in them by his power. This is enident by the 2. Tim. T. 14. That good thing that was committed to thee, keepe by the boly Ghost which dwelleth in are the holy Ghost himselfe who begins, doth likewise and and keepe the graces of the Saints. So in the 1. Per. 2, who are kept by the power of God through faith unto fall nation, the power of God, doth not onely keepe the Sints vnto faluation, but it preserues and keepes their figh to. So in the 2. Tim, 1. 12. I know whom I have beleeved, and I am perforaded, that bee is able to keepe that which I have committed to him against that day. The faith of the Saints doth not fland in the wisdome, and cultodie of men, but in the power of God, 1. Cor. 2: 5. Ephef. 1:19. 20: 10, 7, 20, they doe not preferue and keeps their graces, or themselves, but their graces and their persons are gards ed preserved, and protected by God himselfe, by Father, Some, and holy Ghoft, and that continually : as you may reade Pfal. 4.8. Pfal. 5. 11. 12; Pfal. 12.7. Pfal. 66.9. 26.121.3.to theend : Pfal. 12 5.1.1. fay. 26.3. ler. 32.40. Teh. 10.28, 29, 6, 17.11, 12, 6,4,7,13.19, Col. 2,10,19, C. 1.3,4. Phil. 4.7.1. Thef. 5.23, 24. 2. Tim. 4.18.1 . Per. 4.19. Jude 1,2 4. and fer. 3 1.9.10. (all comfortable and excellent places worth your reading :) therefore they cannot fall from the state of grace, though Adam and the Angels did; whose graces & persons, were kept & preserved only by themselves, and not by Gods Secondly, the grace of Adam & the Angels wastheir owne : they had free will & liberty to dispose of it at their pleasure : they were Lords over that grace the which they had their graces had no Lordship & kingdomeouer the.

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5.

It is now farre otherwife with the graces of the Saints : for their graces and their persons are not their owne, but Christe. their graces flow and fpring from Christ, and they are be flewards, not owners of them. Yea, their graces are about their wills : they have a Lordship and kingdome in their foules: they are not Lords, but subjects to their graces: Grace doth rule and dispose of them, not they of grace : fee Gal. 5.16.17.18.25. Rom. 8.5.14. Ezech.36. 3 7. 16. 3.23. cap.6.19.20.2. Cor. 5.14.15. cap. 10.4.5. cap.14.1. Alls 4.20. Col. 3.15. therefore they cannot lofe nor yet cal out their graces, as Adam and the Angels did. Thirdly the grace of Adam and the Angels, had no promife of per petuitie and perfeuerance annexed to it; therefore it is me wonder though they fell from grace: but the graces of the Saints have the promifes of perfeuerance and perpetuitiean nexed to them; (as you may fee by all those gratious om. mifes which I have formerly mentioned;) therefore the graces cannot faile, though Adams and the Angels did Fourthly, the graces of Adam and the Angels, had never the benefit of Christs intercession : Christ neuer prayed for them that they might not faile : but the graces of the Saints had the benefit of Christs prayer whiles he was on earth; and they have the benefit of his everlafting intercession now he is in heaven, Luke 22. 32. John 14. 16. cap, 16:26 can 17.11.15.21.23.26. Rom. 8.34. Heb. 2.17. cap. 4.14.15. 16. cap. 7.25.cap 9.24. therefore they cannot faile, though Adams and the Angels did. Fifrly, that grace which Adams and the Angels had, proceeded not from Gods immutable decree, and purpose, they had it onely out of his providence and fore- light, or by vertue of their first creation and not from his eternall election and predestination : therefore the might fall from it. But the regenerate Saints of God, have their graces from Gods immutable and eternall purpofeand decree, by vertue of their eternall election and predefination. Rom. 8, 29. 30. cap. 11.7. Asts 13,48. Eph. 1.4 Sicap. 2.10. 1. Thef. 5. 9. 10. 2. Thef. 2. 13. 141. Tim 6.13.2. Tim, 1 .9.cap, 2.19.21 Titu 1,1,2 Cor, 2, 5;1, Per 1.2.

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1.2 therefore they cannot fall from grace, though Adam and the Angells did. Sixtly, that grace which Adam and the Angels had, was of meere free gift, it was not merited and purchased for them by Christ , therefore they might lose it. But the graces of the Saints are a purchased poffession, Epheli,14 purchased by Christhimselfe at the hands of his Father; that feshermighs be fure to all the feed : Christ who hath pur Rom.4.16. chased them for them, will preserve them in them; thereforethey cannot fall from grace, though Adam and the Anethdid. Laftly, the grace of Adam and the angels was no ence but nature, it had its rife and being from themselves, it was incident vnto their natures : therefore they might logit and tall from it as they did. But the graces which the Saints have now, are transcendent and about nature: they fland not in the Wisdome, or nature of men, but in the power of Gal, Cor. 2.5.2. Per. 1 4, they have their rife from heaven. and from the mightie power of God, Ephef. 1 .1 9. 20. cap. 3. 10.Rom. 1 5. 13 not from humane nature : they are part of the disine nature, and they flow from lefus Christ, and the hohaboft, the fpring and fountaine of all grace ! John 1. 16.cap. 414 cap. 7. 28. 29 Rom. 2, 29 cap. 5. 5. cap. 15. 13. 2 Cor. 3. 18. Gal. 5.22 . Ephef. 1,2 3. Col. 2.9. 19. Thefe graces which the Saints have now, are of a more divine, heavenly, permanent, and spirituall nature, then that naturall grace which Adam and the Angels had, and they flow from fuch a head and foring of grace which never failes, which is never drawne? drie. So that though Adam and the Angels fell from grace. ya for all these reasons, it follows not, that the regenerate Saints of God fhould fall as well as they. How ever, the queltion is not of naturall grace, or of that grace which Adam and the Angells had, whether that may bee loft (for that was no more to them but common nathre, and not grace : ) but whether true, justifying, and fauing grace : whether a true iultifying, living and living fairh (which dam and the Angels never had) may bee loft; and to this Argument is nothing to the purpole, or the thing in question.

The:

The focond fort of examples are of whole Churches which have fallen from grace a from which this Argument is framed.

If Whole Churches have fallen totally and finally from grace, then much more way private and particular Saints: But Whole Churches have fallen totally and finally from grace.

Therefore prinate and particular Saints may fall fo too.

e Answ.

For answer to this argument, I must first distinguish of this word Church: first, it is taken in a large and general dence, for all fuch as make an outward profession of Christ. whether they bee good or bad ; secondly, it is taken properly and strictly, for the whole company of the elect and cho. fen Saints of God, and tor them onely; in which sence it is vied in our Creed. Secondly, I must distinguish of this work whole Church: for fometimes it is taken univerfally for all and enery-one that is included and comprifed within the Church: other times it is taken for the Major and the entter part only, and not for enery individual and particular member, If you take the whole Church, in the largelt fenfe, for enery visible and particular member of the Church both good and bad a orin the stricter and proper fense, for the company of the elect and chosen Saints of God, then the Minoris falle : because neither the whole Church of God nor yet the elect and chosen Saints of God, can either totally or finally fall from grace. But if you take a whole Church. for the greater part of a visible Church, for those who are members of a visible Church, and yet are but goates, tares, and chaffe, and no members of the true holy and inuifible Church of Christ, then the fequel of the Major is talfe, and no more in Substance then this. If hypocrites and wicked men may fall from the shew and shadow of grace, then the true Saints of God may fall from the very habits of true and fauing grace; which is but a meere Nonfequitur. True then it is, that all the outward members of a whole Church (which are farre the greatest number ) may Apostatize and fall from the doctrine of grace: but yet the true regenerate Saints

Sints in fuch a Church , doe never fall from the habit and flate of true and fauing grace : wherefore both the Major and the Minor in that fense as they are morninged, are vinfound. Thus much for the gene-

The first example of any particular Church that is obie- Obiett.

Acdapainst me, is the Church of the fewes.

The fewes who were partakers of the fatnesse of the roote and Olive tree Christ fefus, were broken off and fell fram grace : Rom, 1 1.16.10.35.

Therefore the true Saints of God may fall from grace ;

Tanswer first, that the Antecedent is falle : for the roote Answ. and Oline tree which the Apollle speakes of, is not Christ. but Abraham and the Patriarkes. So Chryfoftome, Primafor Ambrofe, Theophilact, Bede, Anselme, Theodores, Haymo, Caluin, Peter Martyr, Beza, Parcus, Willet, Hype. nin and most of those that coment on this place and the futueffe of this roote & Olive tree, (according vnto these expofitors) are nor the fanctifying and faning graces of Gods foinit but the word of God and the meanes of grace : So that it followes not, that because the Jewes might bee broken off from Abraham, and deprined of the promifes and conemant made to him and to his feed, or of the word and manes of grace, that therefore true beleevers may bee brokenoff from Christ and lose the state of grace. Secondly, admir that Christ himselfe and not Abrabam, were the roote and Olive tree here mentioned, and that some of the lewes were broken off from him : yet those Iewes and branches which were broken off, were fuch as were never truly ingrafted into Christ, but unely in common reputation, or in outward flew : which is cuident by the fame chapter. First, because those who were blinded and broken off Verse 7. were fuch as were neuer elected : Secondly, because they Illi rami fratti were broken off through vabelacte; verfe 20. if then thole that funt quin were thus broken off were not elected, if they were \* vnbe- chri to credere decuers, it is certaine that they were never truely ingrafted moluciams. Priinto Christ, because they never had any true and lively faith. mashus com. no

Thirdly, Rem, 11.

Non tredenses Fudaos ramos fractos mominat. Qui autem cretem affecuti (was Theoderet. et Theophylast. in Rom. II.

Thirdly, though the greatest part of the lewes did Apoll tize, and fo were broken off, yet the 2.5.7. and 17. vote of this chapter certifie vs, that all the elect and chofen Saint of God that were among them, all the true \* beleeuers an the true Ifraell of God belonging to the election of grice did ftill continue in the flocke and roote, and were no disternet falu- broken off, they did not fall from grace: none but the com terfeite and superficiall branches were broken of, the true and living branches which did parrake of the race and far. neffe of the Oline tree (if you take them for the graces of the Spirit) did ftill continue, and the beleening Gentiles ben grafted in among them. So that this example makes wholly for vs, not against vs.

The fecond example is the Galathians,

The Galathians were true beleeners, and true Saints d God. Forthey received the Spirit of God, they begans the firit, and suffered many things for Christ, Gal. 3.1. 3. 4. yea, they were all the formes of God by faith is Christ fefu, and they all had put on Christ wer, 26,27

But yet they fell from grace, they ended in the flesh, they disobeyed the truth, and turned from the Gaspell tath Law, and fo made Christ of no effect unto them, Gal. 6.cap. 3.1.3.cap, 4.9. and cap. 5.2.4.7.

Therefore the true regenerate Saints of God may fall from

Foranswer to this example; I lay host that all the Gale thians to whom Paul wrote were not regenerated : because there was never yet any visible Church on earth, neither shall there ever bee, where all the members of it are rege herated; for Christ himselfe hath certified vs that there thatt be chaffe as well as wheate, goares as well as sheepe, god fift mixed with bad communally in his Church, even to the end of the world, therefore it must needs bee fo in these Churches of Galatia to whom Paul wrote. If you object, that Paul faith, that they were all the children of God by faith in Chil Telus, therefore they were all regenerated. I answer, that the end of these words is not to thew that all the Galathian

Obiect.

Matha 3.

Anfw. I.

Answ. A1.00 8

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wereinthe the state of regeneration and justification when 25 Pail wrote vnto them (for if they were then in this estate when as this Epille was written to them, they were not fillen from grace as you pretend) but Pauls meaning here isonely this; That it is faith onely, and not the workes of the law, which regenerates and ingrafts men into Christ: this is the genuine sence, and scope of the place. So that it warrants not the Major: that all the Galathians were regenerated. Secondly, all those Galathians who were regenerated, did perseuere in grace, and did not turne from the Golbell to the law; If any did Apostatize vnto another Gefell, they were fuch onely as had received the Gospell, that the grace of Faith. I would aske but this queltion Mour Antagonists, whether all the Galathians, or onely he greater part of them fell from grace? If all; then they were no Church, when as Paul did write vnto them (for here cannot bee a Church but where there are some faithfollones continuing in the state of grace.) If all of them did not fall from grace, then who were those which fell away? Who were they which did continue? did the true regenerate Saints fallaway, and the hypocrites onely contime? or did the hypocrites fall away, and the Saints continue? If any fell away they were certainely the hypocrites, and fuch as had no truth of grace within them : for the true Saints of God cannot bee seduced, they cannot depart from God, they goe not out from the fold and flocke of Christ. Math, 24.24. fer. 32.40, 1. fobn 2.19, Ren, 3.72. If any did continue, they were vindoubted by the faithfull Saints of God, for (a) hy pocrites and wicked men they hold not a Pfal, 1.4. out, but as the chaffe before the winde they are blowne away, Math. 3.12. wherefore if the outward face onely of the Church of Galaria, if the greater part of them onely : if the chaffe of them, if the Goates, and not the wheate and sheepe among them fellaway, this example proves nothing at all against mee-All that this example yeelds you, if you racke it to the remoltis onely this ; that men may fall from the word, the doctrine and Gospell, of taich; but not that they may

fall from the grace of faith: that hypocrites fall from grace. not true beleivers.

The third example is taken from the Churches of Ephelin

Smyrna, Thyatira, and Pergamus.

Thefe they loft their first love, and fell from grace. Reu. 2.45. Therfore the true regenerate Saints of God may fall fro grace. I answer, that neither of these Churches fell from grace

See Pumafins, lib. 1. in Apoc. fol.10.15.

Answ.

though they fell into some sinnes, for which the Lord me proues them by Saint John. For it is there faid of the Church of Ephefus: verfe, 2.3, that face had workes, and labour, and pattence : that shee could not beare them which wen enill; that thee had tried them which faid they were Apofle and were not, and thee found them to bee lyars: that thee patience, and that thee had laboured for Gods name fake, and had not fainted; of which God tooke Speciall notice : and Go himselfe tells her, that hee had but somewhat to say again her: all that was in her was not out of order, thee was not generally faulty, fomething onely was amille : and what was that? he had loft not her love, but her first lone : that's, fhee had loft the degrees, the zeale, the heate and feruence of her lone : her loue was not so intense, so hot, so zealous and fo ardent as it was before : but yet the habit of her love was still remaining in her: fhee had love in her still, though not in that degree as the had it before : yet thee had it in fuch a degree, that thee hated the deedes of the Nicholitans, who God hased, and free could not beare them which were enill, verfe 3.6. which the could never have done, if this habit and grace of love had beene vererly extinguished and abolished inher: wherefore fince all things in her were not amille, fince there were many graces and good things in her, of which God tooke speciall notice; it is most certaine that she was not fallen totally nor finally from the flate of grace. The fame answer may ferue for all the other Churches : for they all bad works, charity, ferusce, faith, parsence, they did bold fast the named Christ, and not demy his faith: and their laft workes were men then their first: verfe 9.13.19. and of this Ged himlele rakes speciall notice and can you thinke that these Churches which

which had thefe things in them were fullen quite from met Carrany Church or perios haus allehete graves in em, and yer he fallon totally from the flate of grace? Crelatinden Apella; muego: others may beleeve it if they will, m men of any judgement rannot doe inui becaufe uit is a himedontradictions, it harla manificuld bee dallen crotally rgrace ; and yer have many graces in him fifl. So that thefe examples (efpecially if wee confider with Primsfim, he those who are reproved and blamed in these Churches, meonlyreprobates and unregenerate meh, who neuet ad any touch of grace within them, and not the true regesente Saints of God, whole graces are here commended and planded) proue nothing at all against mee. Yes, I may adly fay, they are vnanswerable proofes and enidences for For itchefe Churches when as they fell into those mesfor, which God reproves them, did aprofall county with flare of grace; (as it ismanifeft they did nor) their hiplaine, that the Saints doe never fall from grace : for if mall not from the flate of grace by falling into fing they fellade from it by any other meanes, and for they fall most fromitat all. So that thefe maind examples and proofes on which you doe rely, are the frongest enidences that make as gunflyou. Thus much for the fecond fort of examples, to -ud texhind form of examples are raken from fome particus It Stints hand thele are many in number ! Pirth the me suplet of the freend and third ground are produced again to use The fecond and third ground; haderne grace and faith : ed manthey fell away from graces When 19: 5,6,7,20, 21,42, and of the other gods atis is is whet ere ate is which fried ad Thurster a shirtres regenerate Gaints must fall frage graces a answer that the Major is fallerfor though thele grounds, thearers did receive the word with joy for a time, yet they and no crue and faming grace at all within them; as is entdescriptibele reasons. First, because they never da me to that naturitie and ripenelle as to bring forth fruites these was only a blade and outward thew of grace, there were only the side and leaner, but not the fruites of faith within them! hiel

An Wer. Pet co. andoli.

DC W

now faith wirlibur fruites and worken is but a dead and on ty fairb y cando faith at all a Thefing. James. 14, 17:16 cherefore the faith which thefe grounds had, was but a dec andempry faith, and fo no faith at all. Secondly bernie she faith the which shey had, did never alter, change, no riansforme, pusific and clente their heares, ic made them good and fistle grand: they were but floris and thanis en fully the word the which they did receive, it wronghene change nopalteration in them, they were full the fame the were before. Now how is je possible, that such as were no semehanged nor regenerated in fuch as continued in the earnall and oldeftace, being as bad as ever , fuch in whole bearts there was no alteration and renoustion wrought the shepfrould haus true grace on faith within them ? Form grade and critic fairly, doe afwates regenerate sransforme and tit men , they melific and clerife their hearts and foules ; did not them hero wen and new creaturer. Rom: 12.2. Alts 14.9. 2 fm 1. 17. Epbef. 4. 22, 22, 24. Gal. 5. 24. Col. 2.9, 10. yea, they change the hard and florie ground, (I meane the florieste fintic heared of memy ) into broken foft, sender and flefbie bearing as we may reade expresty Excel, 11:19. 709.36.26. Pfaligt 19. May 17.1 4. cap. 61; 21 2 Kings 21, 19. Epbef. 4,72. where fore thefe two grounds could have no true and faming ground or faith, because they were morthus truly regenerated purified, mallified and erunsformed into good ground, button tinued fewie hard and shormir as they were before. Thirdly because is laid of one of thele grounds; that afflittiment semplations made the feede that the fower init to wisher and and of the other ground a that the thorne me a mode from up and sheated the feeds the feets four in in the work eliter with propertie of cive , justifyingland faning faith, lebaritmat men (b) to abide abe myely and to hold out in times of pull eution affichion and rempestion y that it (e) ouerement world, and the caresy erbubles and tern practions of it it dien fore thefe two grounds which were duercome of rempit ons, perfecutions and afflictions, land of the cares, pleaf and riches of this world, had no true, justifying and is DCW

& Tames 1, 13, 1 Pet. 1,7. 2 I John 5.4,5.

3.

32:

ich withing beine Fourthly, because true, justifying inish (al which only our queliton isincended,) is alwaics racted legended in the foule, for that it can never wither, nonven eroned out sias we may seade at large : Epbefe 17: Colis 24. 1003. 17-1 Cor. 15.58. ler. 17.8. Hebi6. 19. but the faith of thefe two grounds had neverte st all Math. \$3.5,624 Marke Lake 8 . og it was luch a faith or credulitie rather which wasfetled in the vinderstanding, but was not rooted and med in the heare and spitie a cherefore it was no true, mely, justifying and lawing faich. Fifthly because the faith thele two grounds is put by way of Antibefit and oppolition to that of the fewirth and good ground athele two tempoforts of hearers are differenced and diftinguished from the fourth fort, who did with boneft and good hours not only withe word of God but beipost to, and bring fort frinte mit which the others did not Thetexe it felfemakes skinde of specifical difference between the faith of the one, nd of the other; therefore their faith could not bestrue, seeme it is diftinguished and put in opposition to the faith officiourch ground, when as one true faith is not, nor of no de beoppolite and donitrary to another, incarinot be foeinted gordiferiminated into divers feverall kinds. But if his will not give you farisfaction of answer laftly, that the ercoce in this parable is only of hearers, not of beleeuers parable informer va the there are foure fenerall fores of not force different force of beleduers. Nowof all leforte fores of hearers, there was but one that were true denies for in the other three fores ; (d) the word preached d Hebr 4.2. mit profice bing and why was this to because it man mor mite. with faith to she maker heart fire the before it is contained the he three first force of hearers had no faith as all, as you for life, because the word the which they heard, indidudeprothe norderhen good wieddnot make them fruitult in ghod welkesi : Neith en cam bhane beafolire differen sterris thuch design as they mould hence cothe distorna there inder one God and Lord, one Spirit, and one body : forbere is but of ath, one Rinds one fort and fredies of true beleavers, who

- 12/1957 .

6.6.9.60

There are shree forts of sice while hours the word of Gelia

hard den benefore abe rein regenerate Saines of Gold and faith head heart of Gold and faith mely, justifying another grounds is sunited to the country of th

The second example is of those, solo 223, bused or not all those that beloeve in the name of Christ when as they law this mirables, had thue justifying faith, and drawed all drawes as of sortelus did not committee.

Therefore the reals Same of God men fall from grades shirts.

I antiver, that these had not true justifying and hills

faith within them. First because their faith was wroughten-

by by the fight of mirecless without the preaching of de Word, and it was no more been beloife that Christ was to me. Mc flish : but true, diving justifying and fauling title as it is alwains a funder the fifth of God. to it is alwains would be the word of God, whence it is flitted, the word of faith, God.

asic is alwaics a functor the fairs of God. To it is alwaics wright by the wind of God, whence it is filled, the word of faith. Gol. 3.2. 14 Time 6.6. wherefore this belease which was drought meetely by miracles, without the Word and Spirit of God, could be no true, justifying and living faith. Secondly, the men could be no true belocuers, because the text faith, the less did not commit himselfe unto them, because he love all min and needed not that any fould suffice of mines for below them to be but hypocrites, he lone with eithers were not veright towards him, therefore hee would not crust himselfe with them. Now will any immidant to day it that chose when Christ himselfe knew to be thypocrites; that those to when Christ himselfe knew to be thypocrites; that those to when Christ himselfe knew to be thypocrites; that those to when Christ himselfe knew to be thypocrites; that those to when Christ himselfe knew to be thypocrites; that those to when Christ himselfe knew to be the possible of the control of the co

they had true and fauing faith within them? if he doth (4)

Anfwer,

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Gal.5.33; Rom, 10.14.15

Amagenife doe; ) what is this but to make Christignorancof the eftares of men , and to make him felfe more skilfall of difcerning of mens hearts then hee? Well marke thefe words of the Euangelift. First, he faith, that Christ did econsis bimfelfe one them : therefore they had no true faith therefore they were no true beleevers. For Chirle fafore from not commirring himselfe to true beleeuers. that hee doth even inbabit and dwell in their beart i by faith. Eplef.3.17. 2 Cer.13.5. Secondly, he faith, that the reason why Christ did not commit himselfe vuto them was, because hee how all men: that is, he knew them to be bur hypocrites, as most interpreters expound it: if they were hypocrites, and not found at heart, then they were no true beleeuers : for me faith purifiet b the beart, it makes it fyncere and vpright, ad purporth it from all bypocrifie. Atts. 19. 9. Mutth. 22: 26. Grant. If you now object, that they believed in bis name: derefore this phrase implyeth, that they had true faith. I infer with Origen in his 12 Tome on lobn : that it is one geo beleive in or on Christ, and another thing, to bemebe want of Chrift: For to beleeve in or on Chrift, is to ly hold on him, & to be incorporated & ingrafted into him, bya true justifying & liuing faithein which fense this phrase is vied. John 2.16,18,36. cap.4.39: cap. 5.24. cap. 7.38,39. cap. 6.13.40.47.69. cap. 9.35,36. cap.11.45. cap.11 44,46. cap.17 10 1 Pet. 2.5. and divers places more which I might mention. Bue to beleeve in the wame of Chrift, is nothing elfe but to have a bare historicall faith, to beleeve Christ to bee Chrift, which fairh the very Deuills and the damned may here; fo that the very phrase in this place, ( as all interprethis agree it, for the reafons formerly given ) declates no more then this that thefe beleevers here mentioned had whistoricall faith; that they beleeved Christ to bee the Christ: and not that they had a true justifying and saving faith : not that they did rely and trust vpon Christ, or take him for their Lord and Saniour; and in this very fense it, is uken: Mareb:7:21,22. Tohn 6:2,14. cap:11:40,41,48. cap: 1343,43. sap:5:44. and James 2:19. But admir that thefe Gg 3 lewes

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Obiet.

Jewes here mentioned had true faith. Then I deny your Minor, that they fell away from it: the text faith no such things that they fell from grace, and you can produce no other text of Scripture, to proue that these particular Jewes here mentioned fell away from grace, it is your owne imagination and surmise; wherefore let these be true believers, or no true believers, this their example proues nothing stall against mee.

The third example is that of John 6: 66.

Many of Christs Disciples went backe, and walked no more with him:

more with him:

But these had true faith, because they were Christs Discipling
Therefore these who have true faith may fall from grace, a milat they.

Answer.

I anfwer, that the Minor is falle : for Chrift himtelfe informes vs. ver. 26,27. That these Disciples which depended from him, did feeke and follow him, not for bie doctrine ar bis miracles, or for that meate which indureth unto enerlasting life; but only because they did ence of the loaves and were filled; whence it was that when he exhorted them so sate bis fielb, and dente bir blood; that is, to feede on him in their hearts by faith this very thing did so much offend them, that they deputed from bim : which makes it cleare that they had no finh at all; for then they could not have taken feandallarandhortation vnto faith. Yea, Christ himfelfe doch certifie win expresse words, version, that those who departed did not be liene: and it appeares by Peters answers verse 68,69, that the reason why they did depart, was only this, because they did not beleeue that Christ bad the words of eternall life , weither were they fiere that hee was that Christ, the soune of the lining God. For the Disciples which did beleeve this did continue with him, even for this very cause, because they did belease it: fo that this example is impertinent, because these Difeples were no true beleeuers.

The fourth example is from Davids

Dauld was a true regenerate man and Saint of God:
But hee fell from grace by committing adulterie and muritimate
Therefore

Therefore true regenerate men may fall from grace. The Minet is proued by thefe reafons, boo as is som?

For first, kee prayes to God, to create a new beart, and to venu aright fpirit within bim. Pfalis 1:10. Secondly, he was amorberer, and therefore bad no eserval life abiding in him, 1/1/13,14,15. Thirdly, hee was guilty of adulterie, which dilinherits men of heaven, I Cor.6.10. Gal.5.21. Ephefis 5. Fourthly, hee lay long in these sinnes without repentance:

therefore hee fell totally from grace,

To this I answere, that the Minor is falle, and that Danid did not fall cotally from grace in committing of the fe fignes: which I proue by these reasons. First, because it is not recorded in the whole booke of God, that David fell from the fate of grace: true it is, it is registeed how he fell into thefe finnes, and I beleeve it to bee true, because the Scripture tells mee fo , but that David fell totally from grace by thefe his finnes, the holy Ghoft hath not recorded it; it is but a bue collection of our Antagonifts, therefore it is not to bee beleeved. Doubtlesse if David had fallen totally from the face of grace, the holy Gholt who hath recorded his finne modlife, would have inrolled this his fall : fince then the holy Ghoft hath not recorded it, it is a point of arrogancie \*Quit es tu qui and frange prefumption in our Antagonists; fo confidently fancium indicas? to determine, that David fell away from the flate of grace, Genila des, Inwhen as the Scriptures doe not warrant it. Secondly , it is deo dico, chriftimident, that David fell not totally from the flare of grace, and dice : Ambr. because in the middelt of these his sinnes (which he fell into Apol. Dan. posteout of infirmity, and not out of any precogitated malice) his hear was upright rowards God, and the whole bent and frame of it was turned towards him: for God himselfe restificth of him, that he was a man after his owne beart, fulfilling all his will. All: 13.22, 2 Chron 8.14, that bee went fully after bim, and that bis beart was perfect with bim. 1 Kings 11.46. that bee kept Whit commandements and followed him with all his beart; to doe that only which was right in his eyes, I Kings 148: that he walhedbefore bim in integritie of beart , and in vprightneffe , to doe ecording to all that hee commanded him. 1 Kings 9.4. Sec 1 King:

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rior. cap. 2,

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8.25, 26,66. sap: 21,13,13,32,34, 36,38. 2 Sam: 22. 27,2314 Since then God himselfe hath ginen fuch Elogies , andte. ftimonies of him, it cannot ftand together with them, that David should fall quite away from grace, though he fellin. to thefe finnes. Thirdly, it is evident by Pfalig 1.11, forhe prayes to God in this his penitentiall Pfalme (which we penned when as the Prophet Nathan came vnto him and informed him of his finnes of murther and adulterie. ) Call me not away from the presence and take not thy boly first from me If Daniel then immediately vpon the fight of these his sinner did pray to God, not to take away bis boly spirit from bim : itis certaine then that hee had the spirit of God abiding in him norwithstanding these his sinnes; else he would have prayed thus to God: reftore and give me thy holy fpirit o' Lord; and not, Lord take not thy bely spirit from mee ; if then the foirit of God were ftill within him, doubtletle he was not fal. len totally from the state of grace.

Yea, but faith Hunnin and some other of our Antagonifin the spirit of God which he lost by these his sinnes was now restored to him; therefore he now prayes to God not to the it may from him, not because he lost it not before, but because

it was restored to him againe.

Answer.

Obiett.

I answer, that this is but a meere cauill & an idle concein, not grounded on the Seripture. For if Danid had lost the Spirit by this sinne, or if God had restored it to him agains no doubt but the Scripture would have mentioned it, and Danid himselfe would have expressed, or at least have intimated it in this Pfalms of his, which wee see hee dothno. Againe, if Danid had lost the spirit by these his sinner, would demand of our Antagonists when this holy Spirit inturned to him? whether before, or after his repentance of in the very act of his repentance? If before his repentance; then Danid was in the state of grace, and not in the state damnation, before he did repent; which you your selund deny. If after his repentance; that cannot bee; for repentance is the worke of the holy Ghost, and valesse Danid had had this holy Spirit, hee could not have repented thus

wet.

wes, then Daniel prayer had beene in waipe a for howbearld nee have prayed wite God, wet to take away his boly Spine from him; if he had it not as yet reftored to him? for when hee penned this Pfalme he did but begin, her hadnos fully finifhed his repentance for these sinnes a therefore the holy Spiritof God was nonrestored to him after his repentance. Hit were restored vnto him in the very beginning and act of his repentance, from whence doth that appeare? fure I am, there is no ground in Scripture for it; and if it were for then it followes that the Spirit of God may be reftored vnto men before their actuall repentances ( which you deny ) because the very beginning of repentance, or a thought to repent, is no perfect actuall repentance, no fuch repentance as you require, to regaine the spirit & the flare of grace. Seeing then the Scripture informes vs, what the boty Glog whides and Iohn 14, 17, 16 duels in mens bearts and foules for ener : we may fafely fay that I lohn 1, 20,17 the Spirit of God was neuer taken away from Danid, but continued in him ftill. Againe to what end should this prayerferve, if God had now restored his Spirit to him? David bedas yet committed no fuch finne, fince the reflicution of the Spirit to him, as might cause God to deprine him of it: So that this prayer of his would bee but vaine, idle and impertinent, as you would now apply it : therefore wee must take it in the apteft fen fe, and as David did intend it : David was now affraid left God (hould deprive him of his boly Spirit, for his finnes of murther and adultery, which he had formerly committed, and this was the cause and ground of this his prayer now: wherefore this his prayer and the whole Pfalme, having reference only to his former, and not to his fuure finnes (as all interpreters agree) viemuft noedes follow, that this his prayer extenderhemecrety to the Spirit, which hee had before his finnes committed and not to the Spirit newly restored to him: for that could not bee in danger to be loft for any former finnes. The holy Spirit of God then continuing ftill in Danid, it is certaine that hee fell not totally from the flate of grace by thefe finnes of his. Fourthly, if David had fallen quite away from the state of grace, he could

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bould not have repented fo foone as now hee did. For no fooner had Nathan told him show are the mon thur forthwill Danid doth confesse his finne to God. I baue finned ( fin Sam 12.7.13 he ) against the Lord: and prefently upon this confession of his God returnes him this answer by Nathan, the Lordal bathons away shy finne, thou halt not die ; whence hee record it of himfelfe : Pfal: 32: 5. I acknowledge my fin outo the Link and my iniquitie basie I not bid : I faid, I will confesse my tras greffien onte the Lord, and thou forganeft the iniquitie of my fin Certainely it David had beene dead in finnes and trefpaffer if hee had had no life of grace within him , hee had no beene so foone awaked and revived as now he was he could not have penned such a passionate and true pomitental Pfalme as this. Fifthly, David prayes to God Pfalis 1.12. to pobold him with his free Spinit , therefore hee was not fallen gotally from grace : He char is fallen from grace is not to be upbeld, but to be raifed up: he that is to be upbeld is not lab len , but only ready or likely to fall. Since therefore Danie praves to God nor to raise him, but to upheld him, its cocaine that beefell not totally from grace. Sixthly, when Dimid confessed his sinne, the Lord answeres him by Nathan the Lord alfo bath put away thy finne, thou falt not die : which proves vndeniablie, that Danid was not dead in finnes and trefpalles of for then hee should have faid, thou shalt revine, and not then fhalt not die ; where there is no death , there must needes be life : Danid did not fuffer death for this his finne, for God tells him, that he fould not die for it, therefore it is certaine that David was still aline, and not dead in trespasses and finnes. I will not fland to argue a that Danie was borne of the immortal foods of grace therefore ber could not finne unto death , hecanfe the feede of grace remained in bins and became bee was borne of God : or that hee could not fall from grace, because the Lord (aftained, and upbeld him with his hand , the formenzeafons are fufficient to proue, that Danis fell not sorally from the flate of grace by thefe his finnes, A-

greeable to which , wee have the exprette reftimonies of }renem, lib: 4. adverf; Herefes: cap:45. Of Origen, bom:4 in Pfe

36.

1 Pet. 1.11. 1 Ioha 3 9. Pfal. 37. 34. Pfal.41, 13,

6. of Bafil Scholin in Pfal: 50 alice 31 Of Throdon to buterpt Physo, dist 21, Of Chryfofeme, Hom! 44 in s Cons 6 Of An-Ame de Deller: Christ : lib: 2.cap:23. & Comment: in Pfal: co. lines. Of Anfelme Comment in Hebr: 6: Of Bernard de Naima at dignitate americ divinicapie. Of Latberin Pfalse zivere 14.14. Of Calain in Pfal: 51 verfat 1, 12. Of Butt in Pfalt de Rente. Of Marloras & Expelie sim Pfal - givi 1, 23,1 20 0 in Lieb 2.9. Of Mujoulm in Pfaligs. Of Tyudall in his Trearie of the manner of Election of Abbon, Benefield, Scharpi-Prideaux, Zauchin, Bezs, Baftinging and all ochermoderne Procestage and Quehodox writers Terrallian, Coprison, ndthe other ancient Fathers, make mention only of Davids: finne and repentance, but fpeake northat he fell from gracet Wherefore there is no great question, but that David contineed full in his efface of grace, notwithfranding his fall into David had no grace, or that hee had corally lost issaul shat

Asfor that which is objected by our Amagonifis, that Da Obiettion. doraves to God to create in bim a cleane beart : therefore his heare was wholly polluced before, and hee was fallen grace pray camelly to God. To creese in classing mortaling

Lanfwer, that this word crease, though in its proper ac. Anfwer, option it lignifies, to make a thing out of nothing ; yes. hereit fignifies no more then to renew, as the most and best expolitors on this Pfalme agree : which is enident by the words that are coupled and conjoyned with it: (e) create inweatleane hears O Lord, and renew a right spirit withon mee: now if David had not meerely intended a renountion, but at mw creation of his heart and graces: hee would have only payed ; create in mee a new brast omitting thele fablequent words : and rever a right foirit within mee : elle there were as contradiction : For creation is to make a thing out of nothing, which thing being newly created needs no renovation, because it hath no oldnesse nor corruption in it : renoution is to repaire and renew a thing that was in being before : which by realen of fome corniption which is crept. iproit, needes fome clenfing, purging and renewingsthetefore fince Danid joynes them both together, his meaning is.

no more bue this O Lord repaire the breactier of my heart and foule, and renew those graces of the Spirit in me which my finnes have blurred and defaced : take then thele word in their naturall and proper fense, and so they make for me por against mee, Secondly, I answer, that Daniel was here deepely affected with his finnes, her beheld a great dealed filch of finne and corruption in his heart; therefore our of a godlyzeale, feruencie, and a dereftation of his finne, her prayes to God to give bim a new beart, and to create in bin fuchan beart as might be cleans, and free from all corruption Andthis hee doth , not because there was no synceritie grace in his heart before; for then it is certaine that he could not have prayed thus to God : but because hee did defire to have his heart much betrer then it was : So that thefe word of Denid being but a prayer, doe not necessarily imply the David had no grace, or that hee had totally loft his grace before. I would aske our Antagonife but this question Whe ther this prayer of David, bee not the dayly prayer of every true regenerate man ? Doe nor chofe who are in the frate of grace pray earnestly to God. To create in them a new bear. and torenew a right fririt within them? to make them new wes and new creatures? and is not this the prayer of the Church of England in the Collect on Afb-wenefday, and in the Commi mation against sinners? and will you then conclude, because the true Szints of God, and the Church of England vie this prayer, that they are quire fallen from the stare of grace? If you hould doe fo, you would but make your feluce ridculous. If then you cannot conclude, that those Saints and Churches which vie this prayer as well as David, are not in the flate of grace, because they vie it; neither can you con clude, that Danid was not in the flate of grace, because he yfed it. You know it is the common custome of the Saint to humble and debase themselves in the sense and feeling of their owne corruptions, Jacob confetleth, (a) that the dain of bis pilgrimage were but few and entil. Holy lob the most just and vpright man vpon the earth, confesseth himselfe (b)to be vile, hee abhors himselfe; and repents in dust and affice : the ho-

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oplier falls crief one of was a man food and inham bed . Ihi 6.5. ( White man of inchanges, (d) Principal ar tolar frame, for a Luke 5.8, p. Martfrow wer, for Tans affected them; O Lond of and poly Metorde it of himselfe; (a) woo knowbas sho has to find a Rom 7.14. Dan Pain carmall Total parter flanos for Linea shapin meri 18,24 With the fleft y decilebras goodsbing sand thesefore her TO West of with share Paris who find delicate land for Whit of the diare? I thinke now that no man will bee fo Hillable, or blurd, as to thinke the Tambe deb, sfeich while Plat had his grace at all within them, schar they thing the of death and dumacions because they vie eferbeches efehemfelmes vingame pal fuppote chur ma will be fo ridiculous as to affirme, that every one which Wethe Lords prayer, is nor in the flater of grace and Matton, because he prayer to Godge forgue bouch prof we or that every one which is conformable to the Difeime and publishe Litergie of our Church in fallen from because hee prayes to God with the reft of the Connegation. O Bord make chain our boders within or rot O God or of transent bane herrey was sa mifrable fumerische: O That is binteplete shore grant bester appearance sofor the obto it all oler fin story Develore is mornous, and so indue vo with the trace of thy holy Spirit , so amend out lines according so to hely words which may leeme to imply, that his finisare non rection frent that the hart ther as year epensed in m of his finnes, that his heart is as ver polluted and defiled : thanhe inot as yer indued with the grace of Gods holy Spill not per juftiffed nor faretiffed in the fight of God Hours then will not be fo abfurd and ridiculous, to colle & fuchan infethe and conchiffon from thele foresized freeches and praym, why then thould they doe'lt fromsthis prayer of David, the vinemer a new Deat r. O God, and reserv aright forir mirbin which doch nor intimate not imply as mueltaschey Thirdly, I would demand of our Massaufts whether Da-Had not the Spirit of God within him gior whether hee. west not in the flate of grace when as hee penned this! Phime? If not how then could this becaupagitentials Pfalme &

., Stall . Pfalmald for bomen co unferencelly repent him of e. S. t said in Grand and and a ship and a distance of Gode Spirit)

then dorb heapty in the next verte . Caft mee rotout proferes wand take tree the hely Spirit from me ? yea, why is Pfalmerecorded and received as Omonical Scripture if D

& Rom 7.11 28,24.

widhed hosethe Spirit of God wishin him & which is the of of all Canbrical Series are ) when as he penned it! then Dinishad the Spirity when subsepenned this Plat ( hanter die admiffemtilt niedes grant, on elle they muft ma thin Pfalme one of the booke of God) it is corraine, thath his parties, Grosse in menulants bear til fine, andronmatic Spirinteristicani, dan non imply that Danie fall from the fi of grave by these his finnes to one has bee was in the state death and demnation a because her made this prayer we God a Godhan the first and choite seafon of our Amara or that cuery one which is conformable behandler at

Obiett. 1.

Anfwer: I.

abidity in him Teherefore Dand being a murcherer tell from grace I answers fielt, that the only scape of the Apolle this place in it but on prous , that fuch as harer he Saint God, have no fpiritual life nor grace within them; locks it cannot be applyed to David, who was a louer, and an ex nest fanourer of the Saints : as wee may (co Pfal: 16, 1, Pfal 101. 6. Pfel 119.79. and therefore by Spint Johns Owners dift , was poffed from death to life , and did Awell in God, and God mes, that his heart is as ver polluced and defiled : thanis mi 10 All fucto at traly offett and love the Saints of God hanceterns and begand God bimfelfe abiding in them. I lohn 3. 14.14

But David did alwaise waly affell and lour the Saints of Sal

Nin Pialato 3. Pial. 101.6. Pial. 19.63,79-1 Therefore be bad exemall life, and God himfelfe abiding mb Secondly and answer, that this text is only true of lucus neuer were in the flate of grace, of fuch as line and dye with

out rependance in this some of murther, or harred ofth Saints of fuch as murchet their brethren only for their graces and goodnesse, as Cate did at is cuident by the 11,114 fomial?

Answer. 2.

percellibre adition of the Safety of the and dienter mehele mines a therefore it can not be applied into Daniel: a funder antiverte this rand to the other two restors which par Morngoniff object; to proue that Dandfell from ? de hely long in them wichout repentance ! Trefere von where the twentie foure Atgunient : where thele which being pandered : All which being pandered dephildered, together with my reasons here alledged will neyoufull latisfaction with ac Danie fell more totally from made faile, Secondly, that which failed all danly de whi was not that it might not found affine to Valley is a inserted time bed fell from grace in deminie of Chest sate to to to and a shing Philipped fruit regenerate main may fall from grade on well in dorn faile, as much as that which father fendly: So that samule The Minor is cuidenes! For fir his bendented bins the net and La will condity year, with many saider and excerdionic ray with: 16/2 14 92. Now he that denies b Christ before me we bee bush will fill a section and compound and the best to be puche Windiant, Ring 8.3. 2 long drand 16. 33 Date Per nieded an en comer from an and and by Dokers, 31. bits what was a heir thou are consisted mong them his brenor the fame numericall faith which he had beforforff here fore fince form faich continue the things of the trains I merer Fift, marnertherche example of Danid wor of Anfiver to Ambioach vo a finall fall." Secondly asharehe an moissiallo Miller Port for denving Christian Attendation place, which I man en idence by their featoner with bootine with (a) that wated that bit faith flouth we fa be it ich bec-He Fert len from grace telefer Ohnike gravet was not here which is contrary to the samped edial (for himselfe in-Willes age Abbiefa LEV. 482: Die Fachen bearen is denentro gioni) welle Charle mede no flich prayer? wither of of hish makes. Child a tyle If you fephe? the Child propodlaurented : meerely

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meetaly so a finall norso a rotall failing a than her pr thes Poters faith thould not faile finally, but not smally, his free first, about the first prayer extends as well to a small are nel fellinge For firft che original fignificel se faile feat Sound in the interest to the earlieft of which are incurrent and inches their light and lose colleged, but the shey may bee feene if the medium bee cleare : Wherein Christ praying that bis faith foold not faile no not see Sound or the Moone in an ecologie ; prayes that it should note much mfaile seally for a sime as well arthat ic hould not mally faile, Secondly, that which failes sately for atime . certaine that it failes: now Cheifts prayer for Pe en fait was not that it might not faile finally but that it might not faile: therefore that lonight not faile fetally as well as therit smight not finally laile to because the faith which failcetrally doth faile, as much as that which failes failes faily: So that samule wp the words, and to give thempheir full fignification wee must makeshis prayer of Christ co excend as well to areal, in a final falle salle she words are not fufficiently supplyed and denticed Thirdly feith course fails serelly, but a multiple finally to a Britain which Perer had before his denial at Christ were wholly abolished and deftroyed in him , it wen impossible for the fame numericall faith being once with loft and abdified; so bee reftored to him againe; the fin which hee mult be seferwards mult be a new faith, and por the same numericall faith which he had before, Where fore fince Peters faith could not faile setally fo as so be merly abolished in him , but it must of negetity faile finally to, Ash ver 3 Checaufoit was not in abeiance oner yet transmitted into my orbite fubica for the sime but vectly loft and annihila sed as you affirme ; ) if this prayer of Christ extends roaf nall failing ( as your felnes confelle ) it must needes exent to a tetalifeiling ton and fo as Peters faith did not falle feely fo neither did it faile totally as you furmife, Secondly, Lanfwen, thanthis prayer of Christ ( as will plainly appeare by the context thad reference principally to this very all of Per serr denialle Christ had prayed for him, that even then when

Infarer.

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Saten did feche to ffe bins as wheate, in tempting him to denie his Mafter, that even in this perticular temptation his faith might not faile ; ( which is evident by the context : and then when then art connerted firengthen thy brothren. ) So that this prayer of Christ having reference to the very act of Peters deniall, that bis faith might not fo much as faile in it, you cannot without great wrong to Peter, but greater injury to Christ, affirme, that his faith did totally faile at this particular time : and fo this your replie (which would diftinguish where Christ himselfe hath not distinguished, ) is vaine and fruilous. Secondly, it is manifeft that Peter did not fall tofally from grace in denying Christ, because hee did it onely cut of feare and infirmitie, not out of malice, or infidelitle: he did it being forced to it by carnall feare, and not with a full confent : he denied him only in the flesh and tongue . not in the heart and foule. Now all will grant, that finnes of infirmitie and not of malice, that finnes committed by the Ach, againe the confent and approbation of the spirit, and meinward man, doe neuer cast a man wholly downe from the flate of grace: ( for elle none could fland in the flate of gree fo much as for one houre ) such a sinne was Peters, (sall the Fathers and others agree : ) therefore this finne ofhis, shough it were great and grieuous, yet it could not wholly deprive him of the state of grace. Thirdly, it is evident, that Peter fell not terally from the flate of grace, because one act of infidelitie cannot destroy an whole habit of gace, especially being in such a nature as Peters was. For Peter did not denie, that lefus was the Christ and Saujour of the world or that he was Godequall with the Father; he de not denie his Deitie nor humanitie, nor his offices, nor my Article of faith, he only denies that he was personally equainted with Christ, or that he was one of his companions or followers: and will you fay that fuch a deniall of the personall knowledge of Christ as this, did vererly de-Broy that habit and feede of faith which was in Peters heare. when as he did beleeue in his heart, that Iofu wat the Chrift the Sonne of the living God? when as this was no finne of in Iohn, 6.68,69,

3.

\* Satim duxit, Jequens nogare, quam fugiens confisers: Theodoret Oras: de chavisate,

fidelitie, but of feare; and did only argue not want of faith, but want of courage in Peter? will you make this one in of cowardice, to abolish and destroy the very seed and habit of Peters faith: especially fince hee had no sooner denied Chrift with his mouth, but hee presently bleeds for it arthe heart ? Certainly, it is a figne you want the grace of chiritie, who judge fo harfhly of other mens fins, and yet thinks fo lightly of your owne: Fourthly, it is enident that Pen fell not cotally from the flare of grace, both by his carriagein and after this his finne: For as Peter thewed his faith and loue to Christ in following him to the bigh Priefts pallace, when all the other Disciples fled away: fo his " vnwillingnellere forfake Chrift, euen then when as he was fufpected tober one of his friends and followers (which might have brought him into danger ) did frew that he did ftill affect and lose him in his heart , euen then when as hee denied that hee knew him with his mouth. I would demand but this oneftion of our Antagonife, whether Peter, euen at the very time when as he denied with an oath, that hee knew Chrift, did not beleeve on him, and relie on him in his heart, son his only Lord and Saujout? If he did fo, ( as it is more then probable, by lahn 6.67,68. Matth: 16.16,17. Luke 22.32,38 and by this his action here, in that he did not leave him nor forfake him ) then it is certaine that his faith did nor viterly faile, that the habit and feeds of grace were ftill within him; and so he fell not from the state of grace: If he did not thus, if he did not relie vpon Christ for faluation, but disclaims him for his Saujour , let our Amagoniffs proue the contraite by the Scriptures : that I am fure they cannot doe, therefore I am not bound to beleeve their bare affertion for it. A gaine, Peters carriage after this his finne committed, prouts that he did not totally fall from grace: for no fooner had the Cocke crowen, but bee prefently remembers the wordes which Isfus fake unto bim, and bee went forth and mept bitterly : 11 Pt. ser had fallen totally from the state of grace, if he had no habit, no feede, no remainders of grace left in him, when a he had denied Christ, it had beene impossible for him to

Marth. 26.75.

have beene fo apprehentive and fentible of his linne as now be was, No fooner had he committed that finne of his, but the Cocke crowes: no foonerhad the Cocke crowen , but forthwith he remembers the words of Chrift, and being deepeheffeded with this finne of his : He goeth out and werpes bitwhy his repentance follower to foone upon his finne, that This faith and ancient graces had not continued in him, no new infused grace could have come betweene his finne and his repentance: So that Peters carriage both in and after his fine committed, proues, that he did not fall totally from race, Fifthly, I would demand of our Antagonist, whethe the other Disciples did not fall from grace as well as Pour? for they denied him in deedes, in flying, from him: hee denied him but in words, in faying, that he knew bim not: If the other Disciples fell from grace in flying, where then wasthe Church of God? in what persons was it then existing? but if they fell not totally in flying, then neither Pewin denying Chrift. Sixtly, the Scriptures make no mention that Peter fell from grace in denying Christ; strange then that our Antagonists should fo confidently affirme it, vileffe they have it by some special reuclation. Is not this stringe prefumption and a finne in men, to determine \* Sape in indiand judge of other mens effares in fuch a resolute and per- cando maiss peremptorie manner, without a ground in Scripture for it? is casum indici eft, not this a folly and arrogancie in them, to centure and judge fine de que furir of other menselfaces, to which they were neuer printe, and indicatum: vnuf. mthe meane time to negled to fearch and trie their owne ? quique de alio (dipecially fince God himfelfe commands vs, not to indge our maicanum, de withren; not to indge one another any more, & not to indge that feef o prim indiher bee not indged, Rom: 14. 3,4,10,13 . lamsts 4.1 2. Matth : 7. alio errag con-1,1,3. and to mage not bing before the time, untill the Lord come; democt, cum isfe who will bring to light the bidden things of darkeness, and will graniera commiwater wanifeff the compfells of all hearts, 1 Cor.4.5.) Sure I am , feris, Ambr. Athe Scripture makes no mention that Peter fell from grace Pol David Pos by this his finne, therefore I may fafely fay hee did not fall, ter.cap, a. and may well aduife our Antagonists, to fearch and crie their owne estates, and to forbeare to censure and determine Pe-

5.

cet, me minora in

ters, till the Sriptures have defined it : or till God himfelis hath-given them fome speciall patent and commission to determine it. Laftly, that Peter fell not cotally from the fire of grace in denying Chrift, it is the exprelle determination and refolution of most Divines both ancient and moderne So it is resolved by Tertulian : do fiega in Perfecutions, libien 2. by Origen: Hom: 4: in P(al. 26. ot Homes; in Matth. by Hila vie in Pfal: 54. by Bufilius Maguns de Humilitate ferme, bu Theoderes : in the end of his Santtorum Patrum: Haftor. Ora tio de Charicate. by Chryfoftome: Home 88: in Matthe by Me gustine de Cornept: et gratia: lib.cap: 6,7. & Contra Mandation ad Confentium : cap : 6. by Profper in his Epift : de libers Artis trie ad Ruffinum, pag 185: by Leo de Paffious Dom: Sermesa. by Gregorius Maguns Home 15. in Exach. ot Morral, libigt cap: 11. by Anfelme in Hobis, 4,5,6. by Theophylatt in Lan 23, 320 by Bernard De natura et dignitate ameris Di oup: 6. By Luther in lobe 17, and Enerratio in magno, Comment in cap: 5. ad Galatas, by Melancebon in 1 Cor: 12. by Buch in Pfat: 1. and in Rom: 7. by Tyndall in his Treatile of the manner of our Election. by Zanchine, Ca'um, Pareur, Mar. lerat, Bonefield, Abbot, and all other moderne writers of our Ade: yea, and by moft Pentificians to : wherefore wee my reft in their judgements, and not preferre the fentence and opinion of every factious Noueller before them, who hath nothing els but his own word & fancie for his warrant Wee have now fufficiently proved, that Peter fell not to-

tally from grace. I come now to answer the reasons objected to the contrary. To the first of them, that such as denie Christ have not the spicie of Christ, and that Christ will allo deny them. I answer, that it is true of such as deny Christ will not such as deny thim both in word and deede; of such as will not submit themselves vinto him, and will not suffer for the profession of his name. Now Peter hee denies Christ only in words, but not in heart and in deede; he denies him out of seare, and that but for a fit, not out of disbedience, malice, or meere insidelitie: hee denies only the knowledge of his person, not his deity, offices and attri-

bures :

Oblesion.

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er t hee denied him because God lest him to himselfe. mhumble him for his former arrogancie, not for want of tone and will to Christ, wherefore these Scriptures reach not voto Peter, especially, seeing hee had no somer denied Chrift but he repented of it prefently, even with great griefe and forrow of heart. To the fecond objection, that Peter necded a new conversion voto Christ therefore he was fal- Obiett. len totally from grace. I answer, that this conversion here Answer. meant by Christ, is not a conversion from a state of sinne death and damnation, vnto a ftate of grace : or a conversion from infidelity to faith : for in the fame verfe, Christ tells Peter , that be bad prayed for him that his faith might not faile : ind then these words follow upon it: and then when then art. converted frengthen thy brethren: which connection by this conjunction copulative; and, with the former words, proues that Peters conversion here, was only a conversion from that finne of his in denying of Christ, to a confession and profelion of his name ; and not a conversion from infidelity to faith; and fo doe the most and best expound it. So that notwithflanding these two cauills, it is euident, that Peter fell norfrom the flare of grace; fo that his example makes for vs. not against vs : and is as farre from your purpose, as Peter. was falling from the state of grace.

The fixth Example is Inda.

Indas was once a true regenerate man and in the fate of grace:

But be fell totally and finally from grace.

Therefore others may fall fo to.

I answer, that the Minor is falle. For first, Indas was excluded from the number of true beleeuers euen by Christ himselfe. John 6,68,69,70,71. For there when as Peter in the nime of all the other Disciples, had testified his faith and bekife in Chrift , Chrift to cleare this scruple, that Inda had never any true justifying and faith in him, ( no not at that very time ) gives this answer vnto the twelve : bane I not dofen you twelne, and one of you is ( not fall be ) a dinell ; this (faith the Euangelift ) he spake of Indas Iscariot , which should fierwards berray him. If Indas were then a Deuill, where Hh 3

Chieliann.

Analysis.

Answer.

while how is

Add Layed

# Rom. 9 32.

Obiettion.

Aufwer.

e Contr.Har. lib. t. Tom. 3. Har. 3 &

" Indas fuit quidom "vecasus Apostolus, sed non elettus Apostolus &c. Orig in Rom 1. lib 1.

3°. dP(.109.6,7.8 Acts 1.16, to 20,15.

then was that true grace and fairh the which you fpeaked? True it is, the dinelle them felmes beleene and tremble, lam 1 10. it may be Inda did fo to: but yet that Inda who was but direl or that Diuells have any true grace and justifying fair within them, I thinke that none but Divells dare affirme Secondly, Chrift himfelfe files Indas, the fonse of perdina John 17:12, wherefore he being but a found of perdition, and vellell (a) of writh fitsed for deffruction, was never truly revenue rated. Thirdly, hee was alwaies couctous, he loued the the bagge better then the poore at firft , and char made him louel better then Christ himfelfe at laft; therefore hee had neuer any cruth of grace within him. Bur our Antagonists objett. that fudit was chosen of Christ, and given unto bem of God. los. 6 70. and 17. 11. therefore hee was regenerated and in the flare of grace. Surely thefe acure opponents, who leave no for enmoned know Indas better then Christ euer did : he never rooke him burfor a discell , and a fonne of perdition : they like the ancient (c) Casanires mentioned by Epiphanine, adore bin for a Saint: whether Christ or they are to be beleeved beyon the judges. But to answer this objection: I fav, that this clear on & choife of Inda was only to an office ; to be a Difciple, not a Saint : which is evident first by expresse Scriptures: Man. 3.14. Luke 6.13. Alls 1.20. John 6.70. where ludan mentioned among the number of those twelve whom Christ did chuses or rather call, not to be his Saines, but his Difis ples. Secondly, it is evident that Indae was " not cholento bee a Saint and a Disciple, but a Disciple only, because bee was only chofen by Christ, not in Christ. Now all those who are chosen to be Saints, are chosen by God the Father in left Christ ( not by him ) before the foundations of the world wer laide (not when Chrift was on earth ) Epbef. 1. 4. therefore Inda heing chofen by Christ only, not by the Father; and that in the daies of Christs abode vpon earth, not from all eternitie, must needes be elected and chosen to an office only. & nor to be a Saint, Thirdly, fades was appointed, (d) and prophesied of long before Christs Comming, or his owne being, that bee (hould berray Chrift: therefore hee was never elected

ercholen ro faluation. And whereas you fay; (e) that he was a John 17. 12; giner by God to Christ; true, as a fonce of perdition ( as the fame she tells you) not as a sheepe of Christ; as a traytor, not as a fatend: as a Disciple, not as a Saint: as one ordained to destruction; that the Seriptures might be fulfilled; not as one elisted to faluation: wherefore this example comes as short of the purpose, as India did of grace.

The feventh Example is Salomon:

Salomon was a regenerate Saint of God: 100 10 100

Bir to fell away from grace in committing idelatry. 1 Kings 11.

Therefore other regenerate men as well as bee may fall from

To this I answer, that it is not fully agreed upon by Diuines, whether Salomon, ( though God indued him with excellent parts and wifdome beyond all those that were before or after him ) were ever truly regenerated, yea or no ; if hee were not cruly regenerated, then he is not within the verge undcompatte of our prefenequestion: if he were regenerated, as the most and best Divines doe thinke. I answer that though Salomon in his old and dotting age was led away vntoidolarrie, by reason of those idolatrous wives the which hemarried , yet there is no place of Scripeure, that proues that hee fell totally from grace, valette our Antagen fis bare words must be taken tor Canonicall Scripture, Nowthere are three places which doe ftrongly proue the contrary : as full, the I Kings 11.6. where it is faid, that Salomon went not fully after the Lord bis God as did Danid bis father; which word implieth , that hee did fill follow the Lord notwithfanding his idolarry, but not to fully as he should have done, not fo fully as David did. Secondly, Pfal: 68: 30:00 48. and Sami 7: 13, 14, where God bindes himselfe by his outh and covenant to David, that though Salemen fould finne dgainft bim, yet bicmercy fould not depart from bim as be tooke it from Saul ; that hee would not veterly sake from him his louing tindreffe, nor fuffer bie fastbfulneffe to faile : that bee would not breake his conenant with him, nor alter the thing that was gow out

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of bie lips, but that he would of abilit bim for over before him, though hee did visite his iniquitie with rods, and his sin with some ges: which places being compared with his Ecclesiases (which most take to be a penetentiary booke for his idolatry and other sinnes,) and with Nobem: 13: 26. 1 Kings in: 39. 2 Chron: 28:6. will fully proue, that Salomon did neither sinally nor totally fall from grace, especially since hee was a pen-man of the holy Ghost, a type of Christ, and a man highly beloued of God.

The eighth Example which is objected, are the fine foulish

Virgins : Matth : 251 1 to 10.

The fine feelssh virgins had true and faning grace and faith within them:

But they fell from grace : for Matth: 25: 8, shey profess, the

Therefore other men who have true and saving grace and faith may fall as well as they.

A fooles bolt is soone shot, and sooner answered; because it seldome his the marker and surely if over there were any such bolt shot, then this is it. But because some wise men shoote it, presuming that it wounds vs to the heart, and strikes vs dead. I must of necessity give an answer to it.

Anfwer: 1.

First then I answer, that this is but a parable or aligorical speech, upon which no point of faith is to be built, if Ireisw. Hierome, Augustine, Agumas and other Divines may bee credited. Secondly : thele foolish virgins were never muly regenerated, they never had any truth of grace within them, as your Major doth furmife. First, because they are stilled, foolish virgins; now the Scripture files none fooles, but carnall, worldly, and vnregenerate men: as is euident by Den 22: 19. P/al: 53: 1. Prom: 1.7,22. cap.3.35. cap.8.5. cap.9.4,6, 10. Beelef. 2.14. ler. 17.11. Luke 12.20. Rom. 1.21,22. The world accounts the Saints of God the only fooles, but the Spirit of God ehroughout the Seripture, files no men feele, but worldlings and carnall men : fo that thefe virgins here, being stiled fooles by the spirit of God, were never wife out faluation, nor yet indued with true and fauing grace. So condly,

condly, all fuch as are in truth regenerated, are alwaies ftiled wife men in the Scripture, and they are put in opposition to carnall and vnregenerate men, who are fliled fooler : as you may reade Prou. 27.cap. 2.35 2000. 16:1, 21,27. cap21 21.16. 6.14.1,8,9. Ecclef. 10.1. Hofea 14 90 1 Cor 3:18. Epberg:15. Col: Acca Time 2.14. Dem. 4.6, esp. 32,29. now thefe five virgins here are filed foolish and nor wife, and they are put in oppofition to those that were wife in this very parable : therefore they were never truly regenerated. Thirdly, the very end and scope of this parable proges as much's which was heft ofall, to manifelt the miferable and wretched condition of all prefumptious and fecure persons who deferre repentance to the laft. Secondly, to fhew the difference betweene the godly and the wicked in the day of death : as will evidently appeare by the connexion of this parable with the precedent chapter, and with the infuing parable of the talents. Now under the name of these fine footish virgins are comprehended all wicked, carnall and secure persons, who deferre their repentance to the laft, and to are fodainly furprifed by death orjudgement, before they can provide chemfelues of the spirituall oyle of grace, which should inlighten and keepe intheir lampes: and vnder the fine wife virgins are typefied, allvigilant, fanctified and regenerate Christians, who have mide their peace with God, and dayly expect and prouide for the comming of the Lord lefus, weither by death or judgement. So that thefe foolish virgins, representing the persons offecure, carnall & impenirent finners who deferrepenrance; can neuer be caken for fanctified and regenerate Christians, who have made their peace with God, & expect the revelation of lefus Christ. Fourthly, the very words of the parable disproue your Major. For it is recorded of these virgins : First, that they tooke no oyle with them : as the wife did : verse 3, 4. Secondly, that when they found they wanted oyle, that they would have borrowed it of the wife ; verse 8, 9. Thirdly, that when the wife had denved it them, because they had none to spare, that they went to buy oyle of fuch as fold th, and whiles this was doing the bridegroome came, and the doores

Obiella.

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\* See Matarina Egypt, Hom. 4. Hilarie in Mat. Canon, 27 Bafil. Mag. Exborsas ad Baptilnium. & Esbica, Defimis 10.16, Ors. gen, Hom 32, in Matth Theophylast, Com. in Marth. 25, and so all the other Fathers and Expolitors on this parable,

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were fine: to that the expresse words of the parable informe vs., that these virgins had never any one of grace within them, as your Major doth surmise.

Obiett.

I.

If you now object, that their lamps more gan out; there fore there was once forme oyle within them. I answer, Fifth that this word, gon out a doth por lignifie, an extinguil. ment, but a defect of grace: our lamps are gon out; that is, they were never kindled: which exposition is warranted by the 13 verfe: which faith, that thefe virgins tooke their lampes, bin toeke no oyle with them to if then they had no oyle with them, it is certaine, that their lampes were never kindled, elfe they were kindled without oyle, which would be a contradict on : fo that, gen out, is nor purfor any extinguishment of sny precedent grace, but for a defect and want of grace. Secondly: I answer, that if their lamps were kindled, it waronly with fome falle and counterfeite oyle, with fome ignis fains w, or fome groffe and vn Quous ftuffe, but nor with the pure and refined oyle of grace: which is evident by the words of the parable. They that were foolish, tooke their lamps, but took no oyle with them: but the wife tooke wile in their veffels with the lamps : which may bee thus expounded. These foolish virgins tooke oyle with them, but not fuch oyle as the wife did take, whence they may be faid, to take no oyle with them ; that it: no true, or pure, no good oyle, no fuch oyle as the wife ones had, or fuch oyle as was so eyle in comparison to theirs which interpretation may be warranted and proued by the 8 verfe, which is the place objected. And the foolif faid one the wife, gine us of your oyle, for our lamps are gon out : as if they should have faid; we rooke oyle with ve indeede, but it was momentary, falle and counterfeite; it was quickly spent and butnt out, it was no fuch oyle as yours is; gime vs therefore of your oyle, for that will never confume and waft as ours did. So that take this parable which way you will, it cannot hun vs: it can yeeld you bur this distoynted Argument.

\* See Gregor.
Magn Hom. 12,

-rabourted

Leave belowe.

Canen, ar safil.

Mer. External.

Secure, carnall, gracelesse and prosumpenous men who desert repentance, shall be sodainly surprised as the last, beforether can repent. Or All falls and counterfeite grace will falls at last: Therefore men may verietly fall from the flats of true and lawing

in sprate.

1 dere prelume thefe faolish virgins could have produced a

wifer Argument, had they beene put to doe it.

Byt now fince the folish virgins, can yeeld our wife Antaemili no ople, to feede their darke and empty lampes, which
are now gon out for want of fewell, were will briefly examine,
whether the wife virgins which could spare no ople for the
folish, will yet notwithstanding lend any ople to ve to feed
and surnish our lamps, or to increase their light: and I finde
they does as may appeare by this revorted Argument.

Appelamps of traderegenerate men continue burning, flaming, unitand full of ople till the very comming of the bridegroome, of are never excitagaifed nor pur out; it is certains, that they

never fall totally nor finally from grace.

But the lampt of fractory energine men continue burning, flaming and full of oyle, till the very comming of the bridegroome, and are neutroeximpnified or put out, as is enident by this parable, and by Pron. 4.18. cap: 12 9.

Therefore it is certains, that they never fall to: ally nor finally

from grace.

Thus doe our Antagoniffs by pressing this example, both spraw & oleum perdere, put out their owne lamps and kindle out; to that they may well take up that speach of their soulih sisters, which here they presse against vs. Gine vs of your ple, for our lampes are gone out.

The ninch example is the parable of the unprefitable feruant, Matth: 25, 24, to 31. where the Lerd faith: Take anor the talent from him, and give it to him which bath fine talents:

whence this argument is tramed.

The salent of true and fouring grace may be taken from untrofitable Christians who did once possess as it was from thus unprofitable fernans.

Therefore true regenerate men may lofe, and fall from the fate

For answer to this obitection. Isay first, that this is but a Anjw. E.

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parabolicall and metaphoricall speach, which may admit of diverfe interpretations; and therefore no argument can & built vpon it. Secondly I anfwer, that the talent, in this parable, is not meant of true and fauing grace, but only of the outward meanes of grace, as the beft, and moft, if not all es politors agree : therefore the Antecedent is milcollefted from the text, and not warranted by it. That this selent here cannot bee meant of true and faving grace, it is evident by thefe infuing reasons. First, because the person to whom this talent was given, was alwaies a wicked, floathfull, and we profitable fernant: hee was neuer knowne or reputed for a good fervant; his talent neuer made him a good man, no not whiles he had it in pollellion: therefore it could notbe a ralent of true and fauing grace : for that is never communicated to wicked, floatbfull and unprofitable men , Matth: 7.6. it is neuer given to any, but it makes them good and gratious with all, at least for that time, which they doe inioy it ! Secondly, this ralent here was bid in the earth, it was never hid in the heart of this vnprofitable feruant: but the talent of true and fauing grace is alwaies bid and laid op in the beart, not in the earth : Pfali 11.19. ler : 32.40. Ezech: 36,26,27. Math: 12.35. Luke 2.19.51.cap: 8.15. Atts 8.37. Ephef: 3. 17. whence grace is filled, the muer man, and the bidden was of the beart, Ephof: 3,16. 1 Pet: 3.4. therefore this was no talent of true and faning grace, Thirdly, this talent here, was no fooner received, but it was prefently bid in the earth, verfe 18.25. it was never vied nor imployed: now where ever the talent of true and faving grace is, it will not be idle, it will be operative and firre men vp to action : Alls 2:37.capp. 6, cap:16.30.33,34. lobn 21.15,16,17. Exach: 36,26,27.let 20.9. Alls 4.20. 2 Cor: 5.14. cap: 13.8. this dead and idle talent therefore, was no talent of true grace. Fourthly, thirtslent here in the text, it was not loft, but it was taken away: verfe 28. but where euer God bestowes the talent of true and fauing grace, be never repents him of it, he never recalls, norreallumesit, Rom: 11.29. Numb : 23-19. lames 1.17. wherefore this calent in the text is no talent of true grace, Fifthly, this ralent

elent here was not raken away only from bim that had it , but it was likewife ginen to lim that had tentalents: verfe 18 now the talent of true and fauing grace is meerely perfonal, it cannot barransferred from one subject to another as this talene was this therefore was no calent of true fauling grace. Sixe-In the calent here mentioned, was only possessed and injoyed in ourward thew and apparance, but not in truth; this unprofitable fernant did only feeme to bane it, Luke 8.18. but he hadie not incruch; therefore this feeming talent, was no when of true and enfained faith or grace; or if it were fo. yeth was not truly and really injoyed and polletled by this kruant, but only in outward thew. Laftly, the whole end and feope of this parable, is only to admonth and ftirre yp men to vigilancie and watchfulnelle, and to a diligent, conscionable, and constant vie of the meanes of grace especially of the word of God, for feare left God should deprive them of it, and give it ynto fuch as would make a better vie of it. and bring forth more and better fruite: as is evident by ver. . 19. Fer vite bim that bath fhall be ginen, and be fhall bane abunduce, but from bim that bath wit, (that is, that hathno grace : within him. ) feel be taken even that which be bath: that is, not the grace hee hath, for that would contradict the former words, (bim that both not.) but shele meanes of grace which hedoth injoy : So that this talent here, is no true grace ; butthe meanes of grace ; as is evident by comparing it with Matth: 21:41. Luke 8.28. and by the reasonshere alledged. And le your argument from this parable wil be as unprofita- . ble to you, as this fernant was vnto his mafter, it will be only this in Substance

Such as neglett she meanes of grace shall be deprined of thema.
Therefore the true Saints of God may hee deprined of the state of

maligrenc.

Which is but a vaine and idle argumene: you might have bid in the earth, for all the good it doth you. Thus much for the talent what it is a come we now unto the fernant whose it is. As this talent, was no talent of grace, no more muthisseruant who possessed it, a child of grace. For first,

the rext faith, that he was a wicked forward, verfe 16. Second ly, an idle and floathfull formans verfe 18:26. Thirdly, a mus muring, repining, ingratefull and detracting feruant verk 24.26. Fourthly, an empresitable fernant verse 30. Fifthe feruant who is put in opposition to the other two goodfernance chroughout the parable. Now can any man chinks. that a wicked, an idle and floathfoll, a murmuring, repinite. ingratefull and detracting, an unprofitable and bad fernant, who is put in opposition to two good servants, can be a mit and faithfull Saint and fernant of Jefus Chrift, or a fernant indued with true fanchifying grace? doubtleffe it is altogether impossible . Now this is the fernant, whom some of our Antagonifis would canonize for a Saint; wherefore they muft now confelle with fhame, that this example and perble makes nothing for their purpole : Yea I may be bolder informeshem, that it makes much against them, as will ent dently appeare by this retorted Syllogisme.

If the true and faithfull formants of God, doe alwaies impron and increase their flocke of grace, and God himselfe dothinuer deprine them of it, but increase it; it cannot bee, the they flould ever finally or totally fall from grace.

But the true and faithfull fernants of God, doe altraies increate and improve sheir stocks of grace, and God himselfe dabutner deprime them of it, but increase it: as is evident byth example of the good fernants in this parable, and by the aply catton of the parable it selfer worse 29.

Therefore it cannot be that they fould ever fall finally or tetally from grace.

Thus hath this parable of the unprofitable formant, proved an unprofitable and ungratefull formant, to those who doe obiectic; it bath rendred them their owner agains (as the unprofitable servant did to his maister, in the parable) with solle to them, and gaine to vs.

The tenth example is Hymenem and Alexander, which I chought good to adde, and to answer in particular, because it is much pressed and insisted upon by Bollarmine, Betmin, Bertine, Hunning, Lyseron, Winkelman, Schaafmannin, Batti,

To

the Remonstrantes, Thompson, Mountague, and others.

Hee that pues away faith and a good conscience, and makes shipwracke of them, falls totally and finally from grate.

Bushir did Hymeneus and Alexander, 1 Tim: 1.5.19, 20.

Therefore they fell totally and finally from grace.

I answer first, that the Minor in the fense that it is propounded is falle: For first, Hymenen and Alexander, were sener truly regenerated nor ingrafted into Christ as you furnife. Secondly, they did never put away, nor yet make hipwracke of the grace but onely of the word and doftrine of faith, First, I fay they have never any true grace or faith within them, they were never truly regenerated nor ingrafted into Christ. First, because they were heretickes, they both formed from the truth, feneral them felues from the faithfull, and twelt, that the refurrelison was already paft, 2 Tim: 1.5.19.20. compared with the a Timi6, 20, 21.8c the 3 Tim: 3.17. 18.19. Secondly, because they were such as issured and opposed Paul: 1 Tim 4.14. Thirdly, because they were blash bemom persons 1 Tim 1.10. Fourthly, because they were not of the foundation of God, they were fuch as God did not know to be bis; they Wete veffels of dishonor, not purged, fantified & meet for their me-Imivfo,2 Tim: 2.17,18,19,20,21.compared rogetheritherefore they were neuer truly fanctifyed and regenerated, they were never of the true flocke of leins Chrift : as is evident by lobs 10.27, 28. 2 Tim: 2. 18 19. 1 lohn 2.19. Secondly, they had neuer any cruth of faith or grace within them. For first, Alexander was an (a) vareafonable and wicked man who a 2 Tim 4. 14. did Paul much wrong : therefore by Paules owne verdict, he had no true or faving faich within him. for (b) freb men bene ba The 130. wfaith. Secondly, Paul himfelfe informes vo, that (c) Hymuene had never the fure foundation of God abiding in bim 1 e2 Tim 2,17. which most interpreters take to be a true justifying and fa- 18,19. uing faith: therefore by Paules exprelle restimonie hee had nofaith. Thirdly, Paul doth neuer affirme, that Hymeneus & Alexander had any true and vnfeigned faith within them, but he affirmes the contrary he tels ve that they did (differe di Tim, t.g.

Anjw. I.

3.

4.

from, 19.

es Tim. 3.17, 11,10. \$ Tim, 1,19.

from , and that they did put away faith and a good confeiner! & he puts them(e) in opposition to those who had the grace of faith in lynceritie and in truth : now a man is not properly faid to put away any thing which he hath within him, but the only which is offered and sendred vnto him , for that which is once rooted in him, is faid, to be call or rooted out, or to be thrust our, not to be put away : now thefe two are faid only to put away faith and a good confeience, not to roote or cafe them out : and they are put in opposition to those, who had this faith and a good confcience, therefore they never had them nor poffeffed them in truth. Fourthly , (f) nout den backe from God, but only unbelorners, and fuch as want the grace of faith and a good conscience: but thele two did draw biche \*Fiden faulas from God, and fell from grace, as you affirme : therefore they had no "truth of faith or grace within them, and fo they could never fall totally nor finally from them.

19. 1 Tim, 1, 29, 10. Heb. 3. 13,cap.4.11, cap.10.38. a Iohn 1,19.

110hn 6.64. to

70. aTim.1.

a ana exciderato vi perfitiam infirant: Ambrin I Tim, 6.21, Obielion. Anfwer.

's Times 1 5,6.

bP(119.0,105 Rom, 10.8.

שלפו שלש אוקדו with an article.

If you now obied, that they made (bipmracke of faith:therefore they had faith) and fell from it to.

I answer, that the faith of which they made flipwracks, was not the grace of inftifying and fauing faith, but onely the word and doctine of faith: which I proue by the very words of the rext which is obiefed: For first it is faid, (2) that they [warmed from the faith : now a man is alwaies faid to fwarm from fomething that is or should be a square and rule for to direct him : now the rule of a Christian, is not the graced faith within kim , but (b) the word of faith without himsthis faith then from which thefe fwarmed, mult needes bee the word, and not the grace of faith. Secondly, he faith nor that they made fipuracke of their faith, or concerning their faith, but concerning faith, on the faith, as the originall, and Some of our English translations render it : Now the faith, it alwaies taken in the Scriptures, for the word and doftrine, but neuer for the grace of faith : as is euident not only by All 6:7. All 24 24. Rom: 10.81 Gal: 1.23. cip: 3.2.Colit. 24. cap: 2. 15. Tir: 1.4. 1 3.cap: 3.15. Inde 3. but likewise by the 1 Tim: 1.2. cap: 3,9,13 cap:4.1,6, cap:5.8, cap:6-10,21:1 Tim 3.9. ca:4.7. But the grace of faith, is alwaies ftiled eithe

faith, without an article added to it : when as it is mentioned as a meere grace abftracted from its fubjed : fee Heb: 11. 3. to the end, capiro. 2 2.38. Heb: 2.4. Gal: 5,6,7,22. Ephof: 2. 8.ca;3.17.cap:6.16. Rom; 5.1. 2 Thef: 3.2. lamer 2.5.14,17, 20,32,24,26. or elle bis faith, my faith, your faith, their faith, when as it is applyed to any particular subiect, read Heb: 2.4. Matth: 9,29. Luke 7.50. Epbef: 1,15. Col: 1.4.2 Thef: 1.3. Rem: 1.8. Hebr: 10.23 cap: 12.2. 1 Pet: 1.9. 2 Pet: 2.5. Inde 20. Remairo, in proofe of this: now this faith here, is ftiled, the faitbethat is the(i) word of faitb, or (k) the common faith, or (!) the faith that was once delinered to the Saints : therefore it can- ATirus 1.4. not be the grace, but only the doctrine and word of faith: Ilude 3. Thirdly, It is not faid that they made thipwracke of faith, or of their faith, but concerning faith : which phrase concerning faith, proues vndeniablie, that this faith of which this shipwracke was made, was not any fuch faith as is an inharent grace (for then the words should have beene : who concoming themselves, or concerning theirfaith, (not concerning faith or the faith , ) have made fhipwracke ; ) but only sucha faith as hath an intitie subsistence and being of it's owne; and fo might fuffer a peculiar and proper loffe of it felie, without any loffe to others: which faith must and can beno other but the word of faith: If we compare this place with Alts 24.24. Hee fent for Paul, and beard bim concerning the faith in Chrift : with the 1 Tim: 6.21. Which fome profeffing have erred concerning the faith: and with the 2 Tim: 3.8. men of corrupt mindes, reprobate concerning the faith: it will be vndeniable : For in these three severall places (being the only texts wherein this phrase is vsed ) this phrase, concerning the faith is taken onely for the doarine, and not for the grace of faith: therefore it must needs be taken so in the place obieded: Fourthly, that place of the 2 Tim: 2.17, 18, will put this out of doubs, where Paul speaking of Hymeneus and Phileim, fayth thus of them: who concerning the truth have erred . laying that the resurrection is already past, and have destroyed the fairb of some : these words ; who concerning the truth bane erand, are all one with the words obieched; who concerning faith

bane made fbiswracke, for they are spoken of the same per fons, and of the same thing : that faith then of which these two made flipwracke, is that faith which is all one with truth and with the docttine of the refurrection : now this is only the word of faith, and not the grace of faith : wherefore this faith here objected muft bee no other but the word of faith That of the 1. Tim: 6.20.21. will determine and folice this doubt. O Timothie, keepe that which is committed to thy traff, anording prophane bablings, and oppositions of science fally focalhd which fome professing bane erred concerning the faith: where erring concerning the faith , having a retrofpect to Hymenim and Alexander, must needs be the same with this, who counming the faith baue made Shipwracke : now that faith concerning which men erre, is only the word, and not the grace of faith: ic is the faith, which is committed to the truft of the ministeres it is the faith, which is opposite to prophane and vaine bablings, and oppositions of science , and therefore only the doctrine, nor the grace of faith. Fifthly, If we compare the 1 7 im: 2.19, bolding faith and a good conscience ; with the LTim: 2. 9. bolding the mysterie of the faith in a pure conscience : if we consider that the faith which Paul commands Timothis to hold, was only the faith of the Gospell which was committed to him asher was a minister of the Gospell, and not the grace of faith, & is euident by the Tim. 1.18,19.0ap. 3.8, 9. cap. 6. 10,10,11. 2 Tim. 1.12. 6. TR.1.13. We muft needs confelle . that this taith of which thefe made figurracke, was onely the word and doftrine, and not the grace of faith, Sixthly the cohe rence of the words obiected doe fully cleare it, For Panlinformes vs that Hymeness & Alexander made Bipwracke of this faith, in delivering and publishing blaphe now doctrinen as is cuident by these words, whom I base delinered unio Sarany that they might learn not to bla pheme now what doctrine was this? Surely, Paul himselfe records it in the 2. Tim. 2.18. K was. That the refurrection was already past: if then they made shipwracke of the faith in maintaining this hareticall and blafphemous doctrine , the faith here intended muft needs bee the doctrine not the grace of faith ; and thus doe Ambrole

therefe, Theodoret, Theophylast, Haymo, Occumenian and the generall streams and current of exposirors, take this faith to bee onely the doctrine and nonthe grace of faith : So that all the argument which you can collect from these examples is but this.

Hareticall, fallious, and untegenerate men may fall from the dollrive of fairb, as Hymeneus and Alexander did.

Therefore true regenerate men may fall from the grace of faith. A wrecked and difmembred argument, which will fooner finke then swimme, Laftly, admit that this faith of which these made shipwracke, was a true justifying faith, which cannot be ; yet it makes nothing for a totall, at least not for afinall fall from grace. A man may fuffer shipwracke, and ver swimme fafe to shore, yea, and recouer his goods to, though washed and plunged in the sea: So that the metaphorit felfe here vied, though you extend it to the vitermost, will not necessarily inforce a totall or a final fall-from race: wherefore our Antagonists must looke out for some other examples, if they can finde any, for this mafter peece and great Armathe of theirs, which threatned a conquest to vs hich fuffred Bipwracke.

To avoide prolixity rand to end thefe examples:

Saul, Joafh, Simon Magus, The Elders of the Church of Ephelus, Demas : Those of whom Christ prophecied Matth, 2 4, 13, that their love should waxe cold. Thefe of whom Paul 1 Tim. 4 1,2. Peter and Inde prophecied, that they should de- 1 Pet. 2.1,3% part from the faith, and feduce many : all stefe fay our Antagonifts ( as if they would rake bell for Saints ) were true regenerate men, they had the Spirit, and true faith : But all thefe didfall away from grace either totally or finally.

Therefore true regenerate with may fall from grace,

Janfwer, that the Major is falle : thefe had no true grace Anfwer, wall, they were neuer in the number of Christs theepe; for thin they would have continued with the refidue of his flocke, hat went not from the fold , but they went out from them that might be made manifest that they were not of them 1 lohn 2.19. Many of these by the verdict of the Scriptures had the Spi-

11.

rit, it was but only the ordinary and common gifts, butnet the inftifying, fandifying and fauing graces of the Spirit If any of them had any faith, it was an historicall, not a juffi fying and faving faith, and the faith from which they des min was nothing elle but the doctrine of faith, not the grace iuftifying and living faith : as is evident by Acts 20:30. Phil 1.17. 1 Tim. 1.18,19,20. cap.4.1,2,3. 2 Tim. 3.8,9. 2 Pet.14 1,2,3.7 mde 3. The loue the which they had it was but come terfeite : for many waters cannot quench true lone, neither can the floods drowne it. Cant. 8.7. Yea, the very Scriptures, from which thele examples are taken, doe diftinguish them from the Saints of God, and reckon them as hypocrites; as wicked and prophane perfons, as gracelelle men, as reprobates, as the feede and children of the Diuell: fo that I cannot chule but wonder er the impudencie of our Antagonifts, who will canonize them for Saints and godly men, against the manifelt and reuealed cruth of God, as if they knew them better then God himtelfe : wherefore fince the holy Ghost hish branded them for hypocrites, and for luch Saints as molt of our Antagemifis are (who therefore adore all thefe for Saints because they would have some Saints no better then themselves, for feare lest otherwise themselves should scarce bee deemed worthy of the name of Saints, to frict, fo good to gratious and holy are their lives, ) they come not to the point in queftion.

28:

The twenty eighth and last Argument is drawne from those dangerous consequencies which would follow you this Doctrine, of the finall and totall perseuerance of the Saints. Bertim enumerates and musters up some fixeened them, the most of which are but meere trifles and not worth the answering. I will only cull out three of them which are the chiefe, and most commonly objected by all our Anagemist, waiting the other as idle and impertinent.

Obiettion.

The first inconvenience which is objected is. That this out affertion, would make regenerate men very bold and prosumptuous to commit fin, because they could not fall from grace nor yet be damned for it.

Imiwer that you are much miftaken, and this your argu. Answer. ment flewes plainely to the world, that you who vrge and melle it, were never yet acquainted with the nature or the power, of true and laving grace nor yet with the myfteries and ferrers of the world of God, Poriferer you had beene puly and experimentally acquainted with the power and much of grace, or with the Scriptures and word of God, you could never reason so carnally , so rawly and ignorantly as now you doe : the want of grace , and the ignorance of the Sciptures, is that which makes you argue thus, that which makes you measure the Saints of God by your owne selues, when as they have not fo learned Christ at you have done. If Ephel, 4, 19,36 you were but acquainted with the Scriptures, or with the nure of true fanctifying grace; you fhould finde, that notwithfranding the true Saints of God, could neither finally nor utally fall from grace, yet they dare not finne either willinghorwittingly against the Lord, for these insuing reasons. Fift because their hearts and natures are changed and regemared, finne now becomes as odious and distafffull to them intheir proportion and degree, as it is to God himfelfe? they hate and detest, yea, they veterly defie and abhor from their very hearts and foules, all kinde of finne; they hate it with an implacable and perfect harred, as an odious, dangrows and bitter thing , as the greatest enemie of their fules : therefore they will not, therefore they cannot commit it. Strange it is that any man should so mistake himfele, as to thinke that perleuerance in the flate of grace, which is the only meanes to keepe men from committing ime) should caufe them for to finne with greater boldnetle und fecurity ? It is not grace, and that the that reftraines ind keepes men backe from finne ? It is not grace, and that only, which makes men to detell, abhor & vtterly renounce Minnes? Doth not Saint lobe informe you, (if you dare woredic him ( to ) that be which is borne of God finneth not; for his feede remainer b in bim meit ber can bee finne becanfe be is borne w t Iohn ? 3. "Godt (x) that bee keepeth himselfe, and that wicked one touch- x 1 lohn 5.18. mb him wer? and dare you then affirmer that perleuerance in

1 i 2

2. 3.Gal. 5. 24.

Cant 45.

30 43 Cot. 5.15. 6 Reu 1.5. 3 Pet, 215.

#1 Cor.6.19.

-Rom 5.5.

the flace of grace, will imbolden and incourage men to mile into all kinde of fin? doubtletle you are much miffaken & de ceived in affirming ie, and it is an infallible argument, that you are fo farre from having any truth of grace within you that as yet you know not what this true grace is of which we now dispute . Secondly regenerate men ( ) are doed to finite have arneified the fleft with the affections & Infletberent : where fore though they cannot fall from grace, yet they cannot we they dare not finne against the Lord. This is Paulereason Rom 6. 1. 2. What hall ree forther ? foll wer continue in free that grace may abound? God forbid , both final weesbat are dead to figne, line any longer thereint the Saines of God are ded to fine, therefore they cannot line any longer to ste they (allam gut off their coate, bow then fall they put it on? they bane wall ed steir feete, bomthen hall they defile them? they are regino rared fandlified and dead to finne : therefore they cannot therefore they will not runne into it, though they cannot fall from grace. Thirdly, the Saints of God are (4) redeemed from their fine that they might us longer line unto them , buting unto the Bord ! they are now (b) made Kings and Prinft was God the Fatherseo offer up foirit wall facrifices unto him a they are now quite other persons then they were before: wherefore they fcome now to ftoope to those bale & filthy fine, which mighadefile their foules, and blemift their professions the are now the formes of God, and beires of beamen , they are now the (c) veffels and temples of the boly Ghoft : they have your to forfake their finnes and lufts, and to (d) keepe themfilm unspoted from the world : and therefore now though theyen not fall from graced yet there is fuch an holy ingenuity of magnanimine whought within them, that they feomen bow and yeeld to finne, or to fell themselves as flaues and vallalls to it. Fourthly, the Saints of God have the (e) lim of God which is feed abreads in their bearts by the boly Ghill ( which love is preferred and increased in their heart and foules by the affurance of their conftant and finall perfeus rance in the state of grace.) Now this love of God doth to worke your their hearts and foules, and fo awe and orbe them.

my that they dire not finne against the Lord, for feare of ing and offending him, though God would never difeine them for their finnes. A durifull and louing fonne chonors and refpects his father, though hee bee inre of his fifthers love and favour to him, yet hee dares not to of fendhim, because hee honours and respects him; God is an exceeding good, gratious, and louing father vnto all his Saints, and they are exceeding dutifull and louing vnto Hirty fP6162. 4. rea they estimate (f) bis lowing hindue fe better then life it Me: wherefore though they cannot fall from grace, yet they dare not, yet they will not finne againft him, for feare greening and offending him. Fiftly, the true Saints God, have the holy Spirit of God within them who doth wwi & ouer-rule their wills, their hearts and foules, and will set fo much as fuffer them to doe the finne and euill that they would . when they have any euill and finfull lufts or thoughts arising in their hearts, the holy Ghoft doth crush ad quell them : when they are running on to any finfull stions, the holy Ghoft dorh pull them backe, and quire re- g Ezech 26. 16 fraint them; (g) caufing them to walke in bis fratutes, and to 17. Gal.g. 16; lope his commandements and dee them, fo that they cannot will or 17,19. Rom. 7. die the mil that they would a therefore though they cannot 15 cap 8.1,2 fall from grace, yet they will not, yet they cannot rush more 13,14. 1 John, boldly into finne. Sixthly, the true Saints of God, though they cannot fall from grace, (because God will preserve hem, and cause them for to vie the meanes, which should melerue them in the flate of grace ) yet they know, that hey cannot perleuere but by vling the meanes ; they how that finne will hinder them much in this their perfewrance : wherefore though they cannot fall from grace, yet couse they must vie the meanes to perseuere in grace, they brenot plunge themselves presumptuously into any finne. menchly, though the Saints can never fall from grace, yet hey dare not allow themselves in any sinne, because they now that every finne they doe commir, doth wound and. derce the lides of their gratious and louing Saujour, and meifiehim afresh; they know that he is wounded, pained

3,9, cap. 5,18,

\$ Plat, 19.13.

and ground with their finnes, therefore they date not en mit them , but pray against them as David did a (6) L beepe vs from prefumptuous four an When any good Chill is compared varo any finne, though the firtne it felte me neuer hurt him , yet he reasons thus with himselfe, What hath not my bleffed Saujour beene crucified already former finnes? have I not wounded and greived him enough alm dribut I must wound, grieve, and crucifie him yet once gaine & O no 1 Will not, may, I dare nor dee it, though! might gaine a thouland worlds & I will not thew my felfe fuch a graceleffe and vnthankfull wretch. bwill rather die dec or fuffer any thing, then finne against him. This is the refolution of enery Christian foule : To the though be de not fall from grace, yet he dates not, yet hee will mot frame Laftly to omit all other reasons. The Saints of God, though they cannot fall from grace , yet they dare nor finne against the Lord. For though hee hath promifed never to dilinhe rice or east them off, never to take away his graces, or bisense Lafting mergies from them : yerif they finne againft him, bee hath threatned, and he will performe it, that (i) he will the tife them with the rad of men, and with the fripes of the children of men that hee will wifite their iniquitie with rods, and their fis with fripes. God will chaftifethem as fonnes, though he condemnes them not as enemies and rebells: this his fithe ly correction and chastifement then is sufficient to kreet them from prefumption, and to restraine them from ruffin into finne, though God never difinherits or cafts them of And lo you see what a falle, shallow, weake & carnall income menienceand pretence this is, which is objected againston orthodox and comfortable affertional and and and woman

ilet 36.11. 2 Sam. 7. 14,15 Pfal. 89,30, to

2.

The second pretended inconvenience objected against this totall and finall perfenerance of the Saints is a charicular make men idle, negligent and floathfull in the waisse God a for if men cannot fall from grace, they neede not they will not be industrious for to please the Lord.

Anfwer. 4 Manh, 22.39.

I answer you, as Christ once answered the Sandwer ins-

God For when once the feede of true and faving pace is fowen in menshearrait makes them much in action. nd they cannot but be operative and firring in the worke dervice of the Lotd. First, because the (1) leve of God to 1 Rom 5 % and in abroade in their bearts by the boly Gloft, and it is much inlarged and increased in them by this affurance of their totall and finall perleverance in the flate of grace. Now this the of Goddoth fo warme, heate, and inlarge the hearts and foules of all the Saints ; and it is of fuch an operative working and firring nature, that it alwaies firrs them vp to action fo that they cannot be idle though they would; this vewlone of God confraines men for to please and ferne bim, and to be exceeding fruitfull and aboundant in his works and fornice : Myou may reade : Alls. 2.37. 649.4.20. Cast. 4.9, 10: 649.8. 67. loba 21.15.cap 14.15,22,23. 0.15.10. 2 Cor.5,15.1 Tb. 14 Gal g.6. Epbef. 3.19. Therefore though the Saints can neverfall from grace, yet because this love of God is feated and foread abroad in their hearts , they cannot be idle and Boathfull in the worke and feruice of the Lord . Secondly, though the Saints can neuer fall from grace, yet they cannot beidle and floathfull in Gods fernice, because it is the very iny comfort, and reloycing of their hearts and foules, their : very heaven vpon earth, and the very effence and fubliance of their happinelle, to obey and ferue the Lord, and to be a. boundant in his worke. Nothing is there that brings fo. much delight and ioy wato the Saints, as frequencie in holy laties, and affiduitie in the fervice of the Lord : as you may feet Pron. 3.29. cap.21,15. Pfal 42.1,2, Pfal.84, 1,2,10. Pfal. 103.1. 1 4:26.8,9. and cap: 58.13: Now that which & man doth most of all delight and joy in, hee will be fure neverto neglect and flight; hee will be diligent andfrequent in it, men for the very joy and comfort that is in it & wherefore hough the Saints can never fall from grace, yet becaufe their only ioy and chiefest comfore confish in feruing God, they cannot but be operative and diligent in his fervice. Thirdby though the Saints can neuer fall from grace, yet they cannot but bee operative and firring in Gods fervice, because the.

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the spirit of the Lord which is within them, will never life fer them to be idle, but will alwaies incite and ftirre them ve to action: as you may finde it in the & Sam. 11.6. ladges to 19. 19:19:10. Atts 4:10. Ifait:1,2. Rom. 8.1,11,14,19:16 cap. 12.11. Gal. 5.10,17,29. Fourthly, though the Sainted God can neuer fall from grace, yet they cannot bee idle and floathfull in Gods worke, because it will bee hurtfull and prejudiciall to themselves. The lesse men are in the works and feruice of the Lord, the leffe joy and comfort have they bere, and the leffe glory hereafter; but the more fruitful and abundant they are in all good workes, the more ioy and comfort have they here, (no) and the more glory (ball they beat bereafter : wherefore though they cannot fall from grace, yet felfe loue and the care of their evernall happineffe, will make them diligent and fruitfullin Gods ferusce. Fifthly though the Saints of God can neuer fall from grace, yet the cannot grow cold and negligent in his feruice, becaufe there is in every regenerate man, an ambitious and inward define of attaining to perfection, and the vemost end, even to the yery toppe and height of grace. As it is in naturall, foith likewife in spiritual things, they both defire accomplish ment and perfection. And therefore a good Christian doth alwaies goe from (w) grace to grace, from faith to faith, and from frength to ftrength: (o) Hee forgets that which was before, and prefet b forwards toward the marke of the price of the high calling of God in Christ lesis; indeanouring to attains unto the measure of the flature of the fulneffe of Chrift: fo that lice cannor beeidle and floathfull in Gods feruice, though hee cannot fall from grace, euen in this respect. Sixthly , though the Saints of God can neuer fall from grace, yer they cannor be negligent and careleffe in his feruice, because it is not for Gods glors. The more diligent and painfull the Saints are in Gods fers tice, (p) the more bener and glory des they bring to God. Now the true Saints of God tender Gods glory about all things elfe, they will not fuffer him to bee dishonored vpon any tearmes; therefore they will not, therefore they cannot be

negligent and backward in his fernice, though they cannot

m Dan, 13.3. Matth. 5. 13. Lake 10, 17.

5.

wPfal 84.7. Pfal.93.13,13, 14. oFhil.3.13, 34,15.Ephcf. 4-13.

p March. 5.16, Iohn 17. 4. Phillip-5.1 I.

from grace, because then they should dishonor God. Laftly, f to omit all other reasons) though the Saints can nee perfellirom grace, yet they cannot be idle and floathfull in Gods feruice, because grace ie felle (as all men that doe in trach inioy it can tellifie by experience, though our Antawho never felt the nature efficacie and power of it in their foulet, may chance to doubt of it ) is of an active, growine, flyring and increasing nature, and will not suffer any mento fieffill or idle, Grace is that which makes vadiligent and execult in Gods ferwice ; it is that which excites and fires vs vo to action , and can any one then imagine, that race should make mon negligent and idle in Gods semice? This is all one, as if a man fhould fay, that fire makes inch cold; that life makes men dead; that knowledge makes men ionorant : or chan reason makes men brutish : wherefore fince grace is of a ftirsing, liuely, growing and increasing nasure, looing it it the prime and only cause that makes men difigent and active in Gods feruice ; it is ecreaine , that this . rotall and finall perfeuerance in the flate of grace, can never mile men negligene and floathfull in the worke and bufinelle of the Lord Yea, ( as I have formerly proved, that this Doctrine of a totall and finall fall from grace, is the on-Imeanes to make men idle and floathfull in Gods femice.) fonow I will maintaine it againft our Antagonifs, that the onely meanes so make men diligent and carefull in his ferwice, is the afforance of their conftant and finall perfeuerance in the state, of grace. This is evident by that speech of David, (9): I half sinted, unloffe I bad bilerned to fee the goodrefe of the Lord in the land of the living. It David had not bin Plat 17.19 ure of faluacion, and of his conflant and finall perfeuerance in the state of grace, he had then fainted, and veterly given over the worke and fernice of the Lord; bur the affuranco of his finall and conftant perfeuerance, and of Gods mercy to him, was the only thing to frengthen, quicken, and ronfe him vpagaine. That which made Paul to luffer fo much for the Gospell, and not to be ashamed of it, was this : (r) that 72 Tim. t. r. beckuen Whom bot had bekened; and that he was per [maded that

[ 2 Cot. 5, 1, 6,

bee was able to keepe that which her had committed to him again that day, Yea, the fame Pant intormes vs; ( f ) that the only thin which makes the Saints to labor , that whether prefeut or abfen they may be accepted of the Lord, is this, that they are confident of Gods love and favour to them., and that they know that it their earthly honfo of their tabernacle were diffolued, yet they ham a building of God, not made with bands, esernall in the beament es Corse. 58, therefore hee exhortsthe Corintbiant, (t) to bes Stedfaft, on

y 2 Cor.7.1.

\* See pag. 349, 550,

moneable, alwaies abounding in the worke of the Lord, cuen from this very ground; for as much as they knew, that their laber was not in vaine in the Lord: intimating thus much vnto vs; that the only meanes to make men abound intbo worke of the Lud, is to bee affured that they shall perfeuere in grace, and the their workes shall be rewarded at the last. Hence also is the ground of his other exhortarion: (v) Handing therefore thefe promifes ( Dearely beloned ) let vi clenfe our felnes from all polis tion of flesh and spirit, perfecting bolinesse in the feare of God. The more affured men are of their continuance in the flate of grace, the more industrious are they to perfect and increase w Llohn 3.2.3. their graces. Hence is it that St John informes vs : (w) That enery man which bath this bope, that when Chriff lefau fall appeare, bee fhall be like to him, and fee bim as bee is, is fo far from being idle in Gods fervice, that bee purifiesh himfelfe, euen & bee is piere. Was it ever knowne that the certaintie and affurance of the end, should make men flacke and floathfullin the vie of the meanes? Was there ever any Souldier that was floathfull, vnwilling, and affraide to fight, because hee was fure to winne the field ? Was there euer any Husband-man that was flacke in tilling of his ground, because he was fure to reape the cropped Was euer any Merchant vowilling traffique, because he was sure of a safe returne ? Or wasthere euer any Saint of God on earth that grew idle, lazy, and fe cure, because he was fure not to fall from grace? Who more certaine and fure of of perfeuerance in the flate of grace then \* Paul? and yet none fo painfull, fo laborious and industrious in the worke of God as he. Neuer was it heard as yet of

any childe of God, that grew fecure, negligent and floath-

fellin Gods feruice, because hee could not fall from grace: the affurance of constant and finall perseuerance, hath alwater made the Saints industrious, neuer idle and fecure: Wherefore this fecond pretence, and inconvenience which our Opposites obiect, is vaine, falle, and idle ; it sauors only of fieldly policie, and carnall reason, not of heavenly, and foiriruall.

The third and last pretended inconvenience of this our

affertion is; that it makes men proud and arrogant.

Laniwer, that you are much mistaken. True it is that this our affertion doth comfort and rejoyce the hearts and foules of the Saints, it breeds in them an holy magnanimity, which emfeth them to fcome and contenine the world and all things in it, as base and worthlesse, it makes their mindes more high, heavenly and generous in respect of worldly things, then ever they were before: but yet it cannot make hem proud and arrogant for divers reasons. First, because, hemore a Christian is assured of Gods love and favor in Ic-In Christ, and of his perseuerance in the state of grace, the never doth he alwaies draw to Gods, and therefore the more is he humbled and abased in his soule. The nearer any Chrifin drawes to God, and the more and greater fauors he receives from him, the more befeeth his swne vilenelle and emprinelle, the leffe is he alwaies in his owne opinion, and the more is he confounded and abased in himselfe: as is esident by the example of Danid: 2 Sam: 7.18. to 23.0 lob: lob 45.5; 6. Of Daniell: Damio. 15, 16, 17. Of St. lobn Ren: 1. 17. kof the Prophet Maiah: Ifai6.1, to 6, who were never fo much humbled, abafed and confounded in themselves, as when they fawthe Lord in his glory, and considered the greatnesse of his metcy to them. Therefore this our affertion can neuer make men proud and arrogant as you furmife, because your acter felt the working of grace, and of Gods mercies on your hearts and foules. Secondly, it cannot make men proud \* Phil 3.8,9. and arrogant, because grace is alwaies of an emprying na- 1 Cor.1.30. me, it alwaies " emptieth vs of our felues, and makes vs to aftibe the (x) praise and glory of our perfenerance umo God, who 19,30,21.

An wer.

a-P(al.114. Ro. 3.27. 1 Cor.1. Workes 2 Cor.4.7.

y 2 Cor, 12.7.

workes it in vs and for vs; out of his meere grace and mercy to vs, without any defert of ours. Lastly, though the Saints are sure they shall never fall from grace, yet they date not exalt, swell and pusse themselves with pride, for search God should (y) send a messenger of Satan to buffer them, as het did to Pant: they know and are assured, that (z) God date almaies resist the proud, and gives grace to the tumble: where fore though they cannot fall from grace, yet they dare not swell themselves with pride, lest God should humble and of them downed.

You fee now, that all thefe pretended inconveniences are but frivilous, falle and idle: that this our prefent affertion, doth neither make the Saints prefumptuous to commit fing noridle and floathfull in Gods feruice, nor yet proudant arrogant in themselves. What then though wicked men who haueno grace within them, (and therfore arenot able for w judge of grace, which is better knowne by experience, lene and feeling, then by discourse or speculation . ) abusethis sweete and comfortable affertion, and make it a doctine of liberty & presumption: as the (a) Valentinians & (b) Arabay siffe did ? is it nor cherefore true , because these (and northe Saints) abuse it? Will you say that the Seripture is not true because some (c) wreft it to their owne confusion ? or that God mercie is not true, because most abuse it in presuming oni, though they goe on in finne? I rell you nay , the abused things that are true and good dorb neuer take away the truth, the vie and goodneffe of them : So that thefe your auills against our present affertion, are but falle and idle. And that you may know them to be fo in truth: looke but vpon the lives of those who are affured of this their totall and final per fenerance, and vpon the lives of fuch as doe oppole it, and then the controversic will be ended. Who more meeks and humble, who more diligent and painfull in Godsley nice, who more vigilant and watchfull against all kinde d finne, than those who are affured in their hearts by the tell imonie of Gods holy Spirit, that they shall never fall from grace? who more proud, ambitious and arrogant? who

n Irenam adver. bar.lib.1.cap.1. b Concordia Lusheranapa 310, 574. c 2 Pet 3 16.

pere negligens and floathfull in Gods worke? who more prophane and diffoluce in their lines? who more fell and bitrepenemies against the power & practife of religion, against the efficacy and trush of grace, then those who most violentboppole our present position? Shew me but one among the whole packe of our profested, and bomebred Antagonifts, in whose life the (4) power of godlineffe, and the truth of grace de Tim 3.5. Aires forth 1 thew me but one among them who is diligent and carefull in Gods feruice, who is holy in all his waies, and righteous and just in all his workes; and loues all fuch asexcell in grace and holinelle : thew me any one among them that excells in pietie and grace, that abstaines from all appeamoce of euill, and makes a conscience of all his waies: that izcalous and earnest for the Lord of hostes, and forwards to advance his glory and inlarge his kingdome: flew mee but one gratious and holy man among them, who is able truly and experimentally out of the sence and feeling of his. owne heart, to judge aright of grace: certainly there is fcarce one fuch man among them to be found: wherefore their very lives and actions, & the qualitie and condition of their persons, proue their dodrine, and these their canells and obisctions to be falle and carnall.

I have now by Gods gratious affiftance, waded through the depths and fords of this great and weightie-controuerlie suffincerely, indifferently and impartialy as possiblie I could. . God who knowes the very fecret turnings of my heart can tellife, that I have not concealed, baulked, nor omitted any materiall or substantiall thing that might make for me or against me. And now I hope, that I have to fully proved and : confirmed this orthodox and comfortable affertion: That the who are once truly regenerated and ingrafted into Christ, can nuber totally nor finally fall from grace : from Scriptures, Far thers, Councells, Protestant Churches and Dinines ; and fo fatifdorily and plainely answered the principall and chiefe ob-Mions from Scripture and from reason, that are or may bee madeagainst it, that there are none but obstinate or ignothe readers but will subscribe voto it. And here I could ye-

ry fitly, and I would as willingly fet vp my reft, and take my farewell of this truth. But because it is pitty that folwer a Thefer and polition, should patte without some comfered ble and viefull application, I will give you one falute or two with it at parting for manners fake, and fo Adieu.

Viel.

If this then be the happy estate and comfortable condition, of all fuch as are once truly regenerated and ingrafted into Chrift; That they can never fall totally nor find from the flate of grace; it flands vs much vpon, to trie and know, whether we are yet truly regenerated and ingrafied into Chrift , or whether wee are in this fate of true and fe uing grace, or no : for elfe wee can take no ioy or comfort. nor reape noe fruite or profit from this affertion. If the fluit of grace be such a happy, joyfull, comfortable and permanent estate as we have heard it is, what good or benefit willis be to vs, if we our selves have no share, no part nor portion in it? perchance it may aggrauate our griefe and forrowat the laft, when we shall see our selues deprined of it; but it can neuer comfort nor reioyce our foules for the prefent Wherefore let vs now returne into our hearts and foules, and fearch diligently, ( because it is a point on which the falus tion or damnation of our foules depend ) whether weeten finde this state of grace established and settled in them. And lest wee should mistake our selves in this Inquirie, letw take with vs thefe fymptomes and characters of true and fauing grace to helpe and further vs in this discouerie.

Signes to know yet in the flate of grace or no. # Rem. 12 3.

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6 2 Cor.5.17. Col.3.10. Ephel.4.22,23,

Reu, 21.1.5. E. zech. 36.26,27.

First, where euer the state of true & fauing grace is once in truth begun, there will be a generall thorow and vniuerwhether we are fall chang of heart and life; the whole bent, frame, and diffe fition of the foule; will bee refolutely fer, and turned to the Lord: For true grace, doth alwaies change, alter and (4) transforme the foule, and the whole inward and outward man; it makes men (b) new men, and new creatures, not in one or two, but in cuery part and facultie of foule and body: There fore if any man be in Christ, kee is a new creature; old things at paffed away, and all things are become new : he hath a new bear, and a new foirit; a new will, a new judgement, new affedi-

ans, a new life and conversation; all things in him are become Let vs then examine our effare of grace by this fymptome Are wee new men, and new creatures? are our hearts, our lines, our affections, and our conversations new? have wee (c) put of the old man, (d) and erne fied the flift with the affollows and lufts thereof, as at those who are Chrofts bane dote? d Gal. 5.24. newes become new in every part, ar leaft in fome good depres, though not exactly ? and is the whole intire frame and abricke of our hearts fer refolutely and fully voon the Lord? Iffo, then we may take toy and comfort to our foules, the face of grace is ours, heaven isours, the holy and (e) bleffed . Plal. 34.7. Angells are all ours, (f) the Father, Sonne, and boly Ghoff are files. 1.14. files. 3.21, aut, and wee are theirs; and that not for a day or two, but 23,33. for ever. But if we cannot finde this change, this newneffe and alteration in ve: if wee are old men fill, and our lines, our waies, our conversations, cur hearts and soules bee fill the fame they were: it wee are fill addicted to the old and finfull customes of the world, and will not bee reclaimed nor with-drawne from them; if wee cannot from our hearts and consciences say thus vnto our soules: wee were ence old, cuill, wicked and finfull creatures, but now (bleffed be God, ) wee are renewed and quite transformed, not only outwardly in body and in thew, but inwardly in scule, in pirit and in cruth from what wee were before: then let waeuer flatter nor deceine our felues with friuilous and wine furmifes: we are not yet regenerated, wee are not yet in Christ, the state of grace is not yet commenced nor berun within vs: & fo as yet we can reape no joy nor comfort from this polition which I here maintaine; wee are but wetched and miserable creatures, be our outward estate and condition what it will.

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Secondly, where ever the flare of grace is once in truth begun, there will be an earnest and hearty defire " of growing and increasing in grace, together with a diligent, carefull, conscionable and constant vse of all such meanes, as may funher, preserve and keepe vs in the state of grace. True gac, (as I have formerly proued at large ) is of a thrining, chrysofteme

c Eph 4.33,33. Col 3. 6. to 11,

Sec Macarins Augist hom to. C 44 Sec Gragorie Nyffen quoted before pag. 236, 237, 238, 239. and growing here pag:241

g Prou 4.18.

growing and increasing nature; it is alwaies pressing me wards the marke, and freining to perfection : whence lette compared to the ( ) fame, which finesh more and more ret perfect day : white a fibil well of water springing up outs everal life: where ever it is, it will be alwaies growing and incresfing : it will fliere men up to vie all those helps and meane with care and confcience, which may preferue it and increate it. Forit is the only ornament, the only treasure and excellencie of a christian, his very life, and foule, his very ellenceand happinelle are treasured up in it. Therefores (i) mensell gine skinne for skinnes, and all that they have to preforme their lines ; as men will vie all pollible care and dillgence to preferue their treasure, their wealth, honor, dignil tie and excellencie, and that wherein their happinelle confifts: euen fo all true regenerate Christians, who have once this life and state of grace begun within them, ( k) will gine all diligence, to keepe it and preferue it, and to make it fure to their foules : because it is their only joy, their only treasure, flay and comfort, and that wherein their lives, their falus tion and all their happinelle is included : Grace it felle, which defires the preferuation of it felfe . God who defire the preservation of this grace, and selfe-love, will ftirre them vp to doe it . Hence is that of lobe ; (1) Wee know that whe focuer is borne of God finneth not, but bee that is begotten of Gid, keepeth bimfelfe, and that wicked one tonobeth bim not : Let vi

then examine our selves by this signe. Is there an earnest hearty desire in our soules of growing, thriuing and incressing in the state of grace? doe wee desire, long, and indete wor after perf. Aion, and never rest nor content our selves in the grace received? doe wee thinke that wee can never be to precise, to gratious and holy, to zealous and forward in Gods service; but that all wee have or doe for him is still to little? are the gratious desires of our soules still restelle, and unsatiable and do we with all diligence care and conscience, whe all those good & lawfull meanes which God himselfe hath prescribed to vs, to preserve, keepe, inlarge, surther and increase our graces, with constance, chearefulness.

ka Pet. 1,10,

Iob. 1 4.

41 John 5.18.

delighed then we may comfidently affore and perfwade foules, that the immorrall feed and flare of grace are fomenand plantedin warhearts fl and fo wee fall neuer fall per seriffuil Bueifichis defie and confeionable indeauour fer grace, caunor bee found within our foules, then we mer afcerraine our felues, that there is yet no truth nor face of grace within vs.oq lisely but in anwaypoul has

Thirdly, where ever the flare of grace is, there will bee a perpecuall harred and conftant den flation of all kinde of finne, together with an holy watchfulnelle against it, and elloccasions which may draw vs to it. He that is in the flate Sprace, (m) abbors that which is enill: (n) be abstaines from n I Thel 5.22. all appearance of enilt: and prayes to God, ( o ) not to leade him o Math. 6.12. into temptation ; that is, to preferue and keepe him from all cheafions which may drawhim vnto any finne: hee keepes a continual guard and watch againft all kinde of finne " hee , Prou 4.23. (a) heeper bis beart with all diligence, hee fetts (4) a watch be- 9 Plat. 39.1. hee bath a vigilant care to all the parts and members of Ilay 33 15. his body, and to all the faculties of his foule, left any euill fould proceede from them, or come into him by them. And it cannot bee otherwife ; because finne and grace are alwaies opposite, they are sworne and professed enemies one to another: they have (1) no communion, no fellow ship, no fa- 12 Cor.6.14, milieristie nor concord one with the other : they are incompatible, 15,16, &cannot ftand together in their full firength, in one & the leffefame lubie a: wherfore they must needs keep watch and wardone against the other. Trie then whether you have sheftere of grace or no by this rule, ( which answeres and disproves the Cavills of our Opposites, who say wee make our prefent affercion a doftrine of carnall libertie.) Is there sperpetuall harred, and implacable deteftation in you against all fores and kindes of finne, whether fmall or great, open or fecret is there a perpetuall watchfulneffe and vigilancie in you against all fores of fin, and all occasions which may draw you to it ? doe you ftrive and wreftle against finne ? doe unotineo you

m Rom 13.9. 1

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you pray against it, that it may have no power nor don on oner you? then you may with confidence affure you hearts, that you are in the flate of grace. But if you goe on still in any way or trade of finne; if you obey finne in the lufts thereof if you do not hate it and abhorre it from you foules, both in your felues and others : if you doe not friend and ftruggle with it, and vie all pollible meanes to conque and Subdue it or if you found not all occasions which me draw you to commit it; you may then refolue and feules in your hearts, that as yet, you are not in the flace of grace.

> Pfa. 51.8, 13. Pfal.42.5,6. Pfal.30.7. Pfal.

Fourthly, where ever the state of true and faving grace is once in truth begun , there will alwaies bee a ferious griefe of hearr, and deiection of foule and fpirit vpon everylittle loffe or deprivation of the fence and feeling of the flate of grace; no accident nor loffe that can befail vs. can bee fa grieuous and bitter to our foules as this. If God at any time thall (v) but turne away his face, and withdraw the influ ence, lence and feeling of his Spirit from vs. our boarts and foules will enen droops and faile for griefe ; and nothing is there that can comfort, reuine and cheare them up againe, but the roft tution of the ioy and comfort of Gods Spirit, and of that for mer fence and feeling of it which we had within our fonles. And it cannot bee otherwife; because the onely joy and comfort of a syncere and voright Christian, confifts in the fweet and comfortable fence and feeling of Gods gration Spirit ; all his comfort, joy and happinets is treasured woin this: So that if this bee once ecclipfed or suspended for a moment, hee cannot chuse but bee a fad, a forrowfull and heavieman, like one that is ready to give up the ghoft. Let w now examine our foules by this figne : Are the defertions of Gods Spirit, and the lolle of the fence and feeling of his loue, exceeding irkefome fower and bitter to our foulestand doe they affett and deiect our spirits? can wee take no ioy, no comfort, no pleasure nor contenement in any earthy thing, as long as Gods presence is diverted from val is there a deadly paine and forrow, a perperuall reftlefnelle and wea risomnelle in our soules, till God restores the joyes and comforte

P[sl,143.7.

88,14,14.

Pfal 143.7.

orts of his Spirit, and the fende and feeling of his done goodnetic to ys t then we may alcertaine our felues, that here Wa frame of true and fatting grace exerted in our Hellong, and knew Hor while they meaner if we are which The of the Jufpentions and auerfichs of Oods Spirit . and cannot take them deepe to heart ; if they meter cause ys to ficke them out against other with anguist, griefe and for-low or heart, and with importunate, servent, and zealous even , wee may then refolde our fontes, affar as yet there

no truth of grace within vs!

Fifely where euer the effate of grace is grounded in mens failer, there will alwayes be's magnifying and high efference ofgrace it felfe, and of all fuch in whom this grace is not by ablunate and earthly things, and of all inregenerate, car-mil and graceleffe men. Hee that hath this face of grace within him, conner all things ( b) elfe but at offe and dang in re. y Phil. 3.8. a fil : he contemnes the riches, the honors and pleafires of the world, and criumphs ouer them with wkinde of draine in heavenly magnanimities having his heare and foule, nd his (w) whole conner (ation wat God in beanem his thoughts, w Phil. 3 20, haminde, and his (x) affection, are word pater of in bea a Col 3,1,2, ministings : this whole delight is retailed fixed youn grace: dhis study and indeavor if , how hee may augment that locke of grace which God hach given him: he admires nothing in the world bur grace he findes no complacency nor full content in any thing but in it? he makes grace his only by his only treasure and excellency, and hee accounts no-, that he admires, honors, or magnifics none, but fuch () , Plates. derrell in grace and bolineffe. Let men be neuer fo great or patent, neuer for rich or honorable, yet if they are not holy of gratious withalf, they are (2) will and contemptible in bis a Pfal. re.4. he never honors nor respects them in his heart, his af- 3 Kings 3. 14 eftions are neuer turned, not inclined towards them , nor and fixed on them the cares not for any familiarity friend-

Reu. 13,1.

@ Phil.3, 18,

thip, or acquaintance with them, because they yet (4) memies to the croffe of Chrift, and want that grace which the adorne them, and make them smiable to God and men, I vs now examine our effates by this character. Hath one the highest roome and estimate in our hearts and soule doe we value and prize it about all earthly things & about the honors, riches, pleasures and contentments which the world can yeeld vaido we fee & fix our hearts and fonles we on it, as upon our cheife and only good and do we count fublunary things as droffe and dung or worfe then nothing in respect of it? are our affections and defires eftranged an weaned from the things below, and wholly fixed on the things that are about? Doe wee magnific honor and ime grace where ever we finde it & and doe we preferre the mes mest Christian in the world, that hath bur a sanctified hem, before the greatest and richest Monarch who is voided grace ? are the Saines of God who excell in grace, the cheife and fole companions of our lines? is our whole delighten joy in their lociery and acquaintancel and doe wee flight we life, abandon and concernne, the focietie and acquaintant of all prophane and gracelette persons, let their outwarder cellencie and greatnelle bee what it will ? then it is a lon and intallible evidence that we have the flare of grace will in vs : But if there be but a low and meane effective of grate within vst if wee preferre our linnes, our lufts, ourriche, our pleasures, or our honorabefore it, or equalize themwith it : if wee have an high effectue of carehly things; if we take more paines and care to purchase and procure them, or take more ioy, more comfort, pleasure and delight in them, then wee doe in grace: if wee doe not lone, honor and reped grace in the very lowest and meanest of Gods Saints: our chiefest ioy, pleasure and delight, bee not in the locati and acquaintance of fuch Christians in whose lives and com uerfations the very image and characters of grace appeared wee regard and estimate the companie and acquainrance of varegenerate and carnall men , and fet more by them the by the Saints of God; it is a fure and certaine character, the care nor yet regenerated, not yet policifed of the ftate

race: and fo our cafe is vite and miferable.

Shirtly. Those who are once truly invested in the state, beready to doe or fuffer any thing for Christ : fee this thethree then and connects, in Paul, and in the layler, no fooper was the flate of grace begun within their hearts, but pielently they cry out : (c) men and breathren what fhall wee e Acts 2 36, cap of they would do or fuffer any thing, that God, or the A- 9.6. cap. 13, 16. ales from him thould infoyne them? (d) Paul was ready, not dActs 21.13. he bound only , but likewife to dye at lernfalene for the name of Lord lefts a Grace makes men willing and ready to doe or hiffer any thing for Christ : ( Hebr. 10.34. cap. 11.25,26. Thefit 6. 2 Timit. 12, eng. 2 9, 10, 1 Pet 1.6,7 cap. 2.14, 16, 19. Yea, it makes the Saints (c) to goo away reloycing, charthey . Alls 5.41. at accounted worthy to suffer shame for Christ. (6) The love of e Rom. 5.5. Christ is fied abroads in the bearts of all regenerate mon by the bo-Blof which is given to them : which makes them to (f) re- flem, 6,13,19 figurant gine up them felnes , their fontes and bodies unto Chrift, cap. 12, 1. ma bely and liming facrifice, to bee dispoted of ac his will and pleafure a fo that let Chrift command them to doe or fuffer any thing for him, they will most chearfully and willingly obey; as is evident by all the Saints and Martyrs from age to Arefwee then ready and willing to doe or fuffer any ting for Chrift? doe we thinke nothing too much nor to good for him? doe we wholly refigne and give vp our felucs indour foules to him, to bee at his dispoling and command in all things? then it is a fure fymptome, that there is a flate of faving grace within vs which fall never end. But if we er cold and backward in Gods fernice; if wee are vnwilling to doe or fuffer any thing for him : " if wee thinks any thing to \* See Luke a. god or to much for him , who hath not chought himfelte to 23. cap. 14, 26, good for vs : its certaine, that as yet there is no fauing grace

Senenthly, where ever the building of grace is erefted in mens foules, there Christ and the holy Ghost doe rule and dwell: (g) bee that bath not the spirit of Chrit, or hee that hath mell: (g) bee that hath not the spirit of Chrst, or hee that hath grom 8.9. we less Christ himselfe both ruling and dwelling in his soule, is a Cor. 13.5. Kk 4

6.

27,3 ?. Matth. 10.37,38,39.

none Ephel 3.17.

6.

nous of Christs. Are then I clus Christ and the holy Gl ruling and dwelling in our loules i doe, they animate quicken vs? doe shey suic and guide vs. and doe we w and fubmit to them in all things to doe they wholly poll and rake vo our foules? doothey fan Cife, purifie, ador and fill our hearts? and doe wee religne, open, confectate appropriate and expose our hearts and soules to them? the it is corraine, that we are in the flate of true and faving gree but if Christ Lefus and the holy Gholl, are not yet mi and dwelling in our foules, if they doe not animate, quid en and inliven them; if they not polleffe and fill them; if wee doe not with all abcritic and chearfulnette religne, o pen, confecrate, appropriate and give them up to him and with all willing nelle fubmit our feluesto their guidanceres ucrment and direction in all things whatfoener & kisch taine, that as ver, we are not in the flate of grace, because true and faming grace proceeds from our wines and community with Christ and with his Spirit , John 1.16. Galy . 24, 22, Est Eightly, where ever the flate of grace is once in truth be

gun, there will bee an ardent and feruent love to God and Icfus Chrift, and co all chofe meanes of grace which may draw vs nearer to them , hee that hath the least degree of true and fauing grace, he loves the Lord exceedingly; and though hee cannot come before the Lord with that confe dence and holy boldneffe as stronger Christians doe, but with the humbled (g ) Publican flands afar of crying Line bane mener upon mee a finner; yet he delires to approch and draw neare to God , bee delires favor and reconciliation with him a his very bowells doe earne and long after hime he defires and loues nothing in the world in comparison of b Pf. 13 2, 3,4,5; him ; and (b) bee giner bis foule woreft , sill he hath in fone good measure obtained the comfortable assurance of his love and favor, and gor some sure enidences of his owne faluation. This is commonly the efface and condition of uery regenerate man upon his fielt conversion. When her

g Luke, 18,12.

8.

lookes about , and feeth nothing but finne and comption APRIL Tophel.3.17.

shim for his finnes, out of the ferious apprehenfion of his

in finfulnette and vilenette, and of the depth of this his lient, all other hopes and helps forfaking him, he lookes po lefus Christ and confidering the merits and efficacy this death and passion, ( which are freely and readily comminicated to all penitent and beleeving finners ) together behole many gratious promifes of mercy in the Golpell. ndefiole many inuitations to draw & winne men to come Christ; he begins to thinke with himselfe; that he is of the number of those for whom Christ dyed, andro show those promises and innitations of the Gospell doe bewhereupon after much doubting and debare, and ach weeping mourning and wailing for his finnes , there He fome fecret growings and earnest defires in his foule fer Jelus Chrift : O' (faith he ) that fefus Chrift would but wreceive me, othat he would but owneme vpon any made I would be content to (i) ber my thing , to doe or i Pfal 84.10. fe my thing to part with any thing that I might be his; Luke 15.19. ndo that he would now receive me without any more deyes, it should bee the welcomest newer vnto mee of all oher. V pon this the fpirit of God, begins to worke fome mand fweete and focrer (though weake and faint affurance, companied with fuch doubts and difficulties, that a Chrian foule can hardly differne it at the first ) that lefus Christ ready and willing to receive him, be his former estate or undiction what it will; which when hee fearce beleiues at fil a being to good newer to be true; her comes at laft ro is refolution with himfelfe. I know that that Iclus Chrift its grations mercifull pitifull and tender Sauione, who neter calls of those that come vnto him, and therefore let him. meine me or reject me, it is all one to me, I will throw and cal my telle voon him : and (b) if I perift I perift: I will com. KEller 416. mit my felfe to him, (1) les bim des with me de it fermeth good in betweenest if I dye I will bee fure to dye in his armes and la Sam 19.26;

his bolome : vpon this, this gratious, humbled, heavie and dieled foule, doch presently throw himselfe into the

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armes.

armes and lap of Chrift, with a deliberate, full and ferleire folution to live and dye with him, and to bee his for every and when he harh thus cast himselfe into the hands and he fome of his tweete and bleffed Savious, he defires ftill to be proach and draw nearer to bim, and to take furer and fal hold of him, and the nearer he drawes to him, the more h loues him , the more hee earnes , longs and thirfteth aten him, indeavoring to make him firme and fure to his forle And if at any time he chance to gaine any fmiles and com fortable afpects from Christ; how sweete, how pleasant how welcome and joyfull are they to his foule? how doe the inlarge his heart and foule, and inflame his affections you Christ? how rich and happy doe they make him? he think himselfe the only glad and happy man on earth, beth Chrift vouchfafed to cast his eyes and favor on him. And thus he proceeds by certaine fleps and degrees of grace, the at left hee comes to a full and perfect afferance of Gods va changable loue vnto him in lefus Chrift , and till them dences of his owne faluation are firmely ratified and fealer to his foule, by the earnest, scale and testimony of the holy Ghoft. By all which passages, it euidently appeares ; the from the very beginning to the end and confummation of the flate of grace, there is alwaies in every fan dified andre generated Christian an ardent and feruent love to God & an earning, longing, fainting, hungring and thirsting a ter Chrift, together with a ferious earnest and vnfaigned de fire of a perperuall and everlafting vnion and conjunction with him : for proofe of which reade : Deut: 6:9. cap:10:14 cap: 30:6. P(al: 18:1. Pfal: 27:4. Pfal: 31:23. Pfal: 42:1,1. Pfal 62:1. Pfal. 65:4. Pfal: 84:1,2. ler:50:5. Ifay 2:3,5. lofb: 24:15 18,21. And as there is fuch a loue in them to God & Chrift fo likewife is there in them, an extraordinary loue to all the ordinances and meanes of grace, which may draw them nesrer vnte God and Christ : they love the powerfull fearching and peircing word of God, comming in the enidence and power of the Spirit; they love the house of God, the Sacraments, prayer, and all other holy duties elfe, exceedingly

use they nourish and build them vp againe, and ingraft hem farther into Chrift : as you may fee by thefe expresse appeares : Pfal:19:10: Pfal:27:4. Pfal:84:1,2. Pfal: 119:20, 140,47,48,72,82,97,103,123, 127,149,167. ler: 15; 16. in your hearts and foules an ardent and feruent love to God ndlefus Chrift? doe your hearts and foules euen earne, long, hunger, thirft and cry out after them? doe you carnetly defice a perpetually mion and conjunction with them? be you role and cast your selfe voon lesus Christand desire o de with him in your armes? have you had an experimenalt knowledge fenfe and feeling of thefe or fuch like palfaenef regeneration (formerly mentioned) in your foules? doe you love the powerfull plaine, and fearthing preachof Gods word? doe you take pleasure and delight in ending the Scriptures, in receiving the Sacraments, in praya, and in all holy duties elfe, which may build you up in race, and draw you nearer vato God & then it is a fure toin, that you are partakers of true and fauing grace. But if befe cannot be found within you, as yet you are not in the face of grace ; and fo your cafe is miferable.

Ninthly, where ever the effate of grace is once in truth begun there will alwaies be an farneft and "vebement defire \*PLIE9-20,4 tokede a godly and an holy life, and to ferue and please the Dord vnfainedly in all things, Euery true regenerate man that bath the stare of grace begun within him, doth every by ypon the very knees of his heart and foule, in the very fruencie, agonie and earnestnelle of his spirit pray thus to God with holy Danid : (m) lucline my beart unto thy restimetitt, and can fe mee to goe in the path of thy commandements : or- mPil 110.7. ter my fleps by thy word, and let not any iniquitie have dominion o- 10,18,17,33. to mee. O fuffer mee not to wander from thy commandements: me mee understanding, that I may keepe, thy testimonies with my ale beant, enen for ener and ener : Othat my waies were fo diwilled by thee , that I might keepe thy Ratures : O kuit my bears mother, that I may feare thy name, that I may cleave close and flicke fast to thee for ever thee prayes to God from the

very delire of his foule, to inable him to ferde him on in as absolute and exact a manner as the bleffed Saint Angells doe it in heaven : and all this hee doth out of funceritie of his heart and foule, without any thypoc fraud or guile. Examine then thy felfe by this figne. D chou alwaies earneftly defire and long to leade a godly, he ly and religious life at all times, and to ferue and pleafe th Lord vnfeignedly in all things; and that in the integrity an Tynceritie of thy heart and foule ? doft thou defire rather bee good then to feeme good, and to approve thy fellers ther vnto God then men? are thou an earneft and importe ate futer vnto God from time time, to giue thee grace to cleave fast to him , and to inable thee to doe his will in things? and doe thy earnest endeauours accompany and cond thefe prayers and defires of thy foule ? then take the for thy comfort, thou are in a happy condicion and flate of true and faving grace, from which thou canft neuer fall. Be if there be no fuch eager and earnest delire in theetor if the delires of thine be not permanent and conftant, bur foding and transitory: if theu dost not pray thus to God even with an vpright and vafeigned heart, to give thee fuch a portion and measure of his grace, as may inable thee to doe his will in all things? or if thy earnest endeauour after grace doe not backeand fecond thefe thy prayers and defires, there is ye no true and fauing grace within thee.

Lastly, we may know whether we are yet in the state of grace or no, by those particular graces which God bestown upon vs.: as namely by our faith or repentance, our selfe deniall, our lone, our joy, our humility, our feare of God and of his goodnesse, our renderheartednesse, our peace of co-science, heavenly mindednesse and the like, and by the winnesse and testimony of Gods Spiritto our spirits: if we can finde these graces and fruites of Gods spirit to bee in visit syncerity and truth: If we can finde the seede, the announting, the earness, the seale and testimony of the Spirit in our soules: then we may affure our selluer that we are in the state of grace: but if these graces fruites and operations of

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Gode fairit are yet wanting in vs,its certaine, that as yet there

no cruth of grace within vs.

Le vinow examine and try our felues in a deliberate and ferious manner, by all these rules and symptomes here men-rioned for seare left we deceive our sclues, and wrong our beles in claiming the priviledges of the flate of grace, when whe fate of grace itfelfe belongs not to vs. Ir is a mifera-He cafe to fee how most men prefume to much voon a felfe meke and vaine prefumption of their owne "goodneffe; hinking themselves to be in a happy ofter and condition reaces between ferace, when as alas they are in a milerable and wretched mue grace, freef death and damnation ; and whence is all this? but that which is becinfe they never feriously examine and try their estates bothe rules of Gods holy word .. But let mee here increase ee (Courceous Reader) not to challenge or claime any enfort from this affertion which I have here defended, before thou haft feriously examined thine heart and soule by hel precedent rules, whether thou are yet in the flate of me and faving grace or no: If voon due and iuft examination thou can't affure thy foule and confeience in the fight of God, that thou are already in the flace of grace : then thou miff rake this with thee for thy farther comfort, that thou falt alwaies perfeuere in this estate, and neuer fall finally nor totally from is: But if vpon examination, thou findelt the as yet thou are not in the ftate of grace : then know for ceraine, thanthis our present affertion belongs not yet mother; thou haft yet no pare nor portion in it, and fo ouf reape no comfort fromit.

Secondly, if all shofe that are once truly regenerated and Vie 2. ingrafted into Christ, can never finally nor totally fall from grace, how should this cause ws to prise and estimate the state of pace and regeneration, which is now to vnderualued and lighted of the world? It is the part of wife and understaning men, to prife and purchase such estates, as they are almues fure to injoy; now there is no eftare, no purchase in the world fo fure and stable as the fate of grace. Friends goods, riches, honors, morrall virtues, all worldly polleffi-

counterfeite:pa 160. 161. 170. to 175- and examine thy felfe and thy graces

e Matth, 6.20.

f Matth. 1618,

artification of the

ons & inheritances whatfoeuer, are alwaics fubicet to chan and alteration : they have their periods and their ends the are or may be loft : bue the frate of grace and regenerator is fach a good, fuch an honor, fuch an effate, inheritant polleffion as neuer can be loft: no afficion,no temptan no croffe or chance, no man or divell whatfocuer, can re deprive nor dispossesse chose of it, who doe but once truth injoy it. Ir is fuch a diuine and (e) beaveuly creation that no moth nor canker concerning it, nor natheefe purlous and who doth but once poffeste it, is made an happy man for o uer after, He hach fuch a firme, fixed, fureand stablefelio tie, as all the (f) powers of bell can never hake the hath then ry earnest the very beginnings of heaven whiles helies earth, and he fhall be fure to intoy the whole creating aland yee how few men are there in the world, who estimate me prife this flate of grace ? Many there are, who are fo farfier prifing it, that they veterly abhorrescontemne and vilife and all fuch as doe in truthinion it. Moft men doe fo vade ualue it, as to preferre their riches, their pleasures and their honors ( which are fubical to a thousand changes) fare be fore it. All men doe fo much debafe it, as not co prifere its true and proper worth. But now let mee requelt you (Christian Readers) to estimate and value it according toin price and worth , to preferre it farre before all creafure the the world affords. For this estate of grace is such a trealing fuch a policifion and inheritance as will ftill remaine within you to comfort, ftrengthen and support your foules; aus then when all things elfe will quire forfake you. When from bles, tryalls and temptations come, when flings and prote of confcience, when pangs of ficknesse and death shall come vpon you, (as they will furely come ere long ) then what will all your worldly inhericances and poffestions, what will all your honors, friends, pleasures and riches profit youthe they will all forfake you, they will leave and faile you alto gether: they will not, nay, they cannot comfort nor do you good. But if you have once this state of grace begun with in you, this will never faile you nor fortake you at your meede:

acede ; this will fill abide within you, and beare you comany in all diftreffes. When you are in affiction or diffreffes his will fuccour, domfore and fupport you, that you finke porvader it s when you are alfaulted by the diucil, this will avde and fuccour you, that hee shall not gaine a conquest oucryou: when you are cast downe and humbled in your foules, in the fenfe and feeling of your finnes, this will comfor and cheere vp your hearts, and raife you vp againes When you lye al dying on your death-beds, and you have some to helpe and comfort you, then this will threngthen, pacific, comfort and reioyce your foules. Grace will never que you hopelette, helplette, nor comfortlette : it will not leue you nor forfake you, till it brings you fale to heaven; wherethere is no end of joy and happinette. Othersifyou . under the wealth, the good, the joy and comfort of your foules, make out for this efface of grace if that you want it; imploy and bend your mindes and thoughts to get and purchaseit, and rather part with all you have then be withtil chis very any a martinate trale of heart very and ber

And now that I may fet a greater and harper edge vpon your affections, to ftirre you vp to make out after this eftate ofgrace, I will propound some moriues to you, which by thegratious assistance of Gods Spirit, may chance to worke pon your hearts, and make you resolute and carnest in the 3 1 1 1 1 pursuite of the state of grace. I shall deduce thefe motiues from thefe two generall heads; first, from the miserable and wretched condition of all fuch as want this estate of grace : Secondly, from the benefits which accrue to men by the ininmentand potellion of it. ads sebate all adve tome you

Forthefirst of theie, confider in the first place, that as long as you want this flate of true and fauing grace, you are Motines to fir anderthe very curse and wrath of God . He that is not true very to feeke hingrafted into Chrift, hee that is not in the state of grace, flate of Grace: the very curse of God abides vpon him: (4) Gurfed is be in 4 Deutr, 28.16. the Citey, curfed in the field, curfed is bis basket and bis flore: to 20. refed hall bee the fruite of bis body, and the fruite of bis land, & Prou. 3.33. minerease of bis kine, and the flockes of his forepe; carfed is bee

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6 Mal. 2.2

when hee commeth in, and enried is to when hee gooth out : when euer he is, where ever hee goes, the curfe of God abidene onely on his owne person, but on allthings that doe me way belong vnto him: yea, God will (b) enrie bis very bis fines to bim: those things which are the greatest bleffine vnto others, shall be the greatest curles vnto him. He the is not in the state of grace, is under the curse and execution of the law; because Chrift Iefus is not yet his Saujour, and hath nor yet redeemed him from it: yea which is far work he is under the curse of the Gospell to: ( ) If any man hans c1 Cer. 16,32. not the Lord lefu Chrift , ( which is the cafe of all fuch so are

> not in the flare of grace, ) let bim bee anathema maranathe that is, accurled so the death, or to the day of judgement

dlohn 3.36. Rem 1.17.Eph. 5.6. Col.3.6. 3 Theff 1.16, 6 Gen. 9.25.

And as the curse of God, so ( d ) the very wrath of God while epen bim. Now confider what a miferable thing it is to bee under the curse and wrath of God. It is a searcfull thing to be vnder the curfe and execration of men : witnetle that () carfe of Noah upon bis fonne Canann , which abides upon him till this very day: and that curle of Elifbe vpon those children which derided him and filed him bald pare; who woon

fa King 3:13, his curfing of them , (f) were rent in peeces by two fb e bearen and is it not a more terrible and dismall thing, to bee vider the curse and execration of the God of heaven? Men man gPfal, 119.28, oftimes curle ve without a caufe, and (g) God may bleffe vi shough they emple ve: but when as God himfelfe shall lay hi curle on any man, as there is alwaics a caufe and reason forig fo there is not any that can bleffe vs or repeale his curfe. And if you thinke that this curse of God is nothing, because me ny men who lie vnder this his curse doe thriue and proper in the world, and have all things at their becke. Confder then, that it is the greatest curse that God can lay on men, to fuffer them to thrive and profper in their finnes: and whereas you thinke that outward bleffings make them happy; alas, they make them farre more miferable; they doe but aggrauate their finnes, and make their condemnas on greater at the laft : But if this curse of God feeme fmal and litle, confider then the greatne ffe might and terror of his

rath. The wrath of an earthly king, (b) who can but kill the b Luke 12 4. no, la (i) as the mossinger of death: what then is the wrath k Dan. 5.23.
The King of Kings; of the God of heaven? (k) in whose I Luke 12.5. unde par lines & all our maier are placed, and (1) who san caft foles and bodies our for ouer into boll? O then If you would not expose your felues voto the curse and wrath of God, the very weight of which, no creature in heaven and earth, but leus Chrift (God equall with his Father, ) is able for mindergoes if you would not lie vider the curle of the Lew, voder the curie of the Gospell, and voder the temporill and aternal wrath of God: then feeke out for this flate ofme and fauing grace, which is only able to ( w ) redeeme alfier you from them, an warr on sust this to

Secondly confider, that as long as you are destitute of the the of Grace, you are in a frace of death and damnation: you ne but dead men, ( w ) dead in finnes and the paffes ; which is n Ephel. 2 g. befearefulleft death of all others : fuch a death as makes John 5.25. outable to all Gods judgements, and for the most part dawes eternall death and damnation after it. Now what min isthere, that would willingly continue in the efface of desthand damnacion? who is there that would be to careele and prodigall of his foule, as to take delight and pleawein fucha ftareas this ? If then you would not lie dead adputitying in finnes and trefpaffet; if you would not mere in a frace of death and damnation , (in which if it old please God to take you away (as for cught you know may and will doe ) there is no hope nor probabilitie of arallation for you) make our with speede for this efface of ...... mee, which onely can exempty ou from this fearefull and laguar what metched condition of death and damnation.

Thirdly, consider, that till you are possessed of the state derace, ( ) you doe but treasure up to your selves wrath a- o Rom. 3.5. the day of wrath, and revelation of the righteons indgement God : hee that wants the flate of grace , the longer hee ses, the more miferable and wretched is his condition: his mes, his reckoning and condemnation grow every day Diver and greater: all the good hee doth vito himfelfe is

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Rom. 8. 1, 3 1 Thell 1.10-

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only this; that hee addes fewell to hell fire, to make his tortures greater: fo that it had beene farre better for him that God had cut him off long line and east him for our he to hell, then that he should thus suffer him to prolong his dayes in sinne. If then you would not treasure up vnto you seluce wrath against the day of wrath; if you would not goe on in a perpetual trade of sinne and rebellion against the Lori if you would not aggravate and increase your condemnation and your eternal tortures and punishments in hell, let the be the present resolution and endeauour of your loules, to give all speedy diligence to purchase this estate of grace.

Fourthly, confider , that as long, as you are not in the 6 ftate of Grace, you can have no true nor folid joy, no bene fit nor comfort in your lives, nor in any duties which you doe to God. Till men are truly ingrafted into Chrift, and inuefted in the state of grace, their life is but a living mit lingring death, all the holy duties which they doe, are but dead workes; they are odious and displeasing vato God they shall never be remembred nor thought on in theday of judgement, vnleffe it be to make their condemnation greeter: ( reade for this, Pfal: g. 4,5. Pfal: go. 16, 17. Gen: 4,5) Pront 1. 28. to 3 3. cap: 15.8.39 . cap: 21.27.cap: 28.9. [fait 1.10] 21.cap: 16.12.cap: 58.1. to 12.cap:66.3,4. ler:6.20. cap:79.10 17.cap, 11.11. to 16. Exech: 18.24 cap: 20.3. Hofen 8.13 (4) 4,15. Ames 5.21,22,23. Mieb: 3.4. Mal: 1.6. to the ending 2.3,13. Demerat.45. Pfal:66.18. Rom: 14.23. which are aller prefie in it.) Now confider what a miferable thing it is, for men (p) to be long, but wet to line long : to lead a dead, barren and a fruitlelle life which can administer no ioy no comfort to their foules? who is there that would be in fed a cafe, as makes all his feruices and prayers edious and abo minable vnto God? who is there that would heare in vaine! that would pray in vained that would receive the Just ments, come to Church, and performe all other dutes & Gods feruice in vaine? This is the case of every one the out of Chrift, of every one that is not in the Rate of gries he heares, he reades, he prayes, he receives the Sacrament,

P Sen, de breit vita cap:8, Nos ille din vixit; fed din fuit.

releiues the poore, hee fpendsmuch time in holy duties, ad in vaine : for God abhorres them and regards them per hee takes no notice not remembrance of them, because he isnot in the frate of grace, Othen if you would not live a desd, a barren and a fruitleffe life ; if you would not have your prayers (which are the only refuge which men haue in times of danger and diffrefle, ) and all your other holy debe shhorred and reiceted of the Lord, and quite forgotten the day of judgement : if you would reape any fruite and comfort to your loules from any thing you doe, and would not live, or ferue the Lord in vaine ; bee willing now to bare no coft, no time, no paines to purchase this estate of grace, without which your very lives, and all you doe for Godare vaine and bootelelle, and odious and displealing vato him.

Fifthly confidert that as long as you want the state of true & fining grace, you deprive and spoile your selves of all true loy and comitors. He that is not in the state of grace, what ioy comfort can he take? let him have all outward comforts plasures and contentments whatfocuer, yet he is but a conaned person for the present, and (q) a veffel fitted for defrafice : If he lookes up to heaven, he findes God his enemie if he lookes downe to hell, he feeth his owne there and portion in it : if he lookes before him, the feare of death hell indludgement; if behind him, the conscience of a mispene doe firike and pierce his foule with terror and amazemt: If he looke upon the right hand , lins of profperity mithe left hand, finnes of advertitie doe affright him: if clooke within himfelfe, a guilty confcience tombwith purses him; if without him, the world, the fielh, the Diuell reall plotting and combining of his ruine: let him looke m what, to what he will, let him turne himfelfe what way te can, there is nothing that can give his foule true comfort on contentment. It is grace alone that makes a comfortaloyfull, pleasant and happy life : it is grace onely that tings peace of conscience, reconciliation with God, and win the holy Ghoft which is (r) most unspeakable and full of r 1 Per 1.8,

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glory &

glery: he therefore that fixines not for the flare of grace; the prives & fpoyles his foule of all true toy & comfort, and each himselfe into many dolefull and amazing exigencies, our which his foule can hardly wind her lefte. If then you would not deprive your foules of the love and favor of God, of all true toy and comfort, and cast your felves into a world of wocand miferie, make our for this estate of true and faving Grace.

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/Ephel.4.30, Hebr, 3.16.

# Hebr. 6.6.

a Rosa, it, Ma.

Laftly confider, that as long as you are not in the flate of Grace, you doe but offend and griese your gratious andle. wing Saujour, and (f) the good Spirit of God which waite and long for your convertion: They that goe on in a flate w viregeneracie, as they doe alwales wound and piercette fides of their gratious and louing Sauleur, and (1) bran him afresh by their dayly and continuall finnes; so they de enen paine and grieve him to the heart in deferring and putting him off from day to day, from moneth to me neth, and from yeare to yeare; he beates continually at the doores of their cares and heares by his word and minifest and by the fecret motions and fuggeftions of his Spirit; he cries and calls into them from day to day ; how long , how long o foolills, o wrenched, wicked and vngratefull en rures, will you make your bleffed Sautour to wake yourld fure? how long will you deferre to open and to let him in who comes not to you for his owne, but for your etent good? what will you alwaies put me off, and neuer open will you fill reied, and wilfully keeps our your own faluation? will you make me lote my printes, and does o deale not to vingratefully and rathly , To barbatoully a harfuly with your louing Saujour, and With your owned firelfed foules ? o grieve and vexe nor him, wito copies to the lace and to comfort you is who comes to faue you, if the will but open and fee him in ? And as Christ Telus ! Ho like wife the holy Ghoft complaines and grieves, as long as we are not in the state of grace. O (faith He, ) you know that I have beenean carnell success to you long? I have again

ndagaine even knocked and beaten at the doores of your ples. I have oft-times wooed and follicited you in the beelfe of Christi(cp) who is the Konton Kings and Lord of Lords, pr Time 19. bot God over all things blofed far over , who is the only Sauioutof the world, and all and only amiable, that you would bur youchfafe to intertaine and imbrace him for your hufbandbut you vile creatures (who are not worthy of fo great a much) have fill reiededand put of my fuite, to my great endeand forrow, and to your owne incomperable loffe dwill ye yet deferre , and grieue and were me ftill? You then that are not in the flate of grace, confider what Christ lefu & the holy Ghoft fpeake now vnto you; confider how mith you vilifie and fleight them , how far you griene and iscontent them, to your owne eternal! hurt: and if nothing de will worke voon your hard and fincie hearts, yet now he the honor and respect you owe vato your blessed and loing Saujour, who becomes an earnest suitor voto such somes asyou ; and to the bleffed and fan frifying Spirit of who knockes to often arehe doores of your hard and mie heatrs, and doth fo much intreste you and befeech yours accept the flate of grace ; let the griefe, the forrow indindignitie which you bring to them, prevaile and work feft spon you, as to make you caft of all delayes, and feeke out for the flate of grace, which is to flable & fo permanent. But left thefe motives should not worke you you, I will now propound fome others of a fecond fort : to wir, from the excellency and dignitic of the state of grace, and those many priviledges and benefits which accompany it, which

my chance to moue you and affect your hearts. (and hearts. First, the state of grace, as it is the most perdurable and sting efface of all other ( as I have already proved and inforced and therefore will not frand to preffe it now, ) foit the onely dignity glory and excellency of a Christian. The which makes a Christian excellent, that which rehoreshim beyond his first estate, which he lost in Adams Mithat which gives him (p) an excellency above all other men, ? Prou, 13, 26. only this efface of grace. Grace is the only ornament, the

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4 Prou. 11.12.

7 Math, 7.6. Pf. 49, 12, 20, Dan 7.3. Rom, 9.33. 2 Tim. 3. 30, Reu, 23. 15.

only dignicie and excellency of a Christian, it is that which makes him glorious and honorable in the fight of Godan all his Saints, though it mile the wile and opious in the tre and judgement of the world. how his was that which mile Abrahamy Haze rand besoft that which made dob; O skid, De wiell, and all the Saints, (whole prayles God himfelferecord to all politerity) forfamous & renowneddwas it not theiren ces, & they only drue it is, they had many great indovinion belides grace poburit was grace alond that made themfore nowned and glorious as they are of the array this or hamon of grate from meny all ocher excellencies are buritrifles show nors, riches, friends, wifdome, beauty, odulage, and alloshe naturall indownentsbothrofibody and mindelive butikes body withour a fould on ( p) like a particis a fairer fronte | grace berablene swhere therelis no grace prhese is no worth no dignity not excellency avallin man The greateff Mo narch without grace, is (r) bas afwine, adogg 6 a be aft? a mile fel of definer, and a wellet of weath fixed for destruction and ad offeenes Ifigrace then the the only brnamene and excellency of man q if it be that which gines an excellency and iplender to all other excellencies affir be the only thing which makes vs excellent in the eyes of God and man & especially inchill times, when as there is but direte grace and goodgeffein the world; ) 6 then be willing for to purchase for! Every man delires an excellency in fome leinde or orbeteflowshire is no excellency like to grace, which makes vs not only like to Adam and the Angels, but to God himfelfes nay, thereis no excellency to be found in any thing but in grace; what excellency is there in riches, lionors, learning, pleasures beauty, ftrength, wildome, or any thing elle that mans nature is capable of, if grace be abfent & furely none acath then you would be truly excellent, beautiful and loughout you would be like to Angels and to God himfelfer after feeke out for this flate of grace, in which all excellencies at only found of the first estare, which he lowered mides how

Secondly a confider that as grace is the only and the cheffer excellencie a fo it is likewife the fole and richeft treifing

dyour foules, He that wants the flate of grace, though he bathe sichest and greatest Monarch in the world, though Astane the Lord and emieriof al earth, yer; (a) be is but a Ren 2.17,18, shooth weight and resoure of Christian ir is altherich. esche he hathig if you could but de prive him of this ie welle you ftrippe him naked of all his reasure, and you leave him nothing at all, you make him farre poorer then ever free was Letta man have all the world for his inberitance him have all the wealth, the riches and iewells in the earth for his treasure, yet if he want this state of grace, this inward and besuenly treature which should make him (6) rich to- 6 Luke 12, 31, had God thee is as poote as hee that begs his bread from doore to docreafor all thefe things are things without hime hey are chings which are anothers not his owne a they are Gedegood creatures, not his possessions, hee is but on-Gods Deputy and Sreward of them for will : and admit her weie his owne, yet they are but ( ) perifine, value and s Prou. 23 5,ca. falling reasures, which will furfate him, and doe bis foule (d) no 27.24. produite dan of bis desther indgement, Grace orty isthe true d'Prou. 10.2. andproper tiches of a Christiansit is a treasure which is their owne, an in ward treasure, not an outwards a treasure which a bides with them for all eccenity, which makes whem rich on embrich in powerty and diffretle rich in all'effaces, afflicie on and troubles whatfor werrich in ficknette, rich in death Y be much more rich in heaven and in the day of judgement, when as they stall receite (e) a weight of ever lufting bappine (12) 2 Cor. 4.17.cap and clary proportionable to their wealth of grace If grace then , 10. bethe only weakby riches and treasure of a Christian (as all men know it by experionce in times of danger, ficknelle and oldeath ) if it bee the only ftocke and happinelle that the folles of meninjoy a let this inflame your affections and dehe towards ire . Buery thandefires to be rich and wealthy a mito lay vp fome tressure or other against an evill day . 22 gainst a time of neede : Grace is the only treasure wealth and (f) riches of your foules, did the only thing which Prou. 13 7. mikes you rich to God; it is the only thing that concernes 1 Tun. 6.6.

21 Cor.3.31,

you e if you have it, you have all that you can defire you neede not feeke out for mothertreafure : for (g) sben Gil by Ghoft is yours, the Saints and the years, Christ is yours, the gels me yours, not beauty and careb, life of death and all thinger are years : all the wealth that is in nature or in grace is your you have a goodly heritage, you have enough, you need no feeke our further. But if you want this treasure and the stocke of grace, you have nothing at all as yet : the very ore tures, estates and outward bleffings which you have, are none of yours ; because you cannot iffeitle your felues voice the but by graces and though you thinke your felues to beerich and wealthy in them, yet when croffes and affictions come when terrors of conficience and tempracions come; who fickneile desch and judgements come: when all thefe on ward hopes and treasures thall forfake you, then you will finde your felues to be poore and needy, and confelle you selves to be indigent & wretched, even with wor and grid of heart: and all to late. Wherefore, if you would be no indeede, if you would be partakers of fuch a creature as will Rickealwaies by you, and make yourieb to God : make ou with speede for this estate of grace, without which you me but miferable, wretebed, poers and naked ; without which you are nothing at all in heaven, though you are the great and richelt Monarche on the careb. Alas what will it avail you to have a treasure, and a large efface on earth, if you have no reafore nor estate in heaven & what will it adumtage or profit you so be much in the bookes of worldly men ifyou are no body in the booke of God? whar is it rober rich in goods for ayeare or two: ( perhaps not for lo long fealon, ) and yet to bee milerable and poore in foule for all eternity ? It is grace, and grace alone that doth concerne vis is is grace only which doth make or marre vs . it is that only which makes us rich or poore: if wee have grace abilition ed and divided from all other things; we have enough; it's a rich and goodly treasure, we neede not leeke for any ther: but if we have all things elfe and want this grace, we are of all most poore and miserable , and the more outward treafures

utalures we injoy; the more poore and wrerched are wee: Wherefore bee fure to found your time, your friength and care, not in fersping and heaping to together the droffe, the formme and fading treasures of this world, (in which moftmen place cheir wealth and happineffe) but in purchaling &winning of this flare of grace, which is the only tresfore, wealth and riches of your foules, and more of value then a thousand worlds bill bast

Thirdly sit is grace, and that only, which games the blelled lauor and proceedion of God, and of his holy Angels. God is a feepleard, a gainey a rooke; a buckler a feeter and prowiter vote mone ; hee louer, he fanors, defends and fliefters noned but fuch who have this flate of grace ; his bleffed and (a) hely Angels incompo and pitel their tents about none, they are "Plat 34.7. willing firsts was boned but fach as are in the fare of Mebta. a. gace : the Scriptures are suery where exprelle and ponctuallin it. Doe you then defire the fattor and protection of the God of heaven, which are worthe thousand worlds i do you delite the thelier, ministere and fervice of all the bleffed Angels? would you be fale from danger, and from feare of mill in shele dangerous and perplexing times? then labor for the frace of graces and when you have once obtained it, you needs not feare what can befall you - for (f) God him. Promat-32. Mand all his bletted Angels will be your gardians and pro-Mos , copreferue and keepe you from all ettill; at leaft, pocomion and fultaine you in its? Let this then incourage you to make our for grace. We all know that the times are sow exceeding dangerous and wee all doe feare and expect fome curbulent facalt blacke and difmall daics , which every mans heart apprehends as being neere at hand. If then we have no fheleer no cattle, rocke and fortrette for to flye to, when those dayes of wrath and vengeance feale vpon vs; ow milerable, dreadfully desperate and forlorne, will our three and conditions be when a wan fhall be inclosed and inuroned on all hands, with feares, with dangers & affrightmens, and knowes not what to doe, or whether to flye, or whom to berake himfelfe for fuccor and releife; how

wretched

P [4] 34.7

Heist, 4. 24.

Promit.

wretched and lamentable must his condition be? Altitule is our cale as long as wee are delicute of the flace of grace that when mileries fewer and frombles come voon vs. wee know not what to doe not whisher out to e weed and and flye to God for hois our coemic and therefore will nothing vs; we dare not mane to man, or to any other creature. The they are weake and imporent and therefore cannor fuctor vs : and fo we are in a desperate and an amazing case; where fore it wee would have a rocke, a castle and fore defende to the ware wherein to hide our felucated to repose our folia in all extremities, let vs then make out for grace which when we have once obtained, we neede norfere the gree teft miferies that can befall ve : for God himfelfe will be buckler , our forrelle , and our fence, his binfed guar of Angels hall incampe about vs and hedge vs in on cuer fide, that nothing hall be able to hure, deich vs or diferen rage vs. We all delirs a helser, and a hole to hide our felier in their times of fear and danger it let wetherefore feele chefor this flare of grace before thefe feares and danger feile youn vs : and if wee are bug once poffelled of he wee shall be lafe from feare of enill; becanse God himselfe will be our fortrelle, our ayde, our buckler, and our hiding place. Let this then incourage you to make out for greet "

Fourthly, consider, that it is grace, and grace onely, the can make you die with ioy and comfort. For when it may lies upon his death bed, ready to give up the ghost, what it that comforts and beares up his foule? Is it his wealth of riches? is it his friends and parenuge? is it his honors and preferments? it it those sports and pleasures which he had past and seene? One of these are to base and meane; these are to vaine and empty to comfort and cheare up a dying and distressed foule. It is grace, and grace only, and the conscience of a gratious, godly and well fremplife; that the give us comfort in the day of death. When a man can be young louis in synerity and truth, it is the base glorified the name of God on verse, and simpled that work while God as a grad of the see has being god as a grad fresh.

\* Vna falkitas eft bona viss. Sen Epift. 123. t lohn 17.4. v 1 Tim. 4.6, 7.8.

wher bath finifical dis voltrie, tild: bed Bath kepar befaith : 11(m); w 11ay 38.3; this but branchist before the Lord income I Santimish to subfort with shid Bed bet day bedry the which wat a doll us kill fight a en a matrice fayly rong dod and folid grounds, aird out of the superietie and a francisie of his own toule, what hee . Q & de salut & hat this flatelof trude and Yauingverace within dime then her beefig wanys paradice and fleaven upontanthouthen tree mer de withito prandi comforq and lie downday peren thenhe titay fing that fiberdike fong of holy Simon (a) Lord x Luke 2.29,30 let the forment deport in years, for minneyer bane former by falmen times them he thay fay with holy Pand at fip base for blickind , 2 Tim 48. up for me a exercise of glory: s(w) and it know then if why behilf sof coursely subernace conterrentifolded; there we wilding with But in aforte consumed allement in the second of the minimater and a second Inted not teare to die, hor rare go live. We are all expect ding frayle and fubicated mortalines were know : hoe hows leine the Lordinay furnmenwaby deschorte give up our sand foules melain surve altalefre (a) to the this heleofred a Numb, 2 3, 10 busine, he Anderen did, and room skoud confloreabled bleffret libyfull and a mowathere is pomentes elfe roido air buo getting agood and hire pollufilon of the flace of grace; fluid by finishing lar timers and making spiene rother for before \* Pulctes res whathe Hetleffyoti would out raid with ibyund comfort of confummare dech ito endleffy blitte semake many ith speed to true and visan and more thing Grace b When (h) who outwhed born! and outsty tabers bich of this but bedy thall fall into drozy flastalds they decays in all, shough vec perceinetic noty randy ordinate of but life bos ingastapperand passage do lourideath.) is foldere becan inward and and exercialitablicke of grace, arilingy ipringing and growing up in succouler within we want thole deathole the the without diffour agentione we niced to fred a diff lucion meibour outward manidecay, Land, chera be mofundard mair wiling in out hearts of the tabernacion out freite atte more all bothics fell to ruing, and thete: be, no new hould of graces no building of Gods Spiric orected in ourfdules; Anoundole full then will our condition beat de hen foule and bedylboth hallfall at muce, and thus for every (that of all profit me edes bee

sem, demle expettare Jecurum relignam tempa am fui partem. Sene. Fpift.21.

6 a Cor. 4. 16, Luce 13, 20. Pal. 37. 18.

> Deut 8, 16. Pial.37.37. Prout9-19

grieuous

grieuous and intolerable. Wherefore whiles we doe inie

es Pet.1.10,

our lives, our health, worr frength and liberrie, and the powerfull and bleffed meanes of grace, which God hathli therto in great mercy continued to vs , let vs ( c) give at all A Luke 16.8.9. gence, to make our calling and slettion funes and like (d) the si inf though wife foward ( whom Christ bimfelfe commend in this respect) make our felues friends of the mammon of wrigh terufueffe, of those golden opportunities and meanes of gree which yer weedoe miny, charlo when death thall shruf in out of debres, we may be received into everlafting babitation; Pi ty and lamentable is it to confider, how most men line as they should never die, nor come to sudgements one mu 1 7 100 1 rundes himselfe out of breath, in posting after honours prefermentes : another etackes his braines, and macerates hi body, in fersping vp together a little muck and subbilled the world: a third man wafts and (pendshis life ( a gift were aching of notight ) in wallowing in his carnall plan at se dend hates and delig has a catery matte provides land foredath and for this prisent life, buchho among its inwhere that mile out after this effate of grace , or treatures up a matte of the comforts, and heart-refreshing consolations against thede of death ? who is there than provides for all eternitie? Bu Ibefeech you (Christian Readers) if you have any or pellion of your owne pome foules, or any defire of made agood and joyfull end at laft , that you would now donfide pelles formun the vanitie of all thefe earthly things in refpect of grace, me escarate and the the folly of those who thus pursue them a Alas poore with BEN PHI S ACT CES. ches, though they thinke themselves now to be the out provident and wife men in the world, yet they alwaies (\*) prive fooles in the laster and ; when they come to die and to yeeld vp the Ghaft, they find themfelpes to bevererly defti tute of the flate of grace, and then they fee and readily con feffe, enen with weeping eyes and bleeding hearts with

they are fooles indeed, and forthey goodowne with grief and forrows with was and horror to their granes Where fore let we now deale fo, that wee may approve our felucite

be wife indeed, that (f) wer may bewife in the latter end, le

Sene Foil at. eler.17,11, Luke 13,20,

Pfal. 37. 38.

fDeut. 8,16. Pial 37.37. Prou. 19.10.

grocong

spollelle our feldesofthis perpenuit and neuer failing flate of grace, let vs not spare to purchase it with any paines or of for it will be all in all with ve it will bee the fole and only beace, cordial, joy and comfort of our foules at laft it will cause visto dye with toy, to west in comfort, and depart in peace. Let this therefore ingage your foules so prife and

feeke itaboue all other things.

Fiftly? True grace is the only true, proper, full, futable nd seguare object of our fourtes, it is that voon which our and the ears and affections may runne out to the vemost it is that which our foules may thorowly and perpetually folice ad delight themselves without offence there our affections expatrate and inlarge themfelace to the very full ; here ...... or fouler may even furfee, day magive themselves ; and 12. 154 ske their fill of pleasure and delightshere our love, defire, our ambitious couctous and valimited affections my fully fatisfie and fpend themselves:there is & Cormocopia; migazine, a ftore and treasure of all beattenly contentof all defirable, profitable, excellent, amiable, gratious, of and pleafant things in grace, fufficiene to terminate, grate, bound and latisfie, all the vast and restletse defires Cour foules. (g) why then Ball wee frend and mony for that & Ifai 15.4. this not bread, and our labor voor stade which fairfierb not ? hy fhall we fill our heauefly, our troble, fich and precious es, which are more worthy then ten thousand worlds, di bale, with putred, with vile and emprierubbilhe with etralis, the (b) droffe and dung of carristy things when as we b Phil 2.3. my trought and fore them with the virushiable pearles of net? Ter vs not fo much endervalue the price, the worth, dignitie and excellency of our foules : the maieftie; lone, recordnesse of our God : or the large and inushable treares and marchle fle excellencies and altufficiencies of grace. stoppelere the vanitie and emprinelle; the fileh and balethe of the world before this grace, with thinks anything ofthy of our foue, our labor or intention, but it alone. that feekes an happinesse, complacencie or contenement yeeld .

2 Luke 10 41. P[al. 37.4. 1.to 9.Pf 73,17 98, 11. Ter. 31. 13,13,14.Luk Cap. 2.19 629.4. 14. 2 Cor.9.8, 10,11 cap.11.9 Matth. 1 1,29.

weeld it, which cannot adaquate nor content his foule : then we would goe the nearest way to worke, if wee wo APlal. 16 5, 6, haur (4) enery thing in one sbing , and fate fie all the defirer 11.Pfal, 17 15. empeinelles of your foules assuce, let vs make outfort Pl. 19.8.10. Pl. reftate of grace. ( k) Grate is the only true, full and adequates 34.8, to. Pf.63. lett of our faules, bere wee may fatufie, glut and terminate alla Pla. 73.26. Plal, affettiens and defires : m it there are all thetre afmes, comforts a \$ 19.57. Pl.36. excellencies that wer can define a in it wer may begin and order \$ ,9. Ilay. 25. 6. happineffe; it will be all infficient for us, it will be all in all, and it cap. 15. 1,2, cap. shings to all a wherefore les ve here fet vp our reft, let vi her betow our affections, and serminate all our defires andin 1.52, 1 Cor. 1 centions ; and lerva now at laft with all fpeed, all dilige 30,31: John ; and earneftnelle of heart and fpirit , make our for la 16, Ephel 1.23. grace ; because it is a furable, a perfect, a full, adaquate alfufficient obied for our foules.

Laftly, ( to omit all other motives ) confider, there face of grace, is the only inlet way and passage to the of glory : grace in the foundation of glory; he that never ter into glory that climes not to it by the fteps of Search but the Scriptures, and they can thus informe you most in enery line. If then you de fire to be faued in the of lefus Christ, if you thirst and long to enter into hear and to be made partakers of that kingdome and flare of ry, which is fo in veterable and beyond expression, that tongue can defcribe it, (1) nor no beart conceine it : then all diligence to get this fate of grace. Enery man delites be faned, cuery man hopes to goe ro heaven, though he ner walkes in the way that leades men toir : every min fires to be glorified with God in heaven, though he takes paines to glorifie God on earth : there is no other way meanes to obtaine faluation, heaven and eternall glory, by grace : wherefore if ever you hope or expect faluation, ener you imagin to enter into heaven and erernall glor be fure to get pollellion of this flace of grace ; for her neuer haue a part in glory, who hath not had a hate grace.

You fee now (Christian Readers ) how many great

41 Cer, 1.9.

6.

moriues and inforcements there are to make you, cont for the flate of grace. I befeed you sherefore by the reint of God, and by the care you have of your ownerfale ion to ponder & confider them ferinutly in your hearts, d toworke a deepe impression of them on your affectineither forthey may not be as water fpile voon the ground; ras fo many fource and incendiaries to ftirre you vo with and diligence, to feeke this flate of grace, (wherein comfort, happinette and welfare doe confift ) withar any more excuses or delayes,

Now that you may not fight like men that beate the aire, The way and deake much paines to purchase grace, to little purposes thele directions with you how so feek it. First be fure to esteit (beedily ; dolay is alwaics dangerous : whence it is at fuch as deferre their feeking after grace, doe feldome or ner finde it at the laft. Secondly, feeke it early, that is, he it alwaies in the first place, not in the fecond, God (e) . March 7.6, seaf peoples before fumet hee never gives the flare of toto fuch as vinderunine it a feeke it therefore in the fieff e as Chrift aduifeth you : Marle 6.33. (f) Seeke for it fProu.2.4. fa flare, and feareb for it a for bid treasure t and then you befure to find it. Thirdly, Seeke it opontunely( g) mbiles & Ifat 15.6. man found, and whiles you injuy she sneanes of grace : mehele meanes of grace are taken from you, or you felues are difabled for to ule them will bee then to te to feeke for grace. Fourthly, Seeke it carefully, with all sence and care i omit no meanes, no opportunity what-Ber which may procure it. Fifthly, feeke it constantly; lout any intermission, and never give over seeking till or doe ining it. Sixthly, feeke it carneftly with all the inmion of your mindes and foules : feeke it as you would thetor life it felle when you are in eminent danger and not death. Sementhly, teeke is wifely by a diligent, conable and confrant vic of allehe meanes: Seeke it in the dooth read and preached a freke is in the Sagrament of Lords supper: seeke it in carnell and feruent prayers : in hine and heattenly medications: in religious and godly

St. I snot a Polich Ist t.

meanes so purchalegrace,

73.

discourles 3.

6 Tohn 1,16. Ephel 1.13.

discourfes and in the lociety and company of the Sei Seeled it by enion and communion with Christ and the Chofty the springs and fountaines of all Grace, (b) France fidnesse wee all recelling race for grees of feeke it in God, in God, in God, and tot Gods and if you feeke it chus in the fynce and uprightnelle of your hearts, and perfeuere in feeking you shall be fure to find itabthe last, to the vnspeakable ion and endlelle-comforcoft out foules or , so and be bas se

V/c 3.

inecrica/so pus-

ensite prace.

Thirdly If the true Saints of God; can never fall final nor totally from Grace , then this may ferue for a fweets comfortable cordially for a foueraigne, rich and pretion balme to all perplexed & diffreffed confciences, to all w ded broken and dejected fairies who by reafon of thefe and feeling of their manifold finnes, infirmities and com tions, are almost finking to defraire. This is the comme scourge and racke where with that tyrant Saran doth rend cornent and lash the soules of your and sender Christian afcerettery little finneand infirmitie committed at las G hath viterly forfaken and caft them off , that he hath w ly withdrawne his currenting love and fautour from them that they have forfaited, and wholly lost that flate of Gr which oncethey had a that they have wholly entinguish therdife of grace which was within them, that shey are no dead againe in trefpaffes and finnes to that they now lye wi der the eucrialting curie, vengeance and wrath of Gode and that there is no hope of any further grace and mercy for them. Novethis one affertion of the constant, totall and & nall perfeuerance of the Saints in Grace, will answere and defeare all thefe objections, and give much comfort to s troubled foule. For let our finnes, our weaknetles and infirmities be what they will, let them be never formany or fo great ; yet if we are once in Christ, if wee are once in non polleffed of the flare of grace, and our hearth are wohight mi lyncere thefe finnes arbete weaknetles and infinnitional never feuer nor cue ve off from Christ: Thall mover rife we vicerly-demolish that building, stampe, and feede of grat which is within our foules, Why then should we be deied

difficulties

weighty motiues and inforcements there are to make you. feeke out for the ftate of grace. I befeech you therefore by the erries of God, and by the care you have of your owne falustion to ponder & confider them ferioufly in your hearts. and to worke a deepe impression of them on your affections that fo they may not be as water fpilt vpon the ground's but as fo many fours and incendiaries to ftirre you vp with care and diligence, to feeke this fate of grace, (wherein all your comfort, happinesse and welfare doth confift) withour any more excuses and delaves.

Now that you may presently rouse and buckle vp your Glues vnto this great and weighty worke, I will briefly afwer those hidden pretences, and secret objections, (with which mens hearts are apt to close,) which the Devil doth fargeft vnto mens foules, to discourage or keepe them off them of from from feeking after grace: and when thefe are once remoned, there can bee no excuse nor hindrance left, to keepe grace, men from the speedy execution and practise of this duty.

Many there are ( especially such as are deepely wounded Object, x. undtouched with a fenfe and feeling of their finnes) that could willingly and with all their hearts make out for mee, and fubmit themselves to Jesus Christ: but then the Deuil suggests this to their consciences , that God her no grace nor mercy to bestow, vpon such surfed impes and miscreants as they : whence they conclude, that it is in vaine to fecke for grace: and this makes them to fit ftill, and not to make out for grace.

To this I answere, that this suggestion is as falle and im Infu, bious, as the Deuil himselfe from whom it springs. For let any man but fer and fixe his heart to feeke any grace or forour of the Lord, in a syncere and perfect manner, hee hall bee fure to obtaine his fuite. That you may perswade your loules of this: Confider in the first place, those generall are and free profers of grace, which God makes to enery min without exception. Hath not God founded out this generall proclamation vnto all the world: (a) Ho, enery one a Ilay 55 1,2,3 hat thirfeth, come yet to the waters, and bee that bath no mony:

An aniwere to those objections which Satandoth fuggeft to men, to keep lecking after

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out money, and wishout price: Wherefore doe you frend you money for that which is not bread? and your labour fusion which fatisfieth not? bearbon diligently unto mee, and este up

that which is good; and let your foule delight it felfe in family.

Encline your eare and come unto mee; heare, and your foule had line: and I will make an enertafting covenant with you, excette fure mercies of David? Doe not (b) the Spirit and the Bride (av. Come: And let him that heareth, fay Come: And let him

e Prou.e. 1. to 6

& Reu. 22.17.

,to 6

d Cant. 5.1.

e Matth, 22, 1. to 14. Luke 14. 16. to 24.

\*Rom.12.1. 2 Cor 5.20,cap 6.1.

that is a thirft, Come : And whofoener will , let him take of the water of life freely ? Hath not Wildome builded her bonfe, bil led ber beaft's, mingled ber wine, furnished ber table : and doth le not cry upon the highest places of the Cittie : Who so is simple in bim turne in hither a as for bim that wanteth understanding in him come and cate of my bread, and drinke of the wine which ! have mingled ? Doth not the Bride fay thus vnto all ? (4) I have gathered my myrrbe with my fpice : I have eaten my bon. combe with my bony : I baue arunke my wine with my milke; each O friends ; drinke, year drinke abundantly & Belowed : Doch hoe the great King of heaven and earth( ) fend forth his e-wants and ministers into the high wayes, streetes, lanes and bedges of the world, to innite men to the marriage of bis fonne; to tell them that his dinner is prepared, that his oxen and fat lines are killed, and that all things are now made ready: and to intreate, befeach, exbort, persuade and force men with an boly kind of violence, to fatisfie and fill their hunger-pined foules, with Angell foode, with those heavenly and celestiall dainties which are prepared and made ready for them? And can it then enter into the heart of any that dares professe himselfe a Christian, that God hath noe grace nor mercy for him, though hee feeke vnto him? Doth not God offer grace and mercy to thee, if thou wilt but take it ? doth hee not \* wooe, befeech, intreate, and pray thee to receive it in the frank

eft and freeft manner, euen without money, and without price!

and is not he a God of truth, of conftancy and faithfulnesse, that doth seriously intend to give thee what he profess? If so; then never say, God hath no graces to bestow you

thee

thee, though thou feeke vnto him for them: elfe thou dolt but make the Deuil truer then God himfelfe.

Secondly : Confider those many gracious, firme, and fare promifes, by which God hath bound and tied himfelte to bestow grace and mercy vpon all, that feeke and fue vnto him for it. Haue you nor Christs promile, ( which he hach prefaced with a (f) verely, verely, for your greater flohn 16.22. comfort and affurance : ) that what former you fhall aske the Father in bis name, be fhall gine it you ? Hath hee not promiled, that (g) If you aske, it foall bee given to you; if you feeke, g Matth, 7.7. to ym fall surely finde; and if you knocke, it shall bee opened onto 13. and will you not believe your Lord and Saviour on his word? Is not (b) this the confidence that wee bane in God; 61 loh, 5,14.15 that if wee aske any thing according to his will, bee heareth vs : and that bee will grant what foener petitions wee defire of bim? Is not he a God that gives grace, and (i) wildome, and every l'Imes: 1.5.17 god and perfett gift moft liberally, not to fome, but to all that wheit of bim, and upbraidet b not? What ground or colour haft thou then of doubting, that God will not bestow his graesonthee, if thou fue vnto him? Doubtleffe there was never any Christian living, that did sue to God for any grace that he flood in neede of, in a syncere, fervent, importunate and earnest manner, but hee did obtaine his fuite at laft: (k) for energione, (notone or two) that asketh, recei- kMatth, 7.8. with: and bee that feeketh, findeth; and to him that knocketh, it, hall bee opened : God neuer turnes the deafe eare vnto any, that feeke vnto him for the flate of grace with (1) bungry were to them all, and filler their foules with grace at last, Pial, 63.5. even a with marrow and fameffe. If God then hath bestowedgrace on others, who have fought vnto him for it with their whole hearts, will he not bee as liberall and free to thee? (m) Hee is no respector of persons : therefore where m Rom s. It. the prayers and defires are alike, the fucceffe shall bee the Ephel, 6,9, ame: (n) for the same Lord oner all, is rich unto all ( not to nRo.10,13,13, fome only) that call upon bim: wherefore doubt not, but if Sod hath given grace to any, that have fought wato him

M m 2

for it with a perfect heart, hee will likewife giue it vato thee, if theu feeke it in that way and manner as they have

donc.

Thirdly, confider what meanes of grace the Lord he already bestowed voon you : Hath hee not given his holy and bletled word and Sacraments to you, in a large and plentifull manner? hath hee not fent his. Ministers und Saints among you? hath hee not closed and compalled you round about with heavenly priviledges, mercies and meanes of grace? hath he not bin at great coft and charge with you from time to time, to prune dung and drelle your foules, and water them with dew from heaven? hath not Hee planted you within the pale and garden of his Church within the verge and circle of his grace? and hath heener caufed the Sunne of righteon freffe, and the day-flare from an high to fine into your foules ? Would God doe all this fer you; would he lole all this paines and coft, and not worke grace within you though you fought vnto him ? Doubtleffe hee will nor, nay hee cannot doeir; for hee is a God of wildome and of power, who will not lofe his ends . If then you will but feeke for grace in the perfectnelle and funcerity of your hearts, despaire not of successe, you may you shall obtaine it at the last.

Fourthly; Consider how sorrowfull; and how much greived the Lord is when as men doe either want, or else reject this grace; and how seriously he doth desire to work his graces in their hearts. How patheticall and serious is that speech and wish of God in the behalfe of the Israeliter?

(o) O (saith he) shat there were fitch an heart in them; that they would seare mee, and keepe my commandements alwain, that it might goe well with them, and with their children assumes them:

(p) O that my people had bearkened unto mee, and Israell bad walked in my wayes:

(q) O Ephraim, what shall I doe unto thee? for your goodsife is as a morning cloud, and as the early dew it goeth away.

(r) O Hisrusalem Hierusalem, if thou hadit knowne in this thy day, the things that belong outetly peace; but more thay are his some

2 m 14

. Das 5, 3.9.

Pfal.81.130

9 Hol 6, 4.

rLuke 19.42.

thinseyes: (1) Caft away all your transgressions from you wberby you band transgressed, and make you a new beart and a new first; for why will yee dye o yee boufe of I frack? for I baus no pleasure in the death of him that dyeth , faith the Lord God: wherefore turne your felnes and line yee: God is very desirous to beflow his graces vpon men . He would have purged le- . Ezech 24.13. molden, but face would not be purged; he (v) would have often v Math. 23.37. subered ber under bis wings, but the would not : God is exceedingly grieved and croubled when men will not receive his grace, hee pitties and bewailes them much : And if God flands thus affected, can any man be of fuch an infacuared, distrustfull and vnbeleeuing heart, as to thinke, that God will not bestow his grace vpon him when hee feekes it doubtleffe it cannot be.

Fifthly: Confider, that there is a fulneffe, a treafure, an infinite flore, and an inexhauft fountaine and fpring of gree in lefus Chrift, fufficient to fill the hearts and foules of all men : Confider likewife, that this richnelle, fulnelle, and treasure of his grace, is not to fatisfy and fill himselfe, butitis for our good; (w) that from bis plenty and fulneffe me might all receive grace for grace : ( # ) All the fulnefle of the # Col. 1.9, 10, Galbead dwells bodily in Chrift , to this very end and purpoles that wee might bee compleate in bim: (y) that bis ful-Memight fill vs all in all: (z) that wee might all come in the x Ephel. 12 wing of faith unto a perfect man, unto the measure of the Stawe of the falneffe of (brift : and (a) be filled with all the fulneffe a Ephel 3.19. fled. If then lefus Chrift be thus (b) full of grace, if there much treasures, and springs of grace in him, to this onely end and purpose, that he might communicate and derive this grace to all that feeke it at his hands; and if it bee the ranglary and delighe of Christ, to dispense these riches, and this fulneffe of his grace, to all that thirst and hunger the them; you cannot but with confidence perswade four foules, that Christ hath a speciall pare and portion this grace to conferre vpon you, as well as on any others, lyou will but begge and feeke it at his hands: for elfe Christalneile, creature, stocke and store of grace were all Sixthly: m raine. Mm 3

/ Ezccb. 18.31. 33.cap. 31, 11,

w lohn 1.16.

6 Iohn 1,14.

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e 2 Cor. 8.9 cap 9,8.

d Ephel. 5. 25. 26, 17. 1 Iohn 1.7. Rom 5. 17. Eph 4.32, 23, 24.

Sixebly Confider what was the end of Christs humil arion death and passion : Did not our (c) Lord les Christ shough bee win rich , yes for our fakes become poore; the wee through bis powerty might bee made rich? that wee being all (ufficiency in all things, might abound to enery good work was hee nor erucified for vs , did hee not fhed his rich and precious blood for vs, to this very purpole, (d) the la might purific and cleanfe vs from all our finnes ? that he might beantifie, flocke and fore our fonles with grace ? that he might impreffe his image, and fampe bis graces and lineaments on on fonles? that hee might transforme and renne our natures . . king us new men and new creatures? and that he might me fent vis pure, and bely, and without foot or blemifh in bis Fahm fight? and will he not then bestow his graces and mercin on vs when wee fecke vnto him? Can any man fo much a once conceine, that Iefus Christ would shed his pretien blood, and fuffer fo much for vs to no purpose? would be do all that hee hath wrought and done for vs in vaine? If he should but once refuse to comunicate his graces andinours to fuch as feeke him with their whole defirer his death and passion , and all that he hath done or suffered were in vaine. If then thou canft not farisfie nor ver pofwade thy foule, that Christ is dead in vaine; thou and not but affure thy heart, that Christ hath ftore of grace for thee, if thou wile but pur out for it ? or elle Chrift dent and passion are in vaines ( ) and : first to allowing sails

Seventhly: Confider, how mercifull, kind, and gadous the Lord Iclus was, in the dayes of his earthly pilgit mage: He never did cast off any that did seeke water him he shewed mercy, and gave grace to all that sought it is his hands the fed the hungry, stealed the sicke, and all the were oppressed with the Devill, converted the sinfull, as inriched all their hearts that earned after him, with the precious treasures of his grace. And is hee not now the simil in heaven, that he was then on earth? Is he not fill! (1) touched with the feeling of our infirmaties: and doth he not all vpon vs, and (f) convessed with the feeling of our infirmaties:

#Hebr.4.15.C.

#Rcm 3.18

that mee may bee rich , and white rayment, that wee may bee cle. thed, that the flame of our nakednoffe may no more appeare? doth he nor ftill call vpon vs cuen from this very ground, (e) becanfe bee now fiets at the right hand of God, to make interceffion g Heb. 4.14.15. for us: to come boldly outo the throne of grace, that wee may ob- 16,52, 10, 1y.to tains mercy, and find grace to belpe in time of neede ? Is not his 24 mercy and gracious bounty now, as great as ever? what then should cause vs to distrust his bounty, orthus to limit and ecclipse his grace? Certainly if ever there were aar bowells of grace and mercy in him herecofore, they are slarge and copious in him ftill : and therefore wee may eeft our foules in this, that if we will but feeke importunateho him for grace, hee will as readily and frankly bestow and cast it on vs now, as he did it vpon any heretofore.

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Eighthly: Confider this, and ponder it in thine heart : that where ever God hath given and (b) wronght the will, be &Phil.s. 13. will likewife worke the deede withall, out of his good will and plea- i Phil. 1,6. for. He that hath(i) begun a good worke in any, in changing of their wills, and in cauling them to thirst and hunger after grace, will furely performe it to the day of Iefm Christ, in worline grace it felfe in their foules. Hath God then euer wrought any strong and ardent desires after grace within thy foule? hath hee but once ftirred up thy heart to feeke and sue for grace ? then never despaire of the thing thou feekeft; he will bestow the graces of his Spirit on thee in the best and fictest season, if thou waite on him : else hee hould but doe this worke by halfes, and not bring it to perfection; which will not frand together with his wifdome, his honor, his goodnetle or his power. Wherefore thou maift refolue on this: that if thou doft but ferioufly long after, and feeke out for grace, thou shalt bee fure to fpecde.

Ninthly: Confider, what folemne couenants the Lord hath made for all fuch as feeke and long for grace : he harhquienanted, ( ) to put bis lawer into their privard parts, and Merite them intheir bearts : to gine them one beart and one fis- kler. 31. 33.34. the that they may feare him for overs hee hath covenanted 40, 41. Ezech Mm 4

10 36,25,26,27.

to bee their God and to make them bis people : to put bis feare in to their bearts, that they may not depart from him t to gine them anew heart and a new spirit : to gine them bearts of flesh, and to take away their hearts of flowe : to put his Spirit within them, and to cause them to walke in bis statutes, and to keepe his indrement and doe them, Shall God oblige and bind himfelfe by out and covenant to doe all this, and shall we not trust and be lieue him ? shall wee trust men voon their bare word and promife; and yet shall wee not belieue nor truft the Lord vpon his covenant, though wee haue his oath, his hand and feale annexed to it ? If thefe covenants are but falle and counterfeite, then we may doubt of their perfer mance: but if there be any truth and faithfulnelle inthem (as our hearts cannot but teftife there is ) then wee mir confidently rest our soules in this; that if we will but here tily and speedily make out for grace and mercy, wee shall be fure to obtaine them.

\* Luke 15. 3. go the end,

Tenthly: Consider Gods fatherly dealing with the predigall, who had exceedingly provoked him, and dealt vakindly with him: no fooner did he begin to returne voto him by repentance, but he presently runnes to meete him. and falls on bis necke and kiffeth kim : and then bee cloathes bim with the best robe, putts a ring upon bis finger, and sooes on bis feete, and then kills the fatted calfe for him, and reioyeeth with him : Confider the parable of the loft freep, and the loft great which are nothing elfe but types and emblemes of a loft, forlorne, and straying sinner: how diligent and careful was the Lord in seeking them; bow glad and toyfull was he when bee found them? infomuch that hee fends for all bis friends to reinscetogesber with bim. If God deales fo with his loft theep his loft groates, and his loft fonnes, if he were fo carefull to feeke the one, and so ready to imbrace the other, will hee not be the fame to you? doubtleffe he will: you may depend vpon it. in has teelee and lone for e

God will not receive him into grace and fauour; that will not receive him into grace and fauour; that he will not bestow the fauing guts and graces of his Spirit on

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him,

him shough her long and labour after them? If any man hath thefe thoughts within his foule, why then doth hee ferre or feare the Lord at all? why hath he any fecret hopes of any grace and fauour in his foule? why doth hee not quite despaire ? If these thoughts of his were true, it were viterly in vaine to ferue the Lord, men would, men should despaire. If then there be any hope, or any hope of hope in men , if there beany thing that they doe for God, let them not despaire of grace and mercy : if they will but feeke it with their whole defires, and perfeuere in feeking it they shall be fure to obtain witin the end. Wherefore lee noman henceforth out of floath and idlenelle, or out of falle diftruftfull jealousies which Satan breeds within his foule, fay, that it is in vaine for him to fecke for grace or mercy; or that the flate of grace hould never be conferred on him, though he should wast his frength, and spend his time in feeking it : for alas thefe are but falle and impious, desperate, facrilegious, and blasphemous speeches, which ume the grace, the truth, the promises and covenants of God into a lye; which limit, extenuate, and much eccliple the riches and glory of his boundleffe mercy: which take tway all endeauours after grace, and cut off all hope of mergall joy, and comfort from the foules of men. Bur let every man now voon all thefe former confiderations, refolie and fettle this principle and ground within his fourle: Thuif he will but speedily and earnestly endeauour after gree; if he will but diligenty attend and waite youn the meanes which do convey this grace into mens foules; if he will but faithfully ; constantly and fully depend on God, indperfectly relye vpon his grace and mercy that he will terrainly answere him in the rull defire of his foule at last. (though he may chance to deferre him long, ) and behow upon him fuch pearles and treasures of his grace, as hall truly beautific and inrich his foule and make hish a nch, ajoyfull and a blaffed man for ever after.

But now the Deuil that he may defeate and cheate the Obiett, 2. bules of men , of all the fruit and comfort which this con-

veelds them : replies vponthis former answer. Thating true, that there is grace and mercy to be found with God. for all fuch men as put in for it, if they are worthy of it, their fins doe not exceed: but then turning about to wounded consciences, and distretted soules, he denies that there is any fuch grace or mercy left for them. Alas ( faith he m these ) it is in vaine for you to hope for grace, it belonger not to fuch bale, fuch vile, fuch rotten, wicked, forlorne and vnworthy creatures as you are : fuch is the filthineffe and rottenneffe, fuch is the hainoufneffe, greatneffe, and infinite multitude of your finnes, which are aggravated with fo many ftrang and monftrous circumftances as make them out of measure sinfull; that certainly God canner, or if he can, at least he will not pardon you : much lesse will hee vouchfale to bestow his richest graces on you: therefore its in vaine for you to hope, but much more vaine to feeke for grace. If then I may give you countell, fir ftill, and ftrine noe more in vaine in feeking that which you cannot obtaine: gitte over all endeauors after grace, and fet your foules at reft, or elle you will prone foole a laft, and faile of all your hopes. Thus doth that tyrant Sa tan by this fophisticall and falle fuggestion, deraine the foules of many in his thralldome, and keepe them off from feeking grace, who elfe would make out for it. That I may therefore vnclogge the foules of men, and

ease them of this iron chaine which keepes, and pulls them backe from seeking grace, and holds them fast in Satant bondage. I would have all wounded consciences, and broken soules (who are tortured almost to desperation, with this heavy yoke; and violent suggestion) to consider. First, that the grace of God is not dispensed virto men according to their merits and deserts, as the Pelagianized Remanists affirme: nor yet according to the greatnesse of smallesse of mens sinnes, but according to the good pleasure and freenesse of Gods will, and the richnesse of his

grace and mercy: The only mouing and impulsive cane,

Answ.

any. (1) is bis good will and pleasure: and hence it is, that l'Exod. 33. 10 grace is filed Grace ; because it is enery way bestowed on vs Deut. 7.8. 154. freely, without any merit or defert of ours. If then grace be fuch afree beneuolence, dole and gift as this : if it requires Rom, 9.11,15, no pravious nor antecedent merit, worthinelle or detert inve, what matter is it though thou are a finfull or vnworthe ceature , though thou art the linfulleft, the vileft, and the worst of men? this doth not indispose thee vnto grace, it makes thee not vncapable, nor leffe capable to receive it: because grace depends not voon any thing that is in thee, but spon the liberty, freedome and good will of God, who malike able to worke grace in the most valikely men of all, in the beft, and sweetest natures. Wherefore in this die fnerit omnimido. Aribucion of the grace of God, looke not vpon thine owne vnworthinelle, nor yet vpon the bulke, the number, nor Gods grace and mercy, which are as frankly imparred to the greatest sinners, and the vilest persons when they put in for them , as to the worthieft perfons and the leaft of finners. Secondly: Confider, that the more meane and vile thou art, and the more fintoll, bale and delpicable in thine owneeves, the more fitt and likely art thou to receive this grace: For God doth not vivally (m) chuje the wife, the m : Cor. 1.26. mybry, the noble, rich, and wealthy of this world : he doth not to 30. Iam 1.5. chuse the best , the sweetest and most ingenious natures: wer many of the fe are walled ; but he doth for the most part y 1 Cor. 1. 29. chuse the poore, the weake, the facish, the base and most despised Rom 3.27. the worft, the harfhest and the crabbedst natures, and Rom. 9.15,16 Stimes the very greatest and the chiefest finners ; as Me 6,11. mifer, Rabab. Lenes, Paul, and others ; (n) that no fiefb fould p : Tim 1.16. flir) in his prefence: that the (e) freenelle and richnelle of his q Rom 9 18, to grace and mercy might appeare: (p) that no man might despaire 26. Mat. 20.1 5. of his grace : that his ( q ) abfolute power over all bis creatures might difflay it felfe ; (r) that no man might be able to trace him cap. 7.14 cap. 9. who dealings but frand amazed, and wonder at bis workes : 1. and that (f) the praise and glory of all, might be attributed and fi Cor. 1.31.E. offribed auto him alone, and not to man. If God then doth Plal. 13.1.

12.22. Hole.14 4. Luke 10.31. 16,18,to 37.ca, 11.5,6. Ephel. 1,5,9,1 L.cap 3. 5.8. 2 Tim 1.9 \* Rom. 11.5,6. Ephel, 2. 8. 2. Tim, 1, 9. Dei gratia, gratia non erit vilomodo, nifi grasmita Augustide Per . cato Origicont, Pelag. & Celef. cap 14. De bono Per(eu c. 8 14. Ambrole O Primalius in Rom, II.

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Phil 3.7,8,9. lob .o. 4 lfay. 64.6.Sam,7.18

\*Ilay 97.19. 16 cap.61.1,3, 3.cap.66.3. Pl. 51.17. Mark,3, 374

for the most part cull out and chuse the most improbable and valikely men , in the eye and judgement of human reason, to make them the treasureis and veffells of his grace, and the objects of his mercy, that fo the freenelle of his love, and the infinite riches and glory of his grace my the more divulge themselves, to the very wonder and affe. niffment, and to the exceeding joy and comfort of the fonnes of men; then never be discouraged, nor appaledia thy toule, never despaire nor doubt of grace and mercy for any vnworthinesse or vnlikely-hoods in thy selfe; thou maift, thou fhalt have grace, if thou wilt with speed, with care and conscience cast off all thy sinnes, and take Christ lefus for thy onely Lord, out of a loue to him. Thirdly Consider; that grace is of an emptying and annihilating nature : it ftripps a man of all his ( t ) felfe-fufficiency , and makes bim to bee vile and little , yea wor fo then nothing in him felfe, that fo bee may bee all in Chrift. Heethat is not fo fare humbled as to fee an emptineffe, a worthleffeneffe, and an execrable, horrid and gaftly finfulneffe in himfelfe, is fola from being any wayes worthy of, that he is vecerly vncapable, and " unfit for grace: bee finds and feeles no mifery, therefore bee is not fit for mirry : Hee onely that is fo farre humbled. and broken in bis foule, as to be vile and odious in bis come eyes: a otterly to renounce his owne worthinesse, and wholly to come out of bimfelfe, that hee may be all in Chrift: he that is fo farte des jected, abaled and confounded in his foule, as to confelle himselfe to be the greatest finner, and to thinke himselfe wifit for mercy; he onely is a subject fitt for grace, and to him alone it doth belong. Art thou then confounded in thine owne foule at the fight and apprehenfion of thine owne finnes ? doft thou find and feele thy felfe to bee way worthy of the smallest mercy? and art then so thorowly convinced of thine owne vilenelle and wretchednelle, that thou canft not politbly difcerne, why God fhould be fo admirably gracious, as to cast his favorable eye, and fatherly affection on thee? If this be thy cale, as thou fayft it is, take joy and comfort to thy foule, thou are not farre from graces thou

thou art nearer to it then ever thou wast in all thy life : and thou maift with confidence perswade thy soule, that God hath some present grace and favour to bestow upon thee, because thou art thus fitted and prepared for it. This I may with boldnesse restifie, to the exceeding joy and comfort of all diffressed consciences; that they are neuer nearesynto heaven, grace and happinetle, then when their foules draw nearest vnto hell and desperation, in the full and ferious apprehension of their owne vilenesses that they are never nearer to a flood of comfort, then when they are at the lowest ebbe of desperation. This the expenence of many wounded (though now revived) foules; this the ordinary and common dealing of God with all his children (who alwaics (v) brings toy and comfort to bischil- Plat 126,5,6 dringer of teares and griefe; and leades thein up to (w) beaun by the gates of hell ) can fufficiently tellifie. Wherefore ifeuer Saran doth affaile thy foule with this desperate and two-edged (word, which doth even cleave thy foule infunder, and ftrike it dead at heart: if ever he lay thy finnes before thy face, and prevailes fo farre vpon thee, that hee hath even lavd thy foule as low as hell it felfe : vet then . yearhen looke vp to God with joy and comfort, and fue sameftly, incessantly and boldly to him for his grace; and thou shalt furely finde it, to the case, the joy, the sweetning, and consolation of thy soule. Fourthly: Let all Christians (but specially all wounded and distressed confaences; ) take this into their faddest considerations, and imprint the memory of it in their foules; that when euce God lets Saran loole voon mens foules, to tempt them to despaire , by this suggestion which I am now to answer; to wir, by discovering vnto them their owne vilenetle, and the greatnelle, multitude, and hainoufnelle of their fins . especially if it be in times of health, and before the houre of their deaths) it is to no other purpole nor intent, but to make way and pallage for his grace. We reade of the incelluons Corintbian (x) that bee mas delivered unto Satan luthe defrattion of the flesh , that his spirit might bee (and in at Cor. 5 5.

1 Sam, a.6.7.

the

9 Mal.4.2.

the day of the Lord lefm: as it is faid of this Corinebias, for may be truly fayd of most, if not of all those Christian whom God deliuers vato Satan, to be afflided in their confciences in the fight and fenfe of finne; that they are in over to bim for the destruction of the fleft , that fo their finit might bee famed in the day of Christ: This the event and consequent doth proue, For my owne part, I neuer heard nor read of any Christian, that euer was afflicted in this linde (excepting Francis Spira) but received grace and fatour. joy and comfort in abundance from the Lord at laft. I know many, and I have heard of more, who have layer long voder this lash and scourge of Satan, casting vo all the comforts that men could bring vnto them from the word, at weake and diftempered fromacke doth its food: but yelf the forme of righteon fraffe bath alwaies rifen to them with bealing in bis wings at laft; and they have gone forth and growen up the Calnes of the stall, being comfortable, joyfull, gracious and holy Christians all their dayes. Wherefore if euer God let Saran loofe upon vs in this kind, let ve not adde affliction to our mifery in despairing of Gods mercy : but let vicon fider the wisdome and end of God in this his dealing with vs. and how he hath dealt with others in this kind? let w affure our foules, that God doth it to no other purpele, but to viher in his grace, and to make roome for it in our foules; and that he will speake joy, and peace, and comfort to our foules at laft : and then this grand impediment will be fofarre from pulling vs backe, or discouraging vs from feeking grace, that it will be the chiefest motine and incentiue to cause vs to pursue it : fo that we shall foyle and conquer Saran with his owne weapon, and scourge him with his owne rod. Fifthly: If the Deuil euer fuggeffs to ny (ashe doth to many: ) that though God can palle by other mens fins, yet he cannot pardon nor paffe by their, because they are so many, so great, and aggravated with fuch hainous circumftances: and fo there is no hope of grace or mercy for them: let fuch diffreffed foules as their confider : First, that there is no finne that they can commit,

mits (only the finne against the holy Ghost excepted) but may be pardened : yeathevery finne against the holy choft himselfeis not simply vapardonable in it felfe, if as Divines obserue) because God cannot forgiue it; but becalethole who are guilty of it can neuer repent of it: Haue 12.31, 16, 1, 18. you then committed all the finnes in the world, but onely this sinne against the holy Ghoft , yet neuer despaire of Godsmercy; if you will but speedily repent of them, and seturne vnto the Lord with fyncere and perfect hearts, they may, they (hall be forgiuen. Hath not our God ( 2) Exed 34.647 proclaimed himselfe, to bee a gracious and mercifull God, abundent in goodne fe and truth, for giving iniquity, transgre fion and for i doch he not (a) for give all our iniquities, and heale all aPlal.102.2. maifenfes? hath he not promiled, to cleanfo vs from all our b Ezech 36,25 ible and ( ) to cast not some , but all our finnes into the e Mich 7.39. falles of she fen? Doch no Christ himfelfe informe vs: (d) d Matth, 12,31. busil marner of finne and blas phemic shall bee forginen unto Mark 3.18,39. ming but ouch the blapbemie against the boly Ghoft? Is not God himselfe ('e) a'ik-able, and alske willing to forgine all fins e Ro. 10.12,13; mel men what foemer, if they will repent? and doch not the (f) bloud of seines Christ our Lord cleanse vis from all sinue? f: Iohn 1.7. God bath promised, (g) that as what time soener a sinner doth 22.cap.31.16. thenthim of his sinne from the bottome of his heart, he will put ma not fome, but all bu wickednesses and all his transgressiwent of his remembrance : Let thy finnes then bee what they will, let them be never fo great, never fo many, bee they of what nature, die, or quality foener, God can, God will forgive them, if you will repent; and receive you into grate and fauour with himfelte. Secondly : Confider, that God hath pardoned from time to time as great, or greater, jethe fame finnes as thine are, and greater finners then thouart. Art thou an Adulterer, or a Murtherer? fo was Daid, and yet God pardoned him. Art thou an idolater and a backflider? fo were Salomon and Onefimme , and yet Godpardoned them. (b) Art thou an adulterer, a fornicator, Sodomite, an idolater, a drunkard, a theefe, a conetom form , a remiler, or an extensionen & fuch mere diners, of she Corinthians: Main

\* 1 Toh. 5. 15 17. Bxod. 34.6, 7. Pfal, 103. 3. Mich. 7.19. Mat

10 cap, 22, 100 Apper 2 Charle

ow sin' k. soir h 1 Cor, 6,9, 10 Harman Tener

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for an-lieretick who denied u. i Matth, 16, 60. to the end Luk. 2332.Ad 2.23 10 42.6.3.I4.

&'1 Tim, 1. 13. 10 IT.

1 3 Chron, 33. 10 14.

\* Irenam adue. Heref lib 3.c.34 (crip.adu. Hares lib. cap. 23, De Trin b. Chryfolt. De Interdittarboris ad Adams Sermo: Ambr.li: 2, in Enen Luce. c.4. Epiph. adn. Her. lib 1.Tem 3. Har: 46 affum that Adam was Gued, condemning laname for an heretick who denied it.

Cornelisant:

Corinthians: yet they were Washed, they were instified and fa tified in the name of the Lord Iofus, and by the Spirit of Gal Haft thou (i) denied the Lord lefu that bought thee , and me inred bim with thy finnes ? fo did Peter and the lewes, and w God pardoned them. Haft thou perfecured the Lord let Christ in his Saints and members, which is one of the high eft finnes? fo did Panl: yet God had mercy vpon him: ( k) yea for this cause bee obtained mercy, being the cheifeifin. ners: that in bim first lesus Christ might shew forth all long fif. fering, for a patterne for all those that should bereafter believe bim so tife enerlafting: thatfo the greatest finners looking m. on him, might not despaire of mercy : Looke vpon the harlot Rabab: vpon Mary Magdalene that great finner. who was posseffed with seuen Deuils : loe these receive pardon. Looke vpon Manafebathat vile and wicked King (1) who did enill in the fight of the Lord like unto all the alie nation of the beathen, whom the Lord had cast out before the chil dren of Ifraell : building agains the high places which Hexal ab bis father had broken downe : rearing up altars, and making groves for Baalam: fetting up carned images in the bonfe of the Lord, building altars in it for all the hoft of beanen, whom he worshipped and serned. This wicked King, who cansed bis this dren to paffe through the fire in the valley of the fonne of Him who observed times, wied inchantments and witchcraft, and des with wifards, and familiar (pirits : who wrought much enil i 37. Terrul de Pre the fight of the Lord, of purpole to promoke him unto anger, caufed Indah and lerufalem to erre, and to do worfe then the be then whom the Lord deftroyed before them; bing even bin did the Lordreceine into bis grace and favour, after bis found bumilianation, and bis seeking to bim. Looke vpon Adam, the spring and fountaine of all sinne, whose sinne brought death and guilt vpon all his posterity : you shall find God \* pardoning and forgiuing him. And can any finner in the world despaire of grace and pardon afces these? Remember dies fore that God hath pardoned all thefe finners who were s bad: if not farre worfe then thee: that hee hath registred their names vpon record to all posterity, that no man

might

might despaire of his mersy; which is now as large, as great, and readily communicated to all relenting finners as ever heretofore. God (m) is the same God still, his grace m Mal. 3. 6. is now the fame it was, and shall be (n) fo for oner, to all lam. 1.17. that willimbrace it. Wherefore if God hath euer pardoned "Pfal. 136. as great or greater, yea the fame finnes as yours are; if he hathereined to his mercy fuch Grand and mightie finners asthenow recited were; then doubt not, but perswade your foules, that God will pardon you and all your finnes, as well as they and theirs, vpon your true repentance and

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the greates fire and prened as the same, mil or gainston Thirdly, confider that the Lord lefus Christ was fent of schole by his father into the world : ( a ) not so call the Marke 2.17. ightess, but finners to repentance : yea finners which are Math. 9.13,13 (1) beatie laden, with many, great, and mighty finnes c p Math, 11.18 Consider how Christ himselfe conversed most with publians, and the greatest sinners whiles he was on earth in fo michthat the Pharifees did cast this as an aspertion on bim; thathe was a ( q ) companion and a friend of publicans and fine q Math. 9. 10. wete yet remember : that Chrift lefus did fhell his nich and 11. Luker , 12 recions blood for none but finners: whence he is faide in 2. cap. 7. 34. scripture: to (r) die for the ungodly and for finners. If then r Rom. 5. 6.8, Christ comes to none, if he calls, redeemes and fanes none elebut finners, why then shouldest thou despaire of his mice because thou art a sinner? If thou were not a sinner Christ lefus could not fane thee because thou art not a finner of for his grace to worke vpon: but nowbecause thou arta finner, and a greate one too, thou halt more hope of grace and pardon; because now thou art In third y where there is most from received which I

Fourthly, confider that the more great and hainous thy 19.4. fines are, the greater hope there is of mercy if thou wilt ment And if this may feemen Paradox vinco thee confider bushat speech of Paul : (1) where forte abounded, grace did (Rom, 5.20. midmore abound ! & that prayer of Danida (t) for thy name ! Pfal, 25.24. Me O Lord pardon mine iniquity for it is great; Paul would mer have affured vs., that Where found darb abound, grace

Should

fhould superabound. David would never have prayed to to God: pardon wine iniquity for it is great; making the great neffe of his fin, an argument to move God voto mercy : he not the greatnelle of mens lins made them more fit former. cy, it they will repent. If you will but confider the grown and reasons of it, you will cease to wonder at it.

The first ground of it is expressed in the prayer of Danie For thy name fake O. Lord parden mine iniquity for it is mut. Exceh, 30.23. God alwaies pardons finnes for his name, his honour, his 42. cap. 38.22. glory, his mercy, and his promsfe fake, and for the manifoldi. Ifay. 48.9.11. Ephel : 4. 9. on of the greatneffe, and freeneffe of his mercy : Now the gra-7, Pal. 31, 1, ter, the more the finnes are that God doth pardon, the mon are his name, and mercy glorified the more are his goodnes. his bounty, his love, and patience feene : the more arthi promifes and truth advanced, and the more glory, feare and

honor doth he gaine.

ler. 9.24. Mich.7, 184

Secondly, God is a God that \* delights in fhewing meny, it being connaturall and effentiall to him: now that which one delights and takes pleasure in the greater occasional oportunity he hath to doe it, the more prest and ready is he to it : Hee that delights in Chyrurgerie, the greaterts wound is that is brought vnto him, the more wiling is he for to heale it : he that delights in charitie me bounty, the greater the obiect is that mones him to it, the readier is he to display these graces : he that delights to in part his learning by discourse, is glad of any occasion when by he may communicate, and dinulge his knowledge. Go therefore delighting in mercy, is readiest to drawe outlin mercy where he may communicate and display it most.

130, 1: 2.

Thirdly, where there is most sinne, and misery, there is Phl. 116.6.PL alwaies greatest meede of grace and mercy : there is the most suitable and fittest obiect for it a now as it is with wife mercifull and vaderstanding men, they will sooneste flow their almes and charitie where there is most need enen fo it is with God, who is wife and prudent in allie weo Lond gardon wine intquiry for it is great ; Pastnoissi

Fourthly, where there is most finne, there is commonly "

on the fight of finne, (w) moft fence and feeling of, and wa. Chron. most griefe and forrow for finne : now the more fence and feeling there is of finne, the more griefe and forrow of x Ifay. 17.156 heart for finne, the (x) more likelyhood and hope of mercy is 16. cap. 61. 1. there. Fifthly the more grace and mercy there is shewed to 2. Plal. 51.17. any ( ) the more lone, the more filiall feare, the more thankeful Luk. 18.1 3.14. meffe, and fincere obedience will there be to God, and the grea-

ter acknowledgement will there be of mercy : therefore the Pfal. 130. 4 greater hope of grace and mercy. Pfal. 16. 1. 2.

Liftly, the more mercy there is shewed to any, the (2) more 5.3. Hosta 5.3.

miles be snownaged to come in to God for grace & mercy: 3.6.1. John.4. which is one of the ends for which God the wes his mercy. Somet from all these grounds we may settle this conclusion nour harts : that the greater our finnes are, the greater pro. \$1. Tim. 1.16. builtie is there that God will pardon vs , if wee are but traly burthened and pained with them, and heartily willing worke them all. Wherefore let not the greatnesse nor mititude of thy fins deterre thee from making out for gace: for if thou art but heartily willing for ever to discard them, and to cleave vnto the Lord alone without delay, there is more hope of grace and mercy for thee, then if thy fines were none at all, or leffe then now they are.

Fifthly, confider how Christ himselfe hath commanded youto pray daily vnto his father : ( a ) forgine vs our trespas- a Mach, 6, ta for and how he hath injoyned you to believe the forgivemele of your fins vnder paine of damnation, if you will but manily repent and torfake them : and would God doe this. the did not intend to paffe by and pardon thefe your fins yon your true repentance? If you thinke that God will not gue your fins, why then doe you pray voto him! Why an doe you give any truth and credit to his promifes? or why doe you performe any thing at all that he commands?
Wherefore either beleine that he will pardon all your finnes bethey wharthey will, voon your true repentance, or elfe pe ouer prayer and difetaime his femice.

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Sixtly confider that if God thould not forgine fuch fins yours, it would be a great disparagement to the death of Nn 2 Christ:

monio.s

6 1. lob n.c.

Christ; If Christ should purchase pardon of his father for none but small and letter line, and not for greate ones too it would argue an imperfection and infufficiencie inhideath : it would make him but an incompleate, a weake and maymed Saviour : no better then no faviour at all: which would be a great dishonour vnto Christ, and to the efficient 3 12c 1 81 2ht. of his death and passion; and an great disparagement me ecclyple both to the mercy and wisdome of God himele in making the remedy inferiour to the malady to which is applyed. If then we cannot once furmile or thinks, the I efus Christis an incompleate and may med fautour; orthe the efficacie and power of his death extends not vnto all the fores and ficknelles of our foules: if we cannot polliblican ceine that there should be the least defect either in the macy or wisedome of the Lord : we cannot but affure our soiles of pardon and remillion for all our fins, if that we once inmit our felues to him. tes en en ent out auch out aufait

7. Seventhly confider that all theoffers and promifes of gree are large & generall, without exception of finnes or perfont: God doth not covenant with vs. that if our fins bebut hid and fuch, if they are but of fuch a bulck & number, that then he will forgive them : there is no fuch clanfe nor limitation in his promiles: Let our persons or sins be what they will,it wee will but once repent and beleive the Gospell they ha be quite abolished and done away or else Gods promises an false and vaine.

8. 6 2 Cor. 1. 3. e Pfal. 130. 7.

Laftly, confider with what a gracious , merciful and compassionate God you are to deale : you are to deale with the very God, and (b) father of mercies, with whomther (c) is plenteous redemption; with him who hath proclaimed d Exod. 34. 6. 7. himfelfe vnto all the world; to bea (d) God, mercifull and gracious, long suffering, and abundant in goodnesse and trut,

keeping mercy for thousands, for giving iniquity, transgroffin, and finne : with him, who is a God, ( e) merciful and grain to13. Phi45. ous, flow to anger, and plent cous in mercy who will not doal 3. 9. With us after our finnes, narreward us according so are in.

flay. 55. 7.8. quities : with him whole mercy is infinite and doth (f) traftend the thoughts, so that hee can abundantly pardon more then our shallow capacities can conceive. What then are all our sinnes to such a God, to such a mercy as his is? Alas they are but as a droppe of water to the whole Ocean, or as a point to the whole vniverse: the sea of Gods mercy is able to swallow up and drowne them all, were they ten hundred thousand times greater then they are. The lambe (g) of g loh. 1.19. God, Christ Iesus, is able to take away the sinues of the whole world: and is he not then of power to cancelly ours? What cannot the infinitenesse and greatnesse of Gods mercy doe, what cannot it pardon, if you will imbrace it? Since therefore you have to deale with a God of such infinite and boundlesse mercy, who (h) is so willing to pardon all your h Mich 7.28. since, what is it that you may not hope.

And if you object. That you have oft times relapted into Object.

pardon for you.

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lantwer, that these your failings and relapses shall not Answice deprine you of Gods mercy, nor make your sinnes vnpar-

donable, if you will come in.

For proofe of this, Confider first: that as there is a spring 1.

of since in you, so there is a spring, (a) a fount sine and Sea of a Zach. 13.1.

arey in God, (which is renewed enery morning, and is never Mich. 7.19.

drawne drie) to wash and purge away all these your failings and backsidings:

Ed, (b) so beate all your backstidings and relaptes as well as bilder 143.

Tour other finnes: which promise he will certainely make P6. 103.

good, vnto you, because he is God of truth.

Thirdly, Consider that Christ himselfe hath taught you to

may dayly vnto his father, to (c) forgine you your trefpasses Math 6. 12.

which he would not have done had he not intended to for dRom. 8. 34.

Heb. 7. 25 c.

jue your dayly tailings and relapses. Fourthly, consider, 9. 14.

how Christ himselfe is (d) alwayes suting at the right hand Fassle impersal

of God to make intercession for you, and to aske pardon for turs impersal

of God to make intercession for you, and to aske pardon for turs impersal

for ins: Wherfore though you sin continually, yet because films gribulat.

Christs intercession for you is perpetually you neede not define the continual by any

tenna lib s. 20.

Nn 3

paire of forginenesse valetle you will make Christs interest 

Fifthly, confider how Chrift himfelfe commands, yout e Math, 18.21. to forgine your brother enen to 70, times fenen times, whenh 22. finnes against you and will not hee more of forgine you though you redouble your finnes against him, vpon you continualirepentance? would be command vs to doe the to others, which himselfe intends not for to doe to vs, line all our mercy and forgiueneffe fprings from his ? doubtleffe he would not doe it.

Sixtly, confider that the very best and dearest of God Saints doe oft (f) relapfe into many finnes, and yet God al. waies pardons them, and will he not then pardon you as we as they vpon your true repentance, fince his mercies area like to all repenting finners?

Seauenthly, confider that as God is full of grace and mer ey, so he is likewise (g) long suffering, slow to anger, full a Frod. 34.6. compassion, and abundant in goodnesse and mercy, to that head c+(h) will abundantly pardon you voon your true repentance, though your relapses and backflidings have abounded a gainst him: else his long suffering, his flocknette to anger, his abundant goodnesse, and his plenteous mercy were in valid

Eighthly, confider that men who have but a little foarle of mercy in them, can paffe by many offences, many redoub led wrongs that are offred to them : A tender hearted tather or a louing maister, will put vp many indignities, and passe by many reiterated faults which his children, or his feruants commit: and will not God who is the (1) father and fountaine of all mercy, doe it much more? God is (k) more ten-

der hearted pittifull and compassionare to his children then the benign it mailter, or the fondest fai ber, can be to his ke-1. Holes 11.9. uant, or his onely lonne : (1) He is God and not man : (m) mI lay \$5.7.8. his thoughts are about our thoughts, even as high as the beauts is above the earth: therefore he can and will torgive where man would not, and where we cannot conceive he should:

he will forgive our oft relapses if we will repent, and of times turne to him.

flam. 2. 2.

Iob. 15.14. Q 1 15. 16.

2, Chro. 6.3.6

Pl. 103.7.8. Pf. 145. 8 9. h 16.y. \$5.7.

1 2. Cor. 1.3.

k Pfal. : 03 13. Mal. 2.17.

Lally Is God thould not vouchfafe to pardon the frequent relaples of his children vpon their true repentance: it were not possible for any to be faued; because there are frequent and lomtimes foule relaples in the best & chiefest of his children, which would plunge them deep in hell, if God did not forginethem, fince therefore there are many faued who have fo of relapfed, you need not to despaire of pardon if you fill repent; especially since you relapse against your wills, and are exceedingly greeued when you fall backe to any finne. Wherefore let not the multitude, nor greatnesse, nor quality, nor circumstances of your finnes, deterre or keepe you bicke from feeking after grace; but fince God holds forth his golden scepter to you: fince he laies open the armes and bowels of his tender mercies to imbrace you, if you will step in and heartily defire grace with the loffe of all your finnes: doe you now at last in despight of Satan, perswade your wounded, broken , tortured and diffressed soules, which are our ballanced and preffed downe, with the sence, the fight and burthen of your fins, (for vnto these alone these comforts to belong, & not to fuch as are senceleste of and desirous to continue longer in their finfull courses, for whom there is nomercy) that there is grace and mercy for you with the Lord, be your former sinnes and iniquities what they will. And let this inlarge your heartes and foules from out of Satans shares; and cause you with all speed, all care and earnethnesse of spirit, to presse hard for grace, by the vse of all good meanes, and constant dependancie vpon God alone: And then you may be confident of grace, of fauour, and of ful facceffe.

If Satan now reply vnto you in a third affault: that you Obiett. 3. fhall neuer be able to repent of these your sins: & therfore it is in vaine for you to hope for pardon, or make out for grace.

I answer that its true, that repentance lies not in your Arsw.I. ownepower: and so the objection is true, that you are never able to repent you of your sinnes by your owne strength: but if you looke up to God, if you innocate and implore his ayde; if you depend and waite on him in the

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Obsect.

Anfw. 2.

vic of all his holy ordinances (i) who is the owely authore 2. Tim. 3 . 34. giver of repentance : hee will certainely worke this grace of Acts.5.31.11. grue repentance in you; because it is ( ) his conenant and LEzech. 26.25 promife foto doe : and becauseelse the death of Iesus Chris 26. lengt, 3: the riches of his grace and mercy, the promifes of the Gol 24.1/2y.44.21. pell, and all his holy ordinances should bee in vaine, there being no object for them on which to worke. Cap. 22.

If now Satan answers you; that God himselfe will me

uer giue repentance to vou.

I answer in the second place: that Satan is not prime in Gods fecrets, hee knowes not what thoughts of love or hatred the Lord hath towards you : Therefore heeded heere belie the Lord, and cozen you : especially since God himselfe hath couenanted in expresse words, to worke repentance in you: wherefore beleeve him not, but deme 1. lohn 8. 44.

him a (1) lyer as be was and is.

Thirdly, confider what Satans ayme is in fuggefting this vnto you : it is onely to keepe you off from grace, to with draw your love from God, to keepe you still in finne, to drive you to despaire, and in the end to gaine your soules : where. fore beleeue and trult him not; especially since there is nothing in him but trechery, falfenesse and deceire.

Fourthly, admit that there were some probability that God would not give repentance to you (though you have now no ground nor colour for it: ) yet were you not better to make out for grace and true repentance, though you had but small or little hopes to purchase it, then to sit chained in the deuills yoake? If you fit thill and put not in for grace, its certaine that you cannot but be damned: yet h much the inster and greater will your condemnation be, be cause you neuer sought for to anoyde it. But if you doe feek out for true repentance, there is some hope of winning it: and though you gaine it not, you shall not wholly lose your paines: for you shall moderate, lessen and extenuate your condemnation by it: therefore what euer comes, it is the best and fafest course to sceke for grace and favour though you mille it: fo that this objection need not Rumble you, nor keepe you off from a diligent pursuite after grace.

3.

Acts 5.3.

But now Satan will fuggeft vnto you in the fourth place : that albeit there is grace and mercy for you with God notwithflanding all your finns, and albeit that God will worke grace and repentance in you, yet the wayes of God are fo precife, fo pure and holy, fo narrow hard and difficult, that you shall neuer be able to walke on in them in an acceptable holy and well pleasing manner: therefore its altogether in vaine for you to fet your selues to serue the Lord, since his voake is so straite and heavy, and his burthen so intollerable that you will never be able to hold out to beare it. (m) ma, Pet, 3, 30, Beter therfore is it for you to fit fill and rest you where you are then to beginen the flesh and end in the spirit : then to put your hand unto the plongh, and then turne backe ; then to bein a firicke and holy life and afterwards to fall back againe, to your greater condemnation : This is one of the last and chiefest wiles by which Saran-keepes men backe from fee- Difficultationa. king grace, and from fetting upon an holy and religious tracinia praicacourse of life : which wile extends not onely vnto wounded imas figuris : consciences, but likewise vnto all carnall \* lasie and secure Quantil Infit. Christians : and therefore needs an answer.

To this I shall reply : that if men looke vpon the feruice of Anin. God and the waies of holinesse with a naturall, carnall, slothfull, or \* vn willing eye, they then seeme hard and difficult well in cause ifnot impossible: but if they cast a spirituall, a sanctified of a non posse and willing eye upon them, they then feeme pollible, and pratenditur. Sen easie too. Doubtlesse whateuer carnall men, or afflicted Epist 126. consciences, or men who are but newly concerted, may thinke of the wayes and workes of God, as if fielh and blood were not able for to undergo them yet this I wil boldly lay, for the incouragement of all fuch christians as are heartily defirous to fortake their finnes, and leade a gracious and holy life: that if they will but fet themselves in the wayes of holineste, they shall finde them to (n) be wayes "Prous 3.37. of eafe and pleasantneffe, farre easier then the wayes of sinne : they shall then find, that (o) Christs youke is easte and his bur . Mark, 31-30

then light, so that they need not feare a fainting nor finking

vnder

vnder them. Now this must needes beefo.

First because when men come in to God, & fet themselve 1. to holy duties in a fyncere, resolute and hearty manner the PHofea 14. 4. Lord doth not onely (p) heale and cure, but he doth liberish Exech 36. 25. change and alter their corrupt and finfull natures : gining the 26. 2. Cor. 5. new hearts and new foirits, and making them new and holy cres. 17. 18. tures. Now that which makes all holy duties and thefer vice of God, fo burthenfome, hard and difficult, is that con trariety, vn fuitablenesse, and disproportion that is between

our corrupt natures and them : If our hearts and nature were healed and transformed, if they were made holy and spirituall, and fitted to Christs yoake, all holy duties would then be pleasant easie & delightfull to them, but because our

Etorem patitur. Saluft de repub. L. W. L. WALL

Pessimus quis- hearts are \* euill aud carnall, and Gods service spirituall: be que aperime re cause our natures are sicke & wounded, & disproportioned crosse and contrary to holy duties; therefore they are abur-Ordingula orat then and a paine vnto them. If a man put fire and water to gether, there will be still a combate and dislike, because there is a naturall antipathie or contrarietie betweenethen A fore eye is very much troubled and pained with a glittering light: a shoulder that is fore wounded, or put out of ioynt, is troubled and wearied with a little burthen : notbe cause the light is troublesome, or the burthen heavy, but because the eye and shoulder are diseased, and neede a cure, The reason why Gods seruice, and holy duties are so hard fo painefull, heavy and troublesome to vs is, because our omina difficilia hearts and natures are \* repugnant to them, and not cured

contra (wam Suphoc. Ibiloc. Beles.

Junt cum quis of their maladies! our eyes and shoulders are wounded and diseased : therefore the practicall power of holinesse, the naturam facit. burthen of Gods word, and the yoake of Christ seemeheauy and unpleasant to them. But now when as we once submit to God, and fet our felnes vnfeinedly to doe him feruice, our hearts are changed, and our natures healed, therefore the joake of Christ, and the duries of new obedience, must needs be easie pleasant and delightfull to them.

Secondly when once men feeke for grace, and fet vpon holy duties in a ferious manner, God alwaies alters and

tranf-

transformer their wills, he makes them willing and defirous for to feare and please him about all things else: therefore on imperior his fervice cannoe but be \* easy and delightfull too: \* All bow except par things feeme hard and difficult to an vn willing mind: but to tem aterbiffind a willing and ready foule, the very hardest things feeme eafleand delightfull : That which makes Gods feruice fo harfh pil . 61. for hards for difficult and impossible in the fight of men is while tam faci-maintly this: that they are viwilling for to ferue and le eft, quin difplease him : if their wills were but once wrought vpon the ficite hat fi in. difficultie were quite remoued. Since God then alwaies wiens faises : turnes mens willes, and makes them prest and willing, yea Hieromin Exe. elad and loyful for to ferue him: his work & feruice cannot Terent Heaut, her be easiewhen once men set themselves voto it.

Thirdly, when men begin to fettle themselves in the waies of holynesse, the (4) love of God is shed abroad in their a Rom. s s. beares by the haly Ghoft, which love doth to inflame and heate D firelts miltheir foules and so inlarge their hearts towards God, that all his precepts and commands feeme possible and easie, There is nothing difficult nor hard to lone : which carries men eft via Lucian: on with a naturall, heavenly and sweete propensity to all in Landarone holy duties; This love the Lord doth fend into the hearts Demofthe is: of all his children, and (r) by it they works: therefore his worke and teruice cannot but be easie, and delightfull to cero ad Brutum; mmen come into Coulding

Fourthly, When once men fet themselves in good earnest voto holy duties, the Lord doth then (1) affist them by bus forrit and give them Brength to doe his will, he (t) workes all his workes both in them and for them. So that they may 164 45 1.6.49. fay with Paul: (v) we can doe all thinges through (hrift who : Phil. 4. 1 ;. Brengthens vs. It is a difficult and hard matter for a fucking 1/ay, 26. 12. child, or for one that is ficke and weake to walke vp a fleep and craggie hill: but if a strong man leade them, or carry them in his armes, its easie for to doe it. So it is a hard & difficult, it not an impossible thing for any man to serue the Lord with his owne strength: but when as God himselfe, when as Father, Sonne, and holy Ghost shall strengthen vs andcarry vs on to holy duties: when as they shall worke

Act, 4.1c. 5.

la phi charmas Bernard, Inuta amori non Nibil difficile amants off : Cin Orator: & Berward: cften. r Gal. 5.6.

Ezecha616.

Multerum ma mibus grande leng: HT exus.

and doe all for vs, or cooperate and worke together with vs, (as they will doe when we let our hearts to feeke and ferue them ) it cannot but be \* eafie for to ferue the Lord.

BAS ZHIM SPHO res, granja (unt olia Terrent Heantant, Act 5. K. 5.

Fifthly, when once men feeke vnto the Lord he gines them skill and knowledge for to doe his willin a dexterons and easie mannere An easie thing seemes hard and difficult viscogwisfa- to an ignorant and vnskillful man: an easie leffon to one that hath no skill in musicke seemes exceeding difficult a when as the hardest lesion to one that is versed in it is but cafe. Most men are altogether ignorant of the worke and service of God, they know not how to fet about it, nor how to ma. nage it : and this is that which makes it feeme foe # hard and difficult. But when once men let themselves to seeke

Ephel. 4.18.

10,6. €. 8.

w Pf. 15.8.9. the Lord in the vprightnesse of their spirits, they are ( w) 33. to 37. Ua. then taught of him to doe his Will : he gines them a dexteritie a 14. 13.c. 42. skill and knowledge for to ferme him; which makes his femice

17. easie to them.

Sixtly, when once men come to give vp their names and heartes to God, he then accustomes them to holy de. ties: so that they will become pleasant easie and delightfull to them at the last, though they seeme harsh at first. The reason why most men thinke the waies and practise of holinesse so harsh and crabbed, is because they never accustome themselves vnto them : When men come into Christ, hee accustomes them vnto his yoake and service, therefore it cannot but be easie : for \* custome makes all hardthinges easie.

Diffuntas vin tolluur Berwardt

7.

Seauenthly, when men refigne and give vp themselves to God, he makes them fee that there is great cause and reafon for them, to fet themselves to serve and please him: They consider that they were created and redeemed for to Serve the Lord: they see that it is every way best forthem to devote themselves vnto his service: they consider, that it is their chiefest happinesse and greatest good to doe his will, and when they fee fuch powerfull and conuincing reafons to move them to Gods feruice, it cannot but be eatie and delightfull to them.

Eightly

Rightly when once men dedicate themselves vato the the they confider that bountifull magnificent and rich ward which the Lord conferres voon them for their ferties they consider that the reward doth infinitely transcend Mercedis mag-theworke, and that all they do for God redounds vnto their miorumlarginio ownerternall good, Now when a man shall see how richly industrien, furthe Lord rewards him for his service : how bountifull and diaque mirifice free a mailter he is to him, and that all he doth is for him- intendunt Diod. felfe for his owne eternall good and welfare; this swallowes 14 /eff. 43. to the difficultie and hardnesse of the worke, and makes it & See Heb. 10. offe fmooth and pleafant to the foule. 34,617,19,16.

Ninthly, when men once fet themselves to seeke the Lord, he stampes a certaine heavenly sweet and naturallimpreflion on their foules: whereby they are carried on to hovoluties with a kind of naturall, fweete, inward and strong propensitie, so that they (y) cannot chufe but dee them : their , Acts 4. 20. hearts and foules can finde no reft, they are like creatures a, Cor, 5.14. that are out of their owne element, till they are converfant in religious exercifes : and in these they rest as in their proper foyle and center : fo as they cannot but be exceeding efir pleasant and delightfull to their soules, as being that wherein their foules doe finde most comfort and content.

Tenthly, when once men fet themselnes to leade a life ofgrace, God (weetens all his feruice, and all the duties of his worship with the inward comforts and consolations of his spirit, which makes them pleasant and delightfull to the hisspirit, which makes them pleasant and designer unto the folle. There is a kind of (z) heavenly sweetnesse and soule 3 Prov 16.241 folle. There is a kind of (z) heavenly sweetnesse and soule 3 Prov 16.241 remfine pleasannesse in holy duties, ( which the tongue of 19. men and Angells cannot expresse) which makes them more deletible then thony or manna, to the foules of all Gods Pfal 19.10.Pf children ; which doth to inebriate and delight their foules, 36.8. Pfal.63. through the fweete concurrence and influence of Gods holy 3.5.1/2y.25.6. Spirit, that those duties which seems harsh and crabbed vn. Pl. 119. 103. wothers, are so incomparable sweete and pleasant unto them that they are such the very \* ioy of their beautifiand Pfal. 179. 14 thevery eafe, the very comfort the very happinelle, heaven, 24 97.111.163 life, and paradife of their foules : fo farre are they from be ler. 15. 16,

23.

6. 6cm. 12.

ing any burthen, wearifomeneffe or trouble to them.

Bleuenthly, when men come in to God and take his voake

Bleuenthly, when men come in to God and take his yoake upon them: all other things seeme harsh and strange unto God, 5, 16, 17, them; there is such an inward (a) auersenesse resultancy and indisposition in their soules to all carnall vaine and simusfull shangs, to which they were inthralled and denoted former. ly; that it is now a sarre harder matter for them to seness sinne or lust, then to doe all the holy duties which God inioynes them: since therefore the service of their sinful lusts and carnall pleasures becomes a burthen, trouble and inquietation to their soules: the service of God, and the sincere practice of holy duties, must needs be easie, pleasant and delightfull to them.

Lastly, when menonce fet themselves to serve the Lord, they consider whom it is they serve, and to whom their duties are directed: they consider that all they doe is to the Lord, to whom they owe themselves and all their service, and who hath done much more for them, then they are wer able to requite againe: and this makes all their paines seeme nothing to them. It was an easie matter for b Abraha to offer up his only some, because he did it to the Lord. It was

23. Sam 6. an easie matter for King Danid to(c) dance before the arke with 16, 20. 21. all his might, and to define the feoffs of taunting Michael because he did it to the Lord, who had chosen him before all thers, to be king of I/raell: It was no hard thing vnto Paul.

A A R 11. 13. (d) not onely to be bound, but likewise to dye at Iernsalem: because he did it for the name of the Lord Iesus Christ, who had done farre more for him. When men doe but once consider, that all they doe is done to God and Christ, to whom they are every way so infinitely ingaged by curtese, and duty too; this sweetens all their labours, this makes Christs youke exceeding easie and his burthen light. Wherefore say Prout 5.19, not from henceforth that the waies of holinesse are (e) as an

Proud 5,19. not from henceforth that the waies of holinelle are (2) at a hedge of therms: that they are full of prickes, and roughness or invincible difficulties which you shall never ouer come! fay not that they are so narrow, strict, and holy, that you shall never be able to passe on through them: you see its no.

thing

hime fo: they are passible plaine and easie, they are full of fantnesse peace and comfort, to all that will but set hemselves to walke on in them, though they seeme not so mflothfull carnall and vnwilling \* mindes; you fee these Mibilfacile perreasons do enince it to you. Wherefore now without any suadisur muimore procrastinations, addresse your selves to walke, to sir Orine La. me and passe on in them, till you come to heaven, where c. ?. they end.

But admit now; that the yoake of Christ were heavy, Answ. 2. and his burthen hard to beare which you fee is false : yet his I may with confidence auerre: that the yoake and burthen of your lufts, your schues, your sinnes or Satan, \* are far Sibi fernire gra more heavy, and intollerable. Alas what drudges, what wiffma fermins lanes and vaffalls doe finne and Satan make of wicked men? of Son. Nat. how doe they diffract and hurry them up and downe ? how Servitus pictars doethey command and rule them at their pleasure? Looke granifina. be upon the couetous, the ambitious, the voluptuous, the (br) [ f. bom. incontinent, the intemperate, the enuious, the proud, the solus peccasor dolericke, the murmuring, or discontented person, and the male feruin qui like? What base and seruile bondslaues are they to their lies aplo vestur finand lusts? how ready and obsequious are they to give regm, fat mifer themfull content in all things? There is not any one ruling fum mens care orraigning finne in men, but exacts as much or more then nalis, wimium Godhimselfe, though it gives them no borde; no clothing dominante synovailes nor profit now, nor wages at the lift. If then the ranno, Tos ferfewice of the Diuell, or of our felues, our finnes and lufts, wir feeptris, debe far more difficult, harsh, and troublesome, (at least more Profer, Aquir, base and seruile, ) and lesse comfortable, pleasant and Epigram lib, profitable then the wayes and feruice of the Lord = Let Ep. 52. thesewho are so much devoted to their case and pleasure submittheir neckes vnto the yoake of Christ, and take his croile and burthen on them, because it is farre more easy light and pleasant, then the yoake or burthen of sinne or Saany paines and be at any charge to parch

Laftly, admitthat it were fo hard, fo difficult ; fo trous Anfre. 3. blefome, and burthenfome a thing to ferne and pleafe the Lord as is pretended : yet this you must consider : that as

Quell. L.z. praf.

Difficilia que pulchra Bafil: Exhort. ad Baptif. L. Plut. de Lib. Educan. · Cherkede Anli soi lib. 1. 7.45. Nemo capiat. magnapamis laboribus En. rip. Oreftes : Omnia pulchra inter bomines riculis compa. fett: 100.

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So Attended

Perfect Admir.

all tother great and precious things, fo grace and heaven, (which farre transcend them alband which are richly worth your labour were it ten thousand times more then now ) are not to be attained to without some paines and coft. Hee that would get learning, or skill in any art or science whatfocuer must be at cost and charge, and take much paines to winne it he that would procure honours, riches, friends, possessions and such like momentany and earthly vanities. must bestowe some care, some cost and paines to purchase them. Looke upon all aduantages or benefits that mencan take, bee they never fo fmall and meane, they require er own admira some paines and coll to compasse them. And can wee rione continues then thinke it much, to bellow fuch coft, fuch paines Liberibus of to and care to purchase grace and heaven? to promite reman Died Sie Caluation, and eternall happinesse? are they not of zibl biff: 1, 19 farre greater worth and value, then all our industrie. labour, cost, and trouble can amount voto ? should wee not bee infinite gainers, though wee were to purchase them at a dearer rate ? will they not make re an amends and bountifull recompence for all our travel and disburfements; and doth not all our paines and travel refult backe to our selves alone, and to our eternall good? If fo , then never murmure nor repine against the Lord nener bethinke the coft, the paines and labour that thou must be at thou shalt be no looser, but an infinite gainer by it; grace and heaven will pay for all at last were it infinitly more. Wherfore doe not fo much undervalue grace and heateness to thinke them hardly worth the cost and paines which they require : but reioyce that God hath fet them at fo low fo easie and to cheape a rate : and thinke not much to give it were it an hundred times farremore then now it is.

Obiett.

And if you tell me now, that you are willing to take any paines and be at any charge to purchase grace andhea wen but yet you feare that you shall never bee able tohold out, if you should fet you so difficult, so tedious and hard a worke as this is.

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Inswere, that if you will once addresse your selues to Groon it with a fyncere, an vpright and refolued heart, mhall be fure to hold out, and not give ouer: you have God word and promife for it : you have this whole treatife \* lob. 17.9. Ifa, ofpefeuerance for it: and let thefe bee your affurance. 40.29, 0,31. Whefere fince Christs yoke is easy, and his burden light, Phil. 1,6. fireelier then the yoke and burthen of your finnes; fince me and heaven are worthy all your paines, your cost and are, and you are fureto hold out till laft: let not this falle bidion, or wile of Satan discourage or deiect your foules, where you off from teeking grace : but now rowle vp your floathfull and deiected spirits, and put in for grace, as Alde Saints haue done before ; and then you shall be feete hold out and speed, as well as they , finding Christs poteexceeding easy, and his burthen light and portable,

sthey have done.

But now when Satan feeth that all thefe wiles of his are Obiett. 4. inwered and euaded, heturns himfelfe into another forme, adaffayesto keepe men off from grace, by casting some wherrubbs into their way, of a different nature from the former. O saith he, if you once begin to make out for grace, and addresse your selves to a sandified and holy life, you shall exceedingly prejudice and wrong your felues. For fryou must bid adieu to all your pleasures and delights . and take your farewell of all ioy and comfort: you must drote your selves to griefe and melancholy, and never hope to fee one day of joy and comfort more. Secondly you must discard your old, familiar, pleasant and beloued fiends, you must abandon all good company, and all your amall, merry', and boone companions and acquaintance which are now as deare and pleasant to you as your owne foules. Thirdly, you must part with all your bosome, pleasant, profitable and delightfull finnes, in which the vemy life and comfort, the very joy and heart-ftrings of your foules confift. Fourthly, you finall expose your selves to obloquie, scorne, scandalls and disgrace; you shall bee made the very reproach, contempt and wonderment of the world

world; every mans toung; heart and hand will bee fer as gainst you, and you shall be cast our and despised of all, a the very dung in the ftreeres: and will you fuffer fuch a lotle as this, and expose your felues to fuch difgrace and scorne to purchase grace ? Aduile I pray you, and confider what you doe, least you befoole you felues at last. By thele fuggestions which are exceeding strong and presalent with carnall, couctous, licentious, proud, vaine-glorious, volupruous, and halfe converred foules, doth Saran pull and keepe backe many who are almost perswaded, and in fome measure willing , (but yet not quite resolved) to make out for grace. Wherefore it will be very requifite and viefull, to remoue these grand impediments and flumbling blocks out of mens way, and to answer them in their order; that so they may the more readily and freely mace and run the wayes of grace.

Obist. 1.

To the first of these, That if men make out for grace, they must bid adieu to all their pleasures, to all their ioyes, their comforts and delights, and deuote themselves to griefe and melancholy to their dying day; which is one of the greatest pul-backs, and motiues to keepe men off from feeking grace.

Anfwer, 1.

I answer first, that the obiection itselfe is meerely falle. True it is, that when a man comes in to God, and fenles himselfe to seeke for grace, in a religious, godly, strict and holy course of life, he must then shake off all carnall, all finfull, all immoderate and vnlawfull pleasures and delights, as being odious vnto God, and exceeding hurful to himselfe: he must giue ouer his drunkennesse, his good fellowship, his adultery, fornication and vncleannesse: his vnlawfull and excessive gaming : his frequenting of phane, beathenish, lascinious, sentrilous, blasphemous and disbolical Stage-playes , (as the Fathers Stile them) : which haue beene condemned as finfull, hurtfull, vnlawfull and intollerable euils, which ought not to be feene nor aced: by 20. feuerall Conneells and Synods: by 26. Fathers, and those of chiefest note: by 30. severall Dimines and Christ-

authors of latter times, both of our owne and other Churdes by many heathen States and Empereurs: by many mbent Authors of all forts; and by the whole \* Catholike \* See Tofolius Church of God both under the law and Gofpell, (as I am able to prote, had I but opportunity and leave to doit : ) which hould cause all such as beare the face or name of Christians to renounce them; at least to make some conscience of frequenting them: Hemust abandon all (f) scurrilows, vn- p.922 @ Concik cheme, unprofitable and lascinious speeches, songs and iests: and alluch pleasures and delights, which may kindle and infime his lufts: yea hee must deprive himselfe of all excesse cun in lawfull pleasures and delights, & not spend whole diversand nights ypon them as many doe. True it is, hee c.5 3.4 Col.4.6 must part with all the pleasures and delights of fin, ( which small men acount the \* fole and only pleasures that this lican yeeld: though in truth they are no pleasures, but he bitter fruites of finne and darkneffe, which pierce the bule with griefe and forrow, which keepe off all true ioy indcomfort, and alwaies end in woe and horrour : ) but as for all lawfull, all honest, all true and solid earthly comforts, statures and delights which he did formerly injoy, hee my maine them still, and potleffe them with more ioy motomfort then euer he did before. A Christian may vie Illufull sports and pleasures; he may hunt, hauke, ride, lowle; hee may injoy his friends, his wealth, and the beattrofall that God hath given him; he may laugh, he may mg and reloyce; hee may folace himfelfe fometimes with thick, and with some pleasant discourses : he may vie any infull sports or pleasures, and inoy all earthly comforts in afrank and free a manner as ever he did before, fo as he obme the circumstances of time, end and measure, & give whendall vnto others by it : all that he must part with, is the excelle and finfulnelle, which did accompany his pleames, sports & recreations heretofore, & make them bitter whis foule, So that this obiection of Satan, is as falle as himlife because a Christian that makes out for grace, both may a doth inioy all lawful outward pleasures which he had beher, & parts with nothing but his fin. Oo 2

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Indeer, Antiq. 1. IC.C. II. Epiphan miss Comp. Dollr. de Fide Cashol:es Apostol. Ecclipe Carthag 3 Canon 1: Bernara Orat ad Milites Lompli cap 4. f E, be 4.29.31

\* Latari a Sidne et riderenon poffumus , wifi vi fum noftrum asq; letitiam feelm effe faciamus; nili cu peccaro atq;infa. nia gaudeamus, mili rifus nofter smpuritatibus asy; Hagisys mifceatur, Salu De Gubernas Dei.l

Anjw. 2.

g Prou.1 3.73. 25.Pfal.37.29:

b Ecclef, 2,22, 23,16, 1 Tim, 6,9,10,

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15. 16. 2 Sam. 7.18,19.

kt Kings. 17.6. Dan. 5, 22. Toel. 2.19.to 27.Pro. 3.9,10.Mal.3.

11 Tim, 6, 6. Pro 13.7. 2 Cor.6. 10. Phil.4.18,

Secondly: I answer, that a syncere Christian who sem himselfe in the vprightnesse of his heart to serue and please the Lord, is so farre from being deprined and stripped of his comforts and delights: that he enjoyes more outward and inward comforts, and more true joy and pleasure then euer he did or could before he tooke this course : First I fay, he enjoyes more outward comforts, and tafts and feeles more true and reall joy, pleasure and delight in earthly things then ever he did or could before : First because he now enjoyes all outward bleffings and comforts that God giues him, as his (g)owne: he hath now a right and property in them which he never had before, whiles he was a graceleffe person: Now that which makes any thing sweet and comfortable vnto any man, is true propriety; which hee wanted heretofore, as being an vfurper of Gods bleffings; therefore hee must needes take more comfort and contentment in them now. Secondly : It muft needes bee fo, be cause he enjoyes these outward bleffings, comforts and co atures without the curse and mixture of finne, which (1) eates out all the comfort, pleasure and contentment that the creature yeelds. Thirdly: Hee now confiders all his ou wardcomforts and bkflings as mingled, fugered, and in haunced with the mixture of Gods love and fauour, hele eth Gods loue, his prouidence, and speciall goodnesse to iPl.37.16.Pro. him in them all, (i) which makes a little that the righteembat farre better then the great renenues of many vngodly. Fourthly: All the creatures are more willing to ( k) obay him, and it gine down that succuilency, wilk & bony of comfors to him that is in them, then everthey were before: the more obedientary man is to God, the more indulgent and subservient are all the creatures to him , as we may fee in Adam : therefor the more joy and comfort reapes hee from them. Fifthy: The more gracious and holy any man is, the more (1) fied, filled and contented is hee, with those outward blefings that God casts ypon him : therefore the more pleasure, comfore and delight must hee needes receive: because true co tentation, is the roote and ground of all true comfen

South the more grace a Christian gaines, the more is hee (a) freed from the cares, the troubles, and forrowes of the world; bemore doth he flight those outward losses and croffes hich befall him: therfore the more comfort must be take inworldly bleffings, because hee injoyes them with leffe ere ad griefe. Scuenthly : A gracious Christian doth alwayes dispose and order all his outward bleffings , pleafersand comforts in a right manner, and (a) direct them neged & lawfull end, expetting some spirituall good and eternall tage from them, which he never did nor could before: basfore hee must needes receive more mue and full conent, joy and pleafure from them now. Eightly: All godly mans outward recreations, pleafures, comforts and dights doe ( o ) increase bis inward and spiritual ion, they of 149.5. Pl. the and mind, to contemplate those eternall joyes, de- 5.33. plothim in heaven ; therefore they must needs be more fatte and pleasant to him now, then euer heretofore. inthly: God himselfe out of a love vato his children ith ( ) freely cast all outward comforts and blessings on them ut any care, or trouble of their owne: ( q) the bleffing of 9 Match 6.33. Lard doth make them rich, and bee addeth no forrow with it: sal takes away all those casualties which might sower or swipse their comforts; hee deales not so with wicked whose very comforts and outward bleffings, are oft me turned into thornes and prickes ; therefore their very andy bleffings, pleatures and contentments, must needes agreater and purer then all worldly mens. Laftly: God melfe doch give all such as feeke him in the pathes of (r) a special power, wisdome and ability, to make viseof all rEcclet, 2, 24, command bleffings : hee gives them wildows, knowledge dip, that they may eate and drinks, and bee merry in a godmore, and make their fulles inter good in their tabour: it is that many of Gods children enioy themfeltes their outward bleffings with fuch comfort, that wicked an decoft times wonder at them , ) (f) but wate finners, 003

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m Prou. 10. 13. Phil 4 6, Pro.

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. Luk 16, g. 1 Tim 6.18,19 Matth.6, 19,20.

25,26, C. 8. 15. c.9.7,8,9. Pro. 13.25.Ity 55. 2 PL23-1. to 6.

God 16,Pf.106.15.

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God giveth for the most part, travel to gather and beier of to ther they have nothing but forcemen, and cares, and gring, and vaxation of heart in all their labour that they have laboured out der the same. Wherefore I may truly testifie in despite of Satan and all wicked men, who bring an ill report your the wayes, and children of grace: that such as givethem-selves vnto a gracious and holy life, have farre more joy, more comfort, more sweetnesse, pleasure and true contentment in their temporall and earthly blessings, then all the wicked in the world can have, or themselves could entry finde, before they gave their soules to seeke for grace.

Secondly, every fyncere Christian who fetts himfelfem feeke the Lord in the fyncerity of his heart, hathmore in ward, more true, more (weere, more heavenly, reall, and foule-rauishing joyes, pleasures, comforts, and delight within him, then all the wicked of the world, or himfelt could euer tast or feele before ; Though carnall men en not belieue it, because they fee it not : yet euery Christian Soule that findes and feeles it, doth know it to be true, And ic must needes bee fo. First, because every syncere and holy Christian hath all the positive causes of all true joy, and comfort in his foule : He that hath God the Father, who is the (t) God of all comfort and consolation. Hee that hath God the Sonne the fweete, the (v) comfortable and welcome bride grooms of his foule : he that hath God the holy Ghoft, who is the (w) only Comforter, and the (x) immediate cause, fring and fountaine of all true ioy and comfort, all dwelling, walking and reliding in his foule for euer, and conspiring for to giue him joy and comfort in abundance. He that bath als uing faith, a true hope, a grounded affurance of Gods ette nall loue vnto him in Chrift Iefus: a found repentance, t purified heart and confcience, and a fyncere and feruent loue ( the rootes and grounds of all true joy and comfort) He that hath a true interest, right and property in the word and Sacraments in all the merits of Christs death, and palfion: in all the promifes of the Gospell: in all (2) the gla tidings of great toy : in the (a) miniferie of the Angells ; in a

# 3 Cor. 1,3 4 Rom. 15.5. y Matth. 9. 15. Iohn 16,22. w Iohn 14. 16. 26.c 15, 26,C3. 16.7. aRom 14.17.C. 15.13.Gal.s. 23, Theff, 1,6 Ads 9.33 y Rom. 15. 13. 1 Pet. 1.8. Hebt. 6, 18, 19. c. 10. 33. 1 Theff. 5. 25.76.PL.126.5 ZLuk s. ro, rt. 4 Heb, 1,14, Pf. 347, 2 Cor, 14

16,81,106,15.

he messengers, and messages of comfort, ioy, and peace: in heaunit felte which is a place of greatest ioy : in the life and lingdome of glory, which is a life and state of (b) endlesse in and comfort, and in all things elfe which can possibly concurre to further and make up his ioy and comfort; must of ecounty lead a farre more happy, comfortable, pleafant nd joyfull life, then he that hath no share nor portion in myone of thefe. But enery one that lines a gracious, a and holy life, hath God (c) the Father, Sonne, and boly Gid. ( the immediate caufe and fountaine of all true joy adcomfort) residing and dwelling in his soule for ever, and conbing to give bim ioy and comfort in abundance : hee hath all 17. Reu. 3, 20. former graces, ( which are the rootes and ground of all meley and comfort;) even grounded and fettled in his fale; and he hath an interest, right and property in all the brenamed priniledges, and in all things elfe that can possiconcurre to further and make vp his isy and comfort: Therefore hee must of necessity lead a farre more happy comfortable, pleafant and joyfull life, then any vnregenerate a succleffe man can do in the middeft of all his mirth and alley; who hath no share nor portion in any one of these. Secondly: Enery fyncere and gracious Christian, is freefrom all those things and feares which may any way hin-Gror ecclipse his joy and comfort: he is(d) freed from finne: d Rom, 2.7.18, mm an (e) enill, guilty, and felfe-condemning confcience : from te(f) feare of bell and death, and from (g) all bafe, all carand flawift feares ar selonfies , which may any way (uprele, extinguish, leffen or abate his loyes and comforts; as wicked men are alwaies imbondaged to all kind of to an accusing conscience, to a feare of wrath, of cance, hell and death: and to all other carnall and dimifull feares, which make their (b) bears and reins of times he and tremble, and dampes them in the middest of all their te. Therfore it inevirably followes; that all true Christi-

remore full of found and folid loyes and comforts

all other men who know not what they meane

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hardly, If the Scripture be alwaies exciting and dirring up

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c John 14, 16. 18.c 16,23. Ephc(2, 23, 6.3; cap.21, 3,4.16. 40.1, 1. 6. 61,1,

22.cap,8,2. e Hcbr. 10.22. f Hebr. 2, 15. e Pfal 46,1,2,3. Lam 3.57. 1 John 4.18,

6 Dan, 5, 6 9 33

7 S. C. P. 1 der. tore . T.PLras

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i : Theff. 5.16. Pial. roc. 2. k Phil 4.4. iPf. 32.11.Pf.35 26.Pf.1 49.5.Ifa. 11.7,6,6,52.9. 15.4. C.2.10.II m Ilay 4:1 1:C:5. 8. to24. Romes.

the Saints to reioyce and ioy in God, if it alwaies speakes joy and comfort vnto them, but woe, and griefe, and home. and mourning to all carnall men : its certaine that all me and folid ioy and comfort is proper and peculiar to the Saints alone, and not communicated to any wicked men. But the Scripture is alwaies exciting and ftirring vo the Saints, (i) to reiogee enermore: (k) to reiogee in the Lord al. waies and agains for to reloyce: (1) to reisyce in glory and to fur a. lond, and hour upon their beds for ioy : yes all the exhortarions and promiles in the Scripture, and the very Scripture it felfe tend wholly to ioy, to (w) comfort and cheare on the willay 40.1.2.c. bearts of all Gods children : the Scripture Ipeakes nothing but 61.1.2,3. Roin. soy, and peace, and comfort unto them; but (w) wee and griefe, and borrour, and mourning to all carnal men : Therefore all true and folid ioy and comfort, is proper and peculiar to the 8,9. Iam. 4,9,10 Saints alone, and not communicated to other men; and fo their loyes and comforts must far exceed all others. Fourthly, where there are the realleft, the liuclieft, and greateft expections of true and folid ioy and comfort; there mult needes be the trueft, the livelieft, the best and chiefet love and comforts : But in the true and faithfuil Saints of God there are the reallest, the linelieft, trueft and greatest espressions of true and solid joy and comfort; witnesse those heavenly, fweete, emphaticall, lively and ravishing emelfions of true joy and comfore which are fcattered throughout the Scriptures; (especially in the Pfalmes, the Cont. eles, the prophecy of Ifaiab, and the fongs of Mofes, Danrab, Miriam, Hanna, Simeon and others, which are the & prelle characters of that celestiall ( o ) ioy which is most we speakable and glorious ) which dropped from the hearts and foules, (as well as from the mouther and pennes) of mole holy Saints, that fpake or penned them; who had fud heavenly extalies of joy and comfore, that they were cut rapt beyond themselues : witnesse likewise those many bearty and perpetual bleffings, landings, and prayles of God, shofe many thanking inthier which are recorded in the Scriptures, & which abound continually in the hearts & songer

. 1 Pet. 1.8.

PL103.1,2.PL 1041:8 3334 Pf. 135. 1. 2.3. 19.20, 21, Plal, 136.1,2,3. Pfal. 138.1.Pf.145.1 to13.21.PL146 147. 118, 149, 150.

Atrue Christians: witnesse those many exultations, and ments of their hearts to God, those many tweet and my breathings of Gods spirit which droppe downer their foules and that frequent (q) finging of Pfalmos, Homes, and Spiritual fongs , with an beauenly and bearey 3.16,17. James nd with all the might and power of the spirit, which is in wellings and tabernacles of the righteous. Cerrainly could neuer be fuch frequent, conftant powerfull, em deall, and lively expressions of true joy and comfort in hearts and lips of all Gods children : were there not ch joy, much peace and comfort in their foules: Therthey must needs be parrakers of the best, the truest, the elect and the chiefest joyes. Fifthly : Those who have th loves and comforts in the very middeft of all their see and forrowes, as are able to swallow up the greatest ries, afflictions, calamities & tortures that do or can bemen, must needes have the best, the greatest, the truck mes and chiefest comforts, Bur the Saints of God haue alshad (r) fuch ioyes and comforts in the very middeft of their formal forrowes, as are able to finallow up the greatest misemieffillions, calamisies and tortures that do or can befall men, ach as no wicked man in the world could ever patiwindergoe. Witnesse the loyes and comforts that all martyrsfound in former times : which did cate vp all paine and griefe, and make them sencelesse of their ents witheffe the fweere and heatenly ranifhments and comforts, which the Saints doe oft cimes finde in emiddeft of fickneffe, death and judgement, when all elicare at a stand, and quake, and howle for feare and ife. Therefore the Saints of God must needes have the the greated; the crueft loyes, and chiefelt comforts flich as no man elfe can euer attains voto. Sixthly a Thefe who have the trueft, best and purefigthe largest, conwell, and most lasting objects of true and perfect loyes deomfores; and the largeft and most capacious hearts oriceine thefe loves and poinforts prout needs hane the men, beft, and pureft, the largeft, constantest and most lafling,

g Eph.g. 19.Col

r Ada 16, 24. 1 Theff.1.6.c.5. 16, 2 Cor. 1. 3. 4,12, Hebr. 10. 33, 34. I Pet.I. 6,7, 8. c. 4. 13. PL119.50.

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fling, (and fe the chiefeft) joyes and greateft comforts ch pecially if their hearts and affections may runne out your those objects to the very vemoft, which they cannot doe in other things without offence. But fuch Saints as line the

ftrieteft, pureft and holieft lives, haue the trueft, beft and pureft, the largeft, conftanteft & most lafting obiects of true perfectioves and comforts; together with the largeft, and most capacious hearts to receive those ioyes and comforts For they have God himfelfe, the Father, Sonne, and holy Ghoft; they have all the fweere and heavenly promifes of the Gofpell: all the benefits of Chrifts death and paffion: all the gifts and graces of Gods Spirit: yea heaven, glory happinesse and eternall life, for the constant obiests of their ioy and comfort : and God himselfe doth open, widen and ( f) inlarge their foules, that they may be more copacious of all sweete and heavenly confolations, and (1) more flored and replenished with all the ioyes and comforts of his Spiris : and withall their hearts and affections may runne out vpon these objects to the very vtmost, which they cannot doe in other things without offence. Therefore they must needs have the chiefest ioyes, and greatest and forts and fuch as all the world belides cannot receive Seventhly; the Scriptures doe every where informe vi that the flate of true and fauing grace is a flate of ( ) as ceeding toy and comfort : (w) that the voyce of toy and glas is in the sabernacles of the rightenur that the toy of the Saint (w) transcendes be inger and conforts of all carnal men 3 chat it is ( y ) tike the toy in barneft , and tike the toy of those that din the fooyle : that it is fuch a low as doth (2) fully facisfie, ranih allay 36.10 ca. adequate and content their fenles : as doth habitually condnuc and (a) refide whelm their foules for ever g and fell um betaken from them. The loy of the Saints is ( b.) a greatings a (e) full toy: an (d) exceeding toy: an(e) enertaking toy: a(f) toy unspeakable and fall of glery a no toy like it, no toy neare

it but the loyer of heaven , of which thefeare a part and

carneft, as differing onely in degrees, and not in native

conveyed

[Pfal.119.33. # lohn 15.17 c. 16.22,24.Rom, 35.13.

7 Ilai, 30, 19 6. 35.6,10451.3. 11.C.55.12. mPL 118,14. # Plal.4.7. y Ilai 9.3. 7 Pla 36,8 Ro. 15.13. John 16 33.24. 51.11,12, loba 16,23,3 Theff. 3,16. 4 A& 8,8, IGy 9.3.Luk, 2.10. \* Ich, 15.11, Ca. 16,24 PL36.8 d Inde 34. from them : this is the toy this is the comfort, which is \*Ifa.36.10.C.61 f : Pet, 1,8.

peyed more or leffe to all the (g) Saints, and members of & PL149 5. wife to all the (b) righteom to all the (i) faithfull people Gad: to all that are ( k) true, upright and fyncere in heart, to who feek and ferue the Lord, and to none elfe but thefe; hache Scriptures are exceeding copious. Therefore we uly and infallibly conclude; that the very inward and comforts of gracious, holy and religious men, do me furpalle and much exceed the loves and inward coman of all other men , which to fpeake the truth are none Bightbly, that life which comes nearest to the life Christ and God himselfe, and to the life, and state of joy glory, must needs be the most happy, pleasant; comfamile and joyfull life of all others. But the life of grace (what ever carnall men may deeme of it ) comes nearest to helife of Christ and God himselfe, and to the life and stare dies and glary. Therefore it must needs be the most happleafant , comfortable and loyfull life of all others, igh most men deeme it but a dumpish melancholy. inthly : That life which enery wicked man would chuse names of judgments, death or ficknesse, or when his condence and heart are most perplexed with griefe and forof purpole to bring peace, and toy and comfore to his fule, must needs be the only happy, comfortable and ioyallife, But every wicked man in fuch perplexities and es as thefe ( as common experience teftifies) makes doses of this peccife, this ftrict and holy, this melancholhad and disconsolate life of grace(as now he deemes it ,) a purpose to bring peace, and toy and comfort to his soule midthehis was Balaams cafe: (1) Othat I might dye the death of I Numb, 23.10 brightrom, and that my latter end might be like bis : and this severy mans case besides, who desires to leade this life in he day of death. Therefore by the very confession of all miced and carnall men, who speake the worst and hardest othis life, it must needed be the only happy, comfortable, and anyfull life. Tenthly . That life which is a life of light, ..... 10 ich hath the comfort of the day and Sun fine, muft order be farre more (weete, ioyfull, pleafant and comforta-

h Pf. 32.11. Pl. 22.1.PL97.13. i Ilai.40,1. AP[32.11.Pfa 33.1.PL97.11. Pf.64.10, Pfal. 105.36.F 36.01

1841.27.22

Ja a bounts

p Epfiet, 2, I.

Tohn e. Tr.

Stat Salol a

m Ephel. 5. 8. 2 Thefl. 5. 8. 2 Ephel. 5. 8. 22 John 3.19. 3 Theff. 5. 5.

II.

• Ioh 11-3 5. E. phe. 2. I. I lehn 5: 12
§ Ephel. 2. I.

I Iohn 5. 17
§ Ioh. 8. 32-36.

Rom. 8. 2.

F Ioh. 8. 34. Re.

6. 16, 17. 26.

[Pfal. 37. 37.

Prog. 13. 2. 3.

# Toh. 14. 16.17. # Cor.1.14. ble then a life of blindnelle and Cymmerias darkneft : because light is an immediate cause of ioy and comfort, But the ftrict and rigid life of grace, and holy men, is a life of (m) light, which hath the comfort of the day and Sun Sin and the life of all men elfe, is a life of blindarfe and (w) (me merian darkneffe. Therefore the first and rigid life of guid ous and holy men must needes bee farre more fweete, plesfant, joyfull and comfortable, then the lines of all menelle. Laftly: That life which is a life indeed, which is a life of liberty and perfect freedome , a life that only brings me joy, true peace, and inward comfore to the foule and confeence, and participates of all those spirituall, sweete hespenly , supernaturall and transcendent joyes and conforts. which cannot enterinto the hearts of carnall men i mult needs be farre more comfortable, pleafant and ieyfull, then that life which is but a reall death a perfect bondage and flauery ( and that to the harshest, worst, and basest Lorde of all others: ) then that life which can bring no true ioy, no folid peace nor inward comfort to the foule and confo ence ; and cannot participate of thefe fpiritual, fweet, hetuenly, supernaturall and transcendent soyes. But the ftrict, precise and hely life of grace which the Saint of God docline, is ( o ) evely a life indeed, when as the life of other men is but (a) a reall death: it is only a life of (a) liberty and freedome, which freethmen from all spiritual bondagevader finne and Saran , when as the life of other men is but a (r) perfett bondage and flauory, to the world, the fieth, the Deuill, and all kind of linner which are the harthett, wort and bafeft Lords of all others: it is the only life that bring true ioy, true peace, and inward comfore to the foule in confeience() at the laft swheres the life of other men bring nothing elfe but flingsand pricks of confcience, and wo and horror to the foule : and it is fuch a life as participates all those spirituall, fweet, heavenly, supernaturalland etalfoundent ioyes and comforts, which (\* ) camer fo outer into the boarts of carmall men . Therefore it much needt be farre more comfortable, pleafant, glad and joytell, the

he lives of all men elfe: fo that wee may fafely and infalliby conclude vpon thefe grounds and reasons, in despite of Strin, and all voluptuous and carnall men ; that the life of plet, is the " only sweet, pleasant, comfortable, and soyful life, \* semita cere, d not a melancholly, fad, and dumpish life, as most men deneit : and that those Christians, who devote them-Gles to a godly, ftrict, and holy life, have farre more, and greater inward and outward joyes and comforts, and line more happy, comfortable, pleafant, glad and loyfull lives, herall men in the world befides. Wherefore let not this fight, this scandalous and false delution keepe men backe hom feeking after grace, or from a godly life, which brings ich ioy and comfort to the foule.

But now carnall men are ready to obied, that they fee solich ioy and comfort in the lives of godly men: they fidthem full of penfiueneffe, full of griefes and fighes, fill of fadneffe, heavineffe and dumpifh melancholly : and belides they never found fuch ioy in all their lives as this of which we speake: and therefore they cannot be perswaded, hethere is fuch joy and comfort in the Saints, or in the mies of grace and holineffe, of which we speake. 1

To this I answere first, that true, spirituall, and solid soy, Answer 1. sminward, hidden and inuifible grace, it is an inward fection of the foule, whose principall office it is to combrind " reiogee the boart; therefore it may well fublift and \*Pfal. 107 3. win Christians, though other men cannot discerne it. Wee all belieue that there is a foule in man , that there is a Godin heaven who guides and governes all things by his ver, and yet we fee them not, because they are inuisileintheir owne nature. Euen fo there is a true, a ferious, afolid and fubstantiall joy in the hearts of all the Saints. doughit be not obuious to the eyes of men; because it his pirituall, hidden, inward and inuifible grace. Second-Il answere , that the reason why carnall men cannot disemethis joy, and taft those sweet and heavenly comforts : which the Saints inioy, is because they want a spirituall eye andpallace by which they might difcerne them: Shall a blind

Tranquilla per viriusem patet . vnica viva. Innemal Sas.8.

blind man argue thus, that the Sunne doth yeeld no light that the graffe and other creatures have no colors in them because he feeth them not for want of eyes: or shall an av guilh or diftempered perion fay, that there is no fweetnelle in the honey, because he cannot tast it. All carnall men are blind and aguith; they wanta fpirituall eye and taffire to discerne these (weet and heavenly ioyes and comforts: (0) \$7.1 Cot. 1.14. neither can they fee nor taft them, because they are spiritually difsermed: yet those who have a regenerate eye, and fandified Pallate, both fee and feele them too: wherefore there we fuch joyes and comforts in the Saints, though carnallmen discerne them not. Thirdly I answere, that carnal men are much miftaken, in the effects, the fignes and markes of erue folid joy and comforts they think there is no joy not comfort in the foule, but where it doth manifest and expreffe itfelfe, in a profuse laughter, in carnall iollity, minh and pleature: in dancing, ringing, feafting, gaming, feur rulous, filthy and lafcinious iefting, finging, discouring, company keeping, play-haunting, and the like : which becaufe they fee not in the Saints, they thinke there is no joy at all nor comfort in them. But alas thefe men are much miftaken in the very nature and exptellions of true joy and comfort : For that true and heavenly joy which doth folge fatisfie, comfort, rauish and reloyce the foules of men, is fo farre from manifesting itselfe in these sensuall pleasures and delights; in this outward mirth, iouiality and laughter; that it doth even merge and drowne, and wholly avecare and withdraw the foule from them. True ioy and true comfort doth fommon and call in the outward fenfer and take them off from fenfuall objects: they occupie and imploy the whole foule, and the whole man, in an inward ferious, deepe, heavenly, fweete, delecable and foule-te wishing contemplation and admiration of those great, inualuable, incomparable and inutterable bleffings, mercits, and benefits which they now inioy in God and Christ, and which they vadoubtedly expect from them hereafter, fo that they doe even rauish and transport the soule, and sap

\* Res Cenera est verum gandium Sem. Epift. 23.

ginto heaven itselfe before its time. Whence it oft times mines to paffe; that the countenance is most fad and clowmand the eyes most warry and full of teares, when as there ithe highest tide of ioy, and comfort in the soule: because the foule and all the ourward fences (fromwhich the fplender, miles and chearfulneffe of the face proceed) retire inwheheart and bowels, to admire and contemplate, that inward, spirituall and incomprehensible good which hath hopened to the foule and inward man. Hence it is, that weercade of \* Polycrita, Chilon, Sophocles, Clidamus, two Rowomen after the battle of Cannas: & the wife of one Themu of Picardie, that died of fodaine and excessive ioy : because me joy doth even suffocate and swallow up the soule with invird and hidden rauishments, and takes off the sences from all outward objects: The more outward mirthalaughm, and tenfuall iollity there is in men, the leffe inward ioy ad comfort is in their foules; and the leffe of this outward mith and iollity, the more inward, heavenly and spirituall my; as is enident by the example of Christ himselfe, who being full of all heavenly and spirituall ioy, did never laugh in all his life as we can reade of: and by the examdeof the Apostles, who were alwaies as (v) sorrowfull to heontwardview, but yet alwaies reiogeing in their hearts ad spirits : This carnall men mistaking, they alwaies adgeamisse of the joyes and comforts of the Saints; which walwaies expresse themselves either in (w) teares of ioy:or ncomfortable, heavenly and cordiall speeches; or in fertentand hearty prayers: or in joyfull, zealous, plentifull indpowerfull thanksginings, and prayles vnto God: or in inging of Pialmes, and hymnes, and spiritual fongs with igrace in our hearts; and with all the ftrength and intenon of our foules: or in divine and heavenly meditations, ticulations and foliloquies: or in the inlargement of our harry and the elevating of our foules to God; in louing ad imbracing God himselfe with greater feruency:in performing holy duties with greater readinesse and chearfulleffer or in an holy admiration of the riches of Gods grace

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\* Plutarch. de virtut, Mulier. Gellim Not As: 1.3.c.15. Terrullian de anima.li. Diog Larrt.lib. 1 Chilo, Opmeerus. Chronogr.p.125. Linie, Rom, Hift. 1. 32. felt. 7. Clerke de Anico. lib.3. P.170,171, \* Chriftum femiffa legimus, rifile non legimus. Salu. de Gubern. Deo lih 6. 7 1 Cor. 6,10. m Pf.l, 105.3. Pfal, 119.33 Iohn 16.13.

and mercy to vs; or in an earnest defire of drawing nearer. and cleaving fafter vnto God for euer. These are the proper fruites, expressions and effects of all true spirituall glad. neile, joy and comfort, (as you may fee throughout the Scripture, and the Pfalmes; ) and not a profusion of the foule and fences, to laughter, mirth, and fenfuall objects. Now these effects of ioy and comfort, all carnall men may alwaies find and fee in all Gods Saints and children. Whetfore they cannot but behold their ioyes and comforts too. which are discourred & propalated in these effects. Fourthly I answere, that all carnall men, doe alwaies see and behold, that happy, comfortable and heavenly ioy and gladnelle which the Saints enjoy. For doe they not oft admire and enuy at, that ioy, that chearfulnelle, that comfort, calme and sweet serenity, which they behold in stronger Christians? Do they not oft times wish, that they had fuch light, comfortable, chearfull, glad and ioyfull hearts, and peaceable confciences, as they find in many of the Saint, who lead the ftrifteft lives? would they not gladly leads their lives, to participate of their loyes and comforts? Doe they not fend for the holieft, ftriceft, and precifeft men in times of danger, death and ficknesse, to administer ioy and comfort to their wounded and afflicted foules ? Doe they not all defire to die the death of the righteous, and to turns Puritans and Precisians (as they ftile them) at the laft? Doubtleffe all this bewrayes, that the wayes of grace are(w) wayes of pleasantnesse, ioy and comfort : and that there is a happy store, and precious treasure of all sweet and heavenly ioyes and comforts, in the hearts of all the Saints, cut in the very "eye and judgement of all wicked men; whate uer they obiect and speake against ic. This therfore should cause all such as delire ioy or comfort in their life mi death, to cast of sinne and Satansyoke, which bring such griefe and anguish to the soule at last, (however it may to light the sences for the present: ) and wholly to denot themselves to a strict, a gracious and an holy life; which fo full of joy and comfort, what ever Satan fuggetts vatt

\* Prou.3.17.

\* See Numb.
24 5.6.Pf.31.
19.Pf.37.37.
Pf.8.11.Pfal.
107.41,22.vir.
sus in omnium
auimos lumen
fuum pramitis,
etiam,quinon (equiant villam
videut.Sen.de
Benefic.l.4.6.17.

detrary way . And whereas men object that the lives many of the Saints are full of griefe and penfineneffe therfrethere can be no fuch joy nor comfort in them.

lanswer, first : that the comforts of the life of grace and Answit. hole beavenly loyes and raptures of the foule which Chri-Ginsoft times finde; arife and fpring not in the foule voon the full connection vnto God: but they arise and spring faith and affarance, and from an experimental found a 1. Pet. 18. morriest knowledge of the truth and goodnes of our omeestates: which is a fruite of (y) time: wherefore in , Plal 70. 11. weak of ioy and comfort, we must not looke what nouimind weaker, ( or what ffronger Christians are in times difertions and temptations ) but we must cast our eyes infronger and more ancient Christians, whose ioves and omforts shine so bright in their vivall ordinary and conhe course, that they doe even dazell the eyes, and ecly ple the Saints do meete with proceed a nem llarras of service

Scondly, I answere : that the weakest and yongest Chris ..... husbaue fuch a measure, and degree of ioy and comfort in semiddeft of all their dumpes and forrowes, that they they were before, for all the ioyes, the comforts, fports to 23, Pal. 8. atherriments that the world can yeeld : yea they finde 18, 19 lob. 17. more true, more found and inward comfort in the very lowthebe of their spirituall griefe, and deepest stupidity, then arthey found in the very middest of all their carnall jolity: bhat there is much joy and comfort in them in their grea-

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Vato

de griefe. Thirdly, the Saints of God doe talk and feele the greatest mand comfort, when they are most deepely humbled and acted in the sence of sinne: True godly forrowe for the " ler. 9. 1. stoffinne, is that which the Saints doe most (2) defire Anima dam go and pray for: it is that which gives them the greatelt mith famicairance of Gods loue, and of the pardon and remillion of the afficient beir finnes; and it hath alwaies the holy Ghoft, the fpi- una refettione and comfort, \* accompanying it, to speake peace, and ioy, failarar Greg. comfort to the foule in its greatest depthes, in a more Mas Mor. L Sa.

Dukieres funt lachryma rum. August : Engrat. # Pfal. 127. a Pfal, 126.5. 6, loh, 16,20. 6 Ecclef. 7.3.

7.03

5. \* Non potest insunde yene nife Per Virtutem. Coc. Tufc. Que ft. lib. 3. Nibil en vita virtute fuanius. Mins RAQUE VISA (NAwis & incunda Comme relugtate enpunlata, qui virtutti : for. De Regnm. Inflit, lib. 8.f. 269. Sola vir. INS proftat gan. dium perpeium. C Jecurum. Se Ep f. 27. Piatutis Rudium C februm vita inflitutum Cemper able Etati ones | ymcerus, atque confoliti cues giguita I -

foer Orat ad

Demon. p. 23.

mediate fweete and delectible manher then euer he did be foreitherefore their very \* greateft forrow cannot but bente eranium quam fant , fweete and welcome, and exceeding comfortable genda theam their foules : Certainely: all the Saints who thus (a) for seares shall reaps in soy? Wherefore you must not indeethe Imalrelle of their ion and comfort, by the greatnesse of their inward griefe, which (b) beccers pursfies & makes gladtheir hears: but you must rather conclude, that their inward ioves and comforts are exceeding great, because their inward griefe and forrow for their finnes are fuch.

Fourthly ; All the fadnes griefe and forrow which the Saints doe mette with, doth but make way and paffage for their joyes and comforts, and cooperate for their great ter good : therefore they must needs intend their ioyes and comforts, and not extenuate nor ecly pfe them.

Fifthly , All the discomforts griefes and forrowes which the Saints do meete with proceed not from the life of ene and wayes of holinelle, but from the fintulnelle and comp. tion of the Saints themselves, it is not from the stridget and holinesse of their lines, but because their lines are not & ftrict and holy as they ought to be : wherefore fay not here. forth vntoany that the wayes or life of grace are bath composed. 9: and rugged, that they are full of griefes and forrowes fine it is only finne that make them fo : fay not , that the Saints of God are melancholy and dumpish creatures, and men of griefes and forrowes: for as farre as they are Christs, they are alwaies full of comfort, joy and peace : it is finne only and the vnregenerate part, that is the cause of all discomforts and forrowes that befall them : Looke then vpongrace as grace, and vron the Saints as Saints, and give them both their due : and then you must needs acknowledge : "that the wayes of grace are wayes, and the fonnes of grace are men of gladnes, comforts, joyes and pleasantnesse, what extothers deemerhem pobrig

Lafly, admit that the wayes and men of grace are fall of melancholy, forrow, griefe, and heavineffe; that there were no ioy nor comfort in them here: Yet this is true : that they intendence bliffe and happinesse: when as all worldly intended comforts which are not purged out by tracine particles which are not purged out by tracine particles which are not purged out by tracine particles with the persons that enjoy them, doe indend set in endlesse griefe, and leaselesse torments a Bet-policia temporate way of griefe and melancholy, then by the broad, the short valuptation for and plassant way of carnall joyes, and worldly pleasures to nom autom fembrate bell for all Eternitic. Wherefore let not this slight pitternam, Chry, and foliobiection from henceforth keepe backe any, from Hom. 54.

To the second suggestion: that you must discard and veter-Obiett. 2. whendon your old familiar friends, and boone companions that you must abandon all good company (as the mold accounts them) when once you make out for

grace.

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Janfwere: That it is very true, that all who will come Anfw. the Chrift, and trace the wayes of grace and holineffe in a Magna part (amere & vpright manner, must bidadieuto all their finfull state effortaand prophane, and ill companions bee their company fores in quie remiscietie neuer so pleasant and delightfull, yet they must carmonic pare imifethem with King Danids farewell : (c) Depart from grand stiffe. we wicked and ensil doers, for I will keepe the Commande Sen. Ep. 94. mais of my God: hee that will palle on in the way to Ca. ePfal. 119.115. must come (d) out of Egypt, out of Sodome; out of Plato.8.

Idylon: hee must (e) for sake his owne people, and his Fai 2, for.6.17. their bonfe, and the very dearest and choisest of his vaine Reu. 18.9. companions: he must (f) bate bis Father, bis Mother, bis wife e Plal-45.10. Mehildren, as farre as they are finfull, and (g) not fo much f Math. 10.37. when a wicked perfon, as farre as hee is wicked, or as farre & Plal 1014 wher may hinder him in the wayes of holineffe; that fo he sytollow Christ, and allociate himselfe with him alone. lonfeste indeed, that this may feeme an harsh, a strange thard condition vnto many, to part with all their old companions, to abandon all their boone and pleasant acfunrance, in whole focietie and frienship they have to long, and great content : Alas, to take men from their old familiar and bosome carnall friends

Pp 2

and conforts in whom they have found fuch fweetness, io and pleafuse heretofore, were almost as bad and pricuous to them, as to part their bodies from their foules, or to pull their joynts in funder : and yet they must part with them or part with Christ, with God, with heaven and e remail life. This is a heard and grieuous cafe to many and yet they may with chearefulneffe and readineffe vnderege it if they will but feriously consider with themselves: First what companie it is they part with a Secondly, what good companions they shall gaine, by discarding these. For, the first of these. What are all carnall friends : what

Lipfins, Epift.

78. Cent. 2.

Pf. 118. Ain.

to 17.c, 14. 7.

Epift. 6 2.

Centur. 1. Epift.

are all vaine, pleasure, boone and merry conforts, but fo Zonoph. Memo- many treacherous and bewitched \* Syrens, to draw vson rabilium lib. 3. in the paths of finne, (under pretence of loue and friendship) till they leade vs downe to hell it felfe? but fo many linkes and fnares, fo many traines and baites to infnare and trae our foules, and to keepe vs captine in the denils bondage all our dayes? What are they elfe in truth, but fo many merry and incarnate deuils, who carrie vs downe to hell, Hilar. Ever. is and endleffe tormenes in a fit of myrth? but fo many enemies, traitors, \* poyfons and cutthroats to our foules? b Prest, 1.10, but fo many pulbackes vnto grace and holineffe ! fo c. 22,24, 25.c. many fomenters and abbetters of our finnes and lufts? fo 23.21,c.24.1. many cankerwormes (oft times) of our cltates, and the 7. Cer. 5. 10. causes of our endlesse woe and griefe ? fuch is the danger hut and prejudice of evill company, that not onely God himfelfe throughout the (b) Scripture : but like wife (i) beather Educat, puers- men haue beene very carefull to disswade men from conrum: Immenall, forting with them, because they would poison & infect their

i Scuces Epiff.7. 104 Flat. De (atyr. 2. k Diodor. Sic. Bibl.b. Q. 46.12.

honini quam mala focieras. Bufeb . Demorte masum Epil.

is there in the world, that is fo hurtfull and dangerous Hil tam nocet vinto men, as ill company a nothing to great an enemy to grace and goodnelle, or to mens foules as this : and is it then fo great and harsh a matter to bid a valedicit, Heren ad Da. Or whiteness vale, voto thefe for ever ? who would not willingly part with 2 bosome enemie, 2 pernitions

foules. Whence it was that (k) Carondas inacted alan.

that no man frauld keepe companie much enill men. \* Nothing

tray-

resitor, and a deadly poylon? fuch are all these conforts and beloued friends vinto our foules : therefore we may bee glad and willing to discard them : Againe, what good or comfort can these companions bring vnto hee in thy greatest neede ! can they administer any good a comfort to thy foule, when thou art ficke of finne wounded by it to the heart? when the paines of Acknesse, death, and hell shall feise voon thy soule? or when Saran shall lay fiege against thee? Alas these are but miferable friends and comforters in fuch times as thefe ? they cannot give one dramme or droppe of spirituall comfort or aduice vnto thy foule: yea they will bee fo faire from comforting thee : that they will bee the greatest griefe and burthen to thy heart : their very fight and prefince will bee odious to thee, in respect of those many fance and miseries into which they have sunke thy soule : Itskils not then to lose such friends and carnall conforts. who cannot councell helpe nor comfort thee in thy greatest offen inum.

If now the Deuill whifpers to thee : that thou can't Obiett, not well subsist without them, and that it is a discurrence on vnmanerly and vnfriendly part to leave them thus.

I answere, that thou must for sake them sooner or later, Answerels thou must to hell together with them: if thou are both to shew thy selfe vinmannerly or wikinde in parting from them now, then beare them company into hell for suer; for courtesse & manners sake: for its certaine they shall never beare thee company into heaven, whiles they continue such as now they are. But if it bee no vinmannerly part to for sake since; and sinfull men, to follow God; if it

beno workind nor chankeleffe part to refule to beare men Now of leusars company into hell: to preferre the eternall happineffe and a company of the hell: to preferre the eternall happineffe and a company of the hell: to preferre the eternall happineffe and a company of welfare of thy foule, before the dangerous fociety of grace damage of the hell in the help that the help that

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comragges is pray informe mee how thou wilt doein heaven , where there are none but Saints & Itis true indeed, that a wicked man, as a wicked man, would for ner be wearie of heaven then of hell it felfe : because there is no company nor thing in heaven (which is a place of infinit bolineffe ) but what is contrary, anerfe, and odious to him. If then thou thinks, that thou can't not live without the conforts: there is yet no life non place in heaven for the because there are ino fuch companions for thee there : but if thou art content to want them when thou art in heaven. thou must bee willing to discard them whiles thou art on earth orelle one hell must part you both. And if thou aske me , how thou thalt doe to fhake then

t: 'their very fight and alto I answere, that if thou wilt but resolutely betake the felte to a ftrict and holy life, and refuse but once or twice to yeeld to their allurements, informing them with allthat thou art now resolved to become another man; they will all fall from thee like rotten fruit, or leaves in autumne When they are shaken with the winde, and bee more willing to bee quitt of thee, then thou canft to bee rid of them: because that ligament and cord of finne and lust which did knit and linke you fast together, will then be cut infunder by that practicall power and truth of grace, which (1) affrights, and feares away all wicked men, to that

If thou now reply that thou art not able to fubliff alone s

Chale

1. Iohn 3.19 20, 21. Amos 3. 3. 101 411 12

Obiect.

Nemo ef cui now they dury not to come neare thee more. (atius ht, cum quoliber elle, quam (ccum :

and therefore thou art loth to part with \* thefe , valeffe thou were fure of fome better company. Sen. Epift. 25. Confider then in the fecond place, that by making out MINITO. 3. he for grace, thou halt not lofe, but change thy conforts

The and that for infinite advantage too : For first, thou shall have God the Father, Sonne, and holy Ghoft not onely to accompany thee, but likewife to inhabit and to dwell m PL 34 Samm within thee all thy life Secondly thou shall have all the Ann " Heb. luit im Be le to guard thee, (m) to pitch their tents and campe about 

com-

halrhaue all the Saints on earth to beethy friends, thy brethren and companions : to comfort, counfell, and aduife thee: to releiue and helpe thee in all thy wants: to fland by the, and to pray for thee vpon all occasions; to doe all friendly offices of love and friendilip to thee; thou shalt be fin to have all these companions with thee, both in life, and deth : and after death for all eternity : and what other and better company can thine heart defire? what company is there like the Trinity? like Saints or Angels? none fo great lo glorious, so good, so wise, so pleasant, sweete or comfortable, to lasting and continuing, as the least or worst of dele. If thou once give over thy old and finfull courses and companions, and feethy felfe to walke on confrantly in the wayes of holinesse; thou shalt have these to beare thee company for all eternity. Wherefore let not the loffe of carnall friends or conforts, discourage thee from making out for grace, or walking on in wayes of holineffe.

Tothe third obiection: That if you once make out for Obiect. 3, grace, you must part with all your profitable, gainefull, pleafant and delightfull finnes, which are fo fweet and wel-

ome to your foules.

Tanswere: that it is true, that (o) if any man will come Answ. after Chrift, be must deny himselfe, and all his profitable and a Luke 9. 13. halant finnes, and take up his croffe and follow him; or elfe Math. 16, 34. there is no pallage for him into heaven, And were it not far (1) better for you to part with all your finnes, then to lofe your p Math. 5. 29. faules? What then though your finnes are pleafant : or pro- 30. c. 16. 26. fitable to you for the present; will they ener proue so in the Luke 9. 25. latter end? what if they delight your kinces or fill your coffers with dishonest gaine: will they not plunge you into eac. lefe torments, and bring a world of endleffe miferies on your foules at last? why then should you grudge to part with that, which will proue the bane and ruine of your foules and bodies both: & that for ever? Can there be any pleasure pro? ir, or delight in fin ? can there be any forth goodhes, beauty, or advantage in it, as that you should part with grace, with God, with Christ, & heaven it selfe, to foster and retaine it?

el Sen. Eriff.

What if it tickle and delight your fences, doth it not pierce and fting your confciences, and certainely damme your foules with our recovery? What if it winne and gaine a line mucke and rubbish of the world : doth it not lose you grace and heaven, and the eternall comforts and treatures of your foules? Alas, what ever men may deeme of finne from prefence (though deluded) fence, yet it al. waves proues loffe and bitterneffe to their foules at laft. this then should make you willing to forgoe it now.

Obiet.

Anfw.

22,23. rRcu, 31.7.

1. Cor. 3.21.

(Rom 6.23

2.

But men are ready to object : that if they should make out for grace, and part with all their profitable and gaine. full fins (be it viery, couctoulnes, deceit, bribery, extortion or any other profitable finne whatfoeuer) that they fhould be great lofers by it : and this they are loth to be.

I answere, that they shall bee so farre from being lofers by this course, as they shall be infinite gainers by it; both

in respect of heavenly and worldly things.

For first, they shall gaine all the rich, the precious, the fanctifying and fauing graces of Gods Spirit : they shall gaine peace of conscience, reconciliation with God and Christ, ioy in the holy Ghost, and the blessed favour and protection of God himselfe: yea they shall winne heaven q > Cor.3,21. & eternall happines, they shall gaine (q) God himfelfe, (brift bimfelfe, the boly Ghoft bimfelfe: and if this be not enough, (r) they fhall inherit all things that God or heaven can afford them : Is there any fuch advantage to be made of finne ? or can that bring in such a rich returne vnto you at the last? O no ? (1) the wages and end of finne is alwayes helland death : Wherefore you shall bee infinite gainers by this course in respect of heavenly things : Secondly, you shall be fare to bee gainers by it, in respect of earthly things. The best, the surest, \* the spediest and the fafell course to bee truely rich in earthly things, is to call

off all our finnes, and to denote our felues into a graci-

ous and an holy life. Because this may seeme a paradox

voto many: I will lay downe fome grounds and reasons

Breuiffima ad dinitias per contemptum di nitiarum Via eft Sen. Epift. 61.

for to proue it:

Which

Which are of a forts : the first shall bee taken from the source and effects of finne : the fecond from the nature and malequents of grace and holinetle : First it must needes beefe in respect of the nature, consequents and effects of fane : which are thefe : First, it brings \* a feeres curfe and indement upon all our labours , enterprifes and endeauours & Deutr. 18.3", which tend to make vs wealthy: it brings a curfe upon all 39.40. 43. our callings, our enterprises, our studies, plots and proieds, and blafts them fo that they feldome thrine or , Gen. 3.17. mother with vs? Secondly, it brings a (y) curfe upon our 28.17. 18,33. substand our ftore: upon the fruit of our cattle, the increase 32. 38, 1045. deur flockes, our beards and kine : it brings a curfe and Plal. 1074 34. haremeffe upon the earth it felfe, and makes it to withhold Haggai. 2, 16. the flore and plenty which elfe it would afford vute us ? to so. Thirdly it depriues vs of Gods blefling which is the chiefe , Prou. 10. 22. and ( L ) onely meanes to make us wealthy: Fourthly, Pf. 107, 28, It eates out all that fullnesse, that farnesse good and omfort that is within the creatures which wee do inioy, & Gen. 41,10 11 (4) Pharashs leane kine did the fat ones : foe that they 31. bring (b) but little comfort and lesse contentment to vs. Fifth. beccles. 2.22. ly, It makes all the creatures to (c) rebell against vs. and 23.26. m to gine downe that freetneffe, that fullneffe and plenty, c. Gen. 18. Phichis in them : Sixtly, It makes vs to trust vnto our Brod. o. to. felnes, and fometimes to our gainefull finnes; and not Pf. 107. 34. to depend on God, (d) who enely gines us power to precure Deute, 28,23. wealth : Seauenthly, It makes all out (e) prayers fruitleffe and 24. suprofitable; which are the chiefest meanes to make our a Deutr. 8.18. allings, labours, and endeauours prosperous, and gaine 1. Sam. 1. 2. filto vs. Eighthly, It depriues vs of the benefit of all those promises of God which give vs any interest in out Pray, 1, 28. ward bleffings, or any hope of gaine, of profit, or aduan- lfay. 1.14.16. tige: Ninthly, it disables vs to vie the creatures and tempoull bleffings, which God gives vnto vs, to any spirimal advantage for the weale and benefit of our foules a Tenthly, it makes our defires after earthly things to bee 10. wide and large as hell it felfe : for that they f Ecdef. v. 10. an (f) neuer bee filled, (atisfied wor contented with 11.11.cap.4.8.

the blellings, which for the present wee injoy: Wherefore, it must needs bee so farre from enriching and adumtaging vs in earthly things, that it is the onely meanes to
grou; 12, 16 make vs (g) poore and eruely indigent of all externall blefings: soe that wee cannot but bee gainers such of ourward and worldly riches by parting with our sinnes; and
making out for grace, in regard of the nature, quality, and
effects of sinne.

Secondly, it must needs bee so, in respect of thems.

ture and confequents of grace and holinetfe:

For first, grace and true obedience vnto God in all . Deut 28. 4 things have alwaies the bleffing of God attending on to 14. Exed sthem they make men ( h ) bleffed in the fruite of their 25. 16. Deut. ground, in the fruite of their cattle, in the increase of their 30.8.9. kine, their flockes and fleepe: they make them bleffed in Icr. 31 . 41. Holes, 2.2 1 122 their basket and their fore , and in all that they put their bands onto they make them plenteous in goods, able to lend to man, Iecl. 2.2 7.10 ay. Mal, 3:00 and not to borrow of them againe : Secondly, they procure Deu. 30.8.9. the loue and fauour of God himselfe, so that they cause (i) him to looke into his ftore-house for absone and bleffing A Pfil. 67. 6. for shem, and to open his hand large to doe them good: Prou. 3, 10. PGL. 65. 9. to yea, they procure a bleffing upon the creatures to make the ond Exec them (k) faithfull and Willing to impart their fweete and 36.5. 9 Zech. farneffe to them.

Thirdly, all outward blessings are intailed upon grace, ho.

JPron. 22. 4. linesse, and true obedience: (1) By humility and the feare
of the Lord, are riches, and honour, and life: these hand

mx. Tim. 4.8. the (m) promies of this life, as well as of the life to come. Looke upon the whole booke of God, and you n Deutr. 28.1. shall finde that (n) all the outward happiness, welfare, to 14.1.67. plenty, treasures, riches, and abundance that this world can so. 10.10. yeeld, are suspended and intuited upon grace, and true succeed, and true suspended and the suspended of because God; so lay any claime to any temporal, Ezech. 36. 24 or external prose, administing graine or blessing, but 35. Isly 30.13 by grace, and true subjection into God; because God 21.13. Amore hath consumered and promised to prosper, succeed, m. rich.

mish, (a) and multiply his bleffings upon all, and none but . Zech. 8, 128 who keepe conemant and south with him; there Mal. 2, 10,12 he the best and furest way to inrich our selves even in out- 12. Exod. 226 ward things, is to abandon all our finnes, and to fet our 25. 26. Leuis hars to ferue and seeke the Lord vaseignedly in all 26.3.4.5.

fourthly, that must needs bee the best, the wifest, and the fifest course to bee truely rich and happy even in worldly and earthly things, which God himselfe pre-Sibes to make men rich; but grace, (p) and the feeking p Math. 6.33 ford his kingdome, and his righteousnesse in the first and infer place , together with a fincere and (9) univer, 9 Deutr. a8, 10 decience to his will in all things, are the onely louis 23.34.51 ranes which hee prescribes to make men rich and happy: before it must needes bee the best, the wifest, and the

Fifthly, That which puts a fullnesse, wealth and fattheinto outward comforts, to make them () fatisfie 1 . Tim. 6:6: indidequate our defires : that which makes the creatures Prou. 8. 21.

what themselves on worke to doe vs good, and to give downeall their fap and fatnesse for our greater profit : that which brings a bleffing vpon all our labors, & gives vs an interti, in all those promises which God hath made unto us for aroutward man: that which makes us to depend on God nd (9) to commit our wayes . our cares, and all our worldly a Plat- 37, 44. fares onto him: that which makes vs much in prayer, and kts God himselfe, and men on worke to doe vs good; must needes bee the best, the wifelt, the safest, and the peediest way to make us rich and happy evenin earththings: But this doth grace and true obedience vnto God, asallthe Saints know well, and as worldlings know ntimes of drought and barrennes, of scarcity and famine, when as (r) they boule upon their beds for raine, for corne, r Holea 7.14. wine and oyle, and for all those outward comforts which 162, 16, 16. c. redence vnto God in all things, must needes bee the el.g.mil .e e

Phil. 4.6.

belt, the wifest, the fafest, the furest and the speediest

way to make vs truly rich and happy even in earthly things; which though they are oft times given to wicked men :ye [Ecclel 3. 23- they never make them truely rich or happy, (/) becausein Tim 6.6. sukeno comfort nor contentment but griefes & cares & forroun Prou. s. 6. 16: inthem : because they are as flanes and vaffalls to them " get. "See Copr. Ep. ting them With care, and keeping them With greater feare mi griefe because they : ferue to make their reckonings & their Donato Seneca, Epif. 105, Tay- judgement greater at the laft, in not disburfing them to their tite partamalis owne and others good: because the curse of God, goesal. enramaiorime- wayes with them ( especially when (t) they are cuil suque fernantur gotten at the first ) and blasts them foe that they quickly wifera ef mag- vanish and confume away. Wherefore fince grace and mi cuftodiacen. fur Innernalsa. holineste are the chiefest, best and greatest gaine enenfer temporall and earthly, as well as for eternall bleflings; tyr.14. Prou. 13 11. fince finne is the most vnthrifty course that can bee taken cap. 10. 3.2. to improve our earthly stocke and talent: let vs bewil. c. 16: 8, c, 30 ling to part with all our gainefull, and advantagious 31.c. 21.6. finnes, and to make out for grace, which will be our best our greatest and our chiefest gaine-

Obiest . 4.

To the fourth objection: that if you make out for grace and dedicate your felues vnto a ftrict a gracious and an holy life, you shall bee scorned, hated, contemned and despised of all men, and made a prouerbe of distaine and fcorne : and this you are not able to indure.

Anfw. See Math. 5. Ier. 17.11. 11. 12. Gal 4. 29. I. John. 14.18'10.

I answere, that all this is true, and I cannot deny it, But yet to quiet and content thy minde: Confider first : that this hath beene the very common condition of all the Saints & fonnes of God from Adam to this very present, to beths ted, flandered, and perfecuted of the world and carnall men: 3. 13. 13. John yea this was the cafe and condition of Christ himselfe whiles he was on earth: as I have largely proved in my third Epiffle: and wilt thou then defire or exfeet to fare better then thy Lord thy Master and thy Sauiour, or all the Saints that ever went before thee? Secondly confider the grounds and causes, of all these scandalls, re-1. Pet, 3. 17. proches, fcornes, harreds and contempts and for whofe fate Wild, 2.15.16, it is that thefe are call vpon thee? Is not (v) thy gracions,

they

ingedly and religious life, (w) the profession of Christ, and w Math. s. 11. this name and Gospell, and thy constant (x) hatred and 12.1. Pet. 414 phorring of all kind of finne, the ground and cause of all the John 15. 21. bhorring of all kind of time, the ground and corne which thou Math. 24.9. fifrest? Dolt not thou fuffer all for Christ, who hath fuf- Ifay. 59.15. fred the very fame, and infinitely more for thee? and canst phi christus in then then repine and grudge to vndergoe all this, fince it canfa eft, ibi opifor Christ himselfe and for the honour of his name and fanda maledition

Thirdly, consider the persons of those that hate despise, Maib. 5, 11deside and scorne thee for thy goodnesse, and thy holy life, he they not all (7) carnall, wicked prophane and grace- , Gal. 4. 29. lefe men, who wallow in the mire and puddle of their leh. 15.18.19. mes and lufts? are they not all of Caines, of Michals, 31. loha3.12 indof (z) Satans race ? are they not the finnefullell and Dat venian conworlt of men, and fuch whose scornes and flanders are the wir, venas conresteft honours? and what is it to be hated, scorned and sura columbas dified of thefe? are not their scoffs , hatreds , scandals , meins ef babeand their Cornes \* farre better then their loue, their praise remakram ediand belt applause? are they not an honour and a grace vnto um quam confor thee? are they not a fure suidence to thy felfe and others, timm: Ber. de that there is some \* grace and goodnesse in thee; because \* Mod. Bene Vin. fuch persons hate, reuile, condemne and scorne thee ? and lib. Sermo 60. wilthou then regard the causelette scottes, reproaches, scan- wil mis grande dals and contempts of wicked men which are they greatelt aliqued bonum glory ?

Fourthly, consider that it is the \* glory, the honour, the apol. adu. Son dignitic excellency and happinelle of a Christian, to suffer cap. 5. hame, dishonour, scandals, hatred and reproach for Christ. The Apostles ( a ) went away reioscing, that they were Regiund of male accounted worthy to Suffer Shame for Christ, (b) Paul did andire cumbene accounted worthy to suffer shame for curift, (v) raus asa fecerus Plutar. take pleasure in necessities, persecutions, distresses and reproa-Alexand A. the for the name of Christ : and to should all good Christi- posteg. Green ans elle, because it is their happinesse and glory foto doe. 4 Acts 5.41. () If you are reproched for the name of Christ (faith Peter) 3. Cor. 13. happy are you : for the spirit of glory and of God Shall rest c1. Fet, 4.13. spon you : and Ged on your parts shall be glorified : Nothing

eft, Hier. Co. ment , lib, I, in

a Nerone dam-BATHM Tertul

makes

makes vs more happy, more glorious and confpictious in the fight of God and all his Saints, then fcandals, fcomes and reproaches for the name of Christ : infomuch the Math. 5. 11. Chrift hath pronounced all fuch(d)bleffed, as are remiled, per. 2. Luke 6,31. se fecuted, flandered & feorned for his fake; (e) commanding them to reioyce, and to bee exceeding glad at it, because great is their . Ifay 61.7. f 2 Cor 4.17. reward in beauen, where they foul receive double for altheir g Heb. 11. 26. Shame; euen a rich a maffy and (f) pretions Crowne of ends leffe glory: Wherefore we should be so farre from fearing Illud maledi-Hum contemnen these scandals, scornes, reproaches, and contempts of wicdum eft, quod ked men, that we should even rejoy ce and glory in them (t) beatstudinem erentiquedf al efteeming the reproach of Christ to be greater riches then the treasures of Egipt as holy Moses did, \* because it augment fo maledicentis ore profertur. our glory and our endlette happinesse . Hier. Com. lib. L. Fifthly, consider that he who will enter into heaven.

in Math. 5 4 Heb. 12. 3,

hatred and reproach without discouragement : he must (b) endure the croffe and despise the shame, as Christ hath done be. Marke. 8. 38. fore him, or elfe there is no faluation for him : ( i ) be that is ashamed of Christ and of his words in an adulterous and sinfull generation; He that shall be ashamed or afraide to professe or thew himselfe a sincere a forward, a conscionable and zealous Christian for feare of scandals scornes, hatred or reproach : for feare of being stiled a Puritan, a Precisian, an holy Brother, a man of the Spirit, a Zealous one, a babe of grace, a Bible-bearer, or Sa aint-feeming hypocrite Or the like ( the common mottoes of difgrace and fcorne: which Satan and meller, effeten. his instruments doe cast voon the faints, as \* foone as euer saners deseris- they begin to trace the waies of grace, and pathes of holi-

mult passe through all the pikes and darts of scandall, scome,

Statim vt quis o is abiettione nesse in a powerfull practise and sincere profession, of purcountry Salu. De Gabernut. De 16.4.

pole to discourage, shame them and disgrace them, ) of him alfo shall the Sonne of man be ashamed when he commeth in the ARom. 1. 16. Glory of his Father with his holy Angells. Christians must (k) Rem. 19. 16. not be afhamed of the goffell of Christ, they must not be asham lay. 49 33. med of their Lord and Maister, who is (1) the King of

4. 90.7. 4. 14. Kings, the Lord of Lords, and God of Glory : they mult Math, c: 16, not bee (m) afhamed of their profession : but their (n) light

uf hine before men that they may fee their good Werkes; they must ( a ) shine as lights in the moddest of a trooked and . Phil. s. 15.16 permerfe generation, bolding forth the word of life , both in heir speeches and their practife, in despite of all those clouds and foggs of scorne, flander and reproach which wicked men cast vpon them : else God and Christ will neuer owne them.

Sixthly, consider that what ever scandals and difgraces the world do cast upon thee for thy gracious and holy life, the Lord will alwaies take them off againe, so that they hall not flicke vpon thee long, nor any way blemish nor alypse thy credit. If thou once (p) commit thy way out of Pal. 37. 5.6. the Lord, and trust in him; be will bring forth thy rightrousuffeas the light, and thy indgement as the noone day: hee will cleare thy innocencie in the fight of all the world, and mir thee from these scandals and reproaches which are put won thee, to thy greaterglory, 3000 1049 . box to

Seauenthly, how euer God permits the Shemies of the world to raile upon thee and revile thee with their tongues for a season, yet hee will either stay their tongues at last, or ele he will make thee so venerable in their consciences , 1 1. Pet. 3, 16. that their (q) bearts shall honour and appleude abee, though 13. cap. 4.2... their tongues difgrace thee, and their hands offend thee.

Laftly, confider that what ever feandals, reproaches and differences, are vomited and beliched out against thee by wicked, gracelette and vngodly men, for the practife and profession of the name of Christ, they shall all cooparate and worke together (r) for thy agreater glory, Math, s. 12. and their greater frame and endlesse condemnation in the 1844.43344 fice and fight of all the world. For in that great and gein nerall day of judgement, when all Mankinder fall appeare in person before the judgement seate of Christ; the Lord himfelfer (f) fall fer shee in great boldneffe be- fvild 51.to forether face of rath to bole men who have drawne out their tongues to reproach, readle and flaunder thee : When they fee it , they that bee eroubled with serrible feares

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and shall bee amazed at the strangenesse of thy faluation fo farre beyond their expediation, and then they repend ting and greating for anguish of spirit shall say within themselues : this was bee whom wee had sometimes in derifion and a pronerbe of reproach : wes fooles account ted bis life madneffe, and his end to bee without honour how is hee numbred among the children of God, and bir lot is among the Saints ? therefore have wee erred from the way of truth : and the Summe of righteousnesse but not formed on us. Thus shall thy innocencie be cleared. by the confession and damnation of thy reuilers in the eyes and fight of all the world to thy endlesse blisse and glory : every word of fcandall, fcorne and reproach, which thou halt fuffered for the name of Christ, hall then bee changed into a masse of honour and a crowne of glory: Wherefore let not all the mouthes, the tongues the fcornes and reproaches that Satan can ftirre vp against thee, deterre nor keepe thee off from making out for grace, or walking on in the pathes of holineffe, but refolucto passe by all reproaches all scandals, and scornings of this nature, as a \* Lyon doth the barking of a Curre: knowing that they are so farre from hurting thee, that they shall turne vnto thy greatest good and glory at the last, when thou shalt receive double at the hands of God for all thy shame.

ME LIPPUS O vario de calume

Belle Gerice,

Obiett. 5. The last singgestion and deceit whereby Satan keepes Name tam fores men off from feeking out for grace, is procrhaftination and delay: which arifeth, partly from a loue of finne : partqui non poffici annum vineres ly from a \* hope of long life. Partly from a falle conceite Sen. Epif. 13. that wee eyther have repentance in our owne power, Perrarch de Ri. or that God will give it to vs when wee please: partly med. vir. Port or that God will give it to vs when wee please: partly lib. 1; Dielog. from a love of ease, and from \* flothfullnesse in Gods sio feruice : partly from the inconsideration , and missidgeobservation ing of our owne estates : partly from an ouer-weabramputar ig ning and ouer-affecting of worldly thinges : but prinnana requirit. cipally from the pollicie of Satan : who is alwaies Claudian De Suggesting

beeffing this into our hearts t that wee have fpace and intenough as yet, and therefore we may well deferre our Whine after grace a little longer, till fickneffe, old age. lether troubles come; or till wee have taken our fill of and pleasure, and all worldly comforts . If wee come in what and fue for grace, it will be time enough; for (1) God inscipal, and at what time forner a finner dosb repent bim of t Exod 34.6. Pl. in fine from the botteome of bis beart, God will put all his wickinfent of his remembrance, as well as if he had repented menty yeares before : therefore we neede not be fo ouerhe new. By this delution the Deuill keepes off most how feeking our for grace, vntill it bee to late ? and this on now inforce me to give fome answere to it,

Tothis then I answere : that it is exceeding dangerous hay, to deferre their comming into Christ, or making Answer, 1. morgrace, yea it is fo dangerous, that men can hardly be it without the apparant holle and hazard of their fales. For first chough God hath promised forgivenetses meand mercy to all who shall repent at last; yet hee showerne that he will not give repentance nor grace to mywho adjourne and put them offeill laft. If men (w) re- wProu 1.24to here ware when as God hall call them, if they will not regard 32, ma be Shall freich out bie band, and reach out grace imercy to them; when their feare and defolation, their smelle and their old age, or the dayes wherein they western haue repented, and made out for grace, shall saypo them; they may feek God early but they shall not find they may meepe bisterly, and pray earneftly, but be will not edthem, but will even laugh at their calamitie, and mocke ntheir foure commoth. When (x) God doth offer to purge \*Eze. 24.13.74 from their fins at any time, and they Will not be purged then, Ridjourne God to fome other feafon; he proteftetb with retterated affenerations, that they fall not be purged from sinefe any more, sill be hash eanfed his fury to reft upon God who is the great creator of heaven and earth, mghhe be long fuffering& patient in his goodnetle tomen, yet he will not alwaies waite nor flay their lei-

103,8,Ezcc. 18.

fure : his Spirit which (7) brembet when and where it

103,8,Ezec.33.

y lohn 3,8.

eth: (2) will not alwaies frine with men, but if they paffehi bounds and compalle (which for ought they know is be the prefenctime) they cannot promife grace nor metry their foules. I confette indeed, that the whole time of life. a time of grace to vs ; infomuch that we cannot definited Gods mercy all our dayes, because he calls vs how & when he will: But yet this we must know wichall, that the only time and day of grace which we can hope for, is the prefer time. The time that is gone and paffed ouer is irrenocable and pafferedemption; the time that is to come if white and contingent to vs. it is none of ours , we know he whe ther wee shall live wnto it wherefore neither of the two times, but onely the day, the hower, the minute and the instant which we now injoy, can be a time of grace and mercy to vs and if we paffe this sime and feafon, were no fure of any other. Hence it is , that God confine vit

# 2 Cot.6, 2. # Piolog, 7, 8, Hebr. 3.7,8.

·Iohn 5:4

before, troubling their hearts, and warming their life one with some good desires, and heavenly motion with he workes within them, by some searching Semon, some godly admonition, or by some outward danger, or independent that befalls them: ) as the (e) Angel from troubled the pools of Betholds: if men neglect and light seed time, and pur not in for grace with all their might, suffer these motions and desires to vanish quarters.

Lord doch then withdraw and hide himfelfe, and folden profess grace or mercy to them more; As there we find special times of tendring grace to men, which they mu

waiesto the prefent time : ( a ) behold now is the account

time , now is the day of falmer ion : (b) so day therefore if you

will beare bis voyce, harden not your bears. If men passether day, their present time, the time wherein God tender grace and mercy to them, they have but little caste to be for grace, because they have overstood their time, to ought they know. There are some certains times and fosons, when as God doth offer grace to men in a more powerfull, suident and convincing manner then ever he did

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white to obferue and take ! To there are forme times which Gedreferaes vnto himfelfe , after which (td ) bis Spirit Ball d Gen. 6.3. mon frining safter which he will withdraw himselfe from men's wrath and judgement, & neuer cast his eye of grace, sereme his eare of fauor to them more, though they feek ad or vnto him : because they have out-flood that me which he had limited and prescribed to them. (e) Hie. . Luke 19. 42 miles had a time and day of grace and mercy, in which fibee blant knowne the things that were belonging to her peace: because she did not know these things in this ber day, therein were they hid from ber eyes. That Spiritual! (f) lezebel /Ren,2.27,22; nthe Church of Thyatira , bad a space ginen onto ber by God , amount of her fornication: and because shee did it not within inface, therefore was fbe caft into a bed of great tribulation. Theewas a time wherein the Ifraelites might have entred mo(g) Canaan ; which because they did neglett, God swore in & Pl 95. Heb 2; wrath, that they (bould never enter into bis reft: there is a mewhen as the doore of heaven is fet wide open to vs: if meneglet this scason , (b) till the Mafter of the bouse is rimy, and bath shut the doore open ve, wee shall never enter , bluk. 13.25,26 three fland without, and knocke at the dore, saying ; Lord littigen vote vs; for then he will fend vs packing with displiport; depart from mee yes workers of iniquitie, I know because we did neglect to take his time. Thus it fand with prophane Efan, (i) because be did not take the bleswhiles bee might have bad it : therefore afterwards, whenas would have bad it, bee was rejected, and fent away without it, be fought it carefully with teares. Thus was it with the comiles; (k) became when as they knew God by the light of kRom 1.20. to they did not for the present glorifie bim as God, God gane 25. the op to a reprobate sence for ener after. Thus was it with the fallow in the dayes of Christ: he would have oft times 1 Matth. 23.27. med ber together, as a ben doth ber chickings under her and they would not, therefore they were destroyed, and of God for ener after. Thus is it with all that heare the spell , if they will not receive the lone of the truth that they ma Theff. 1.10 In faned, whiles God doth offer it : bethen gines them up 11, 12. QA 3

i Web.13.16.17

to frome delufions, to believe tres for ever after, that fo they me

Tay.55.6.

P Mcbr. 10.38.

bee dammed ; ( n ) If wee feeke God whiles bee may be found and call upon bim whiles bee is neare, we finall be fure to finde him . 1Chron. 18.0. to our comfort : but if we foreflow the time, and (a) firete bim whiles he is neare and eafy to be found, bee will cal us off for ever. And isie not just and equall, that God fould then give over calling, when as we refuse to heare? that he should then withhold his grace, when as we will not accept nor take it at his hand? that he should then (p) withdraw his foule from us, when as wee draw backe from him? that he should shut up heaven gates against vs, when as wee refule to enter in at his appointed times? Is it fit that God should alwaies waite our leifure? or is it not fare more meete and reasonable, that we should waite to take himse his feafons? Is it fir that the King should waite his subjects; or the Lord his flaue and villaines leifure, especially in things that concerne the subicas and the villaines good? God is our great and foueraigne Lord and King, we are his vallalls, flaves and fubiects; and is it then meete and equall that he should still attend and waite on vs from day to day, from month to month, from yeare to yeare, for our ette nall welfare, if we deferre and put him off? Or is it not more meete and equall, that he should now withhold his grace for ever from vs , because we would not take it at his times and seasons? Must we not receive the booms and favours of Kings, of Nobles, of Judges, and of great ones, the cartefies and almes of meane ones in their appointed and defigi ned times, or elfe be content to go without them? & shall we nortake the Lord himselfe at his deligned, limited and bounded fealons, or elfe be contented to mille his grace and fauour ? Gertainly God hath his fet and fecret times, which he harh referued to himfelfe, after which he will be no more intreared; after which he refolues, that hee will neuer giue nortender grace, to those that have negletted and let flippe his feafons; as is evident by the forequored Scriptures: new the only time that God hath given vs to make out for grace, is the prefent, not the past not future

wherefore if wee wilfully and wittingly neglect to whethe present time, the present day, the present hower. mentinating, & delaying God in our feeking after grace, andy, an hower, or a minute longer: wee may justly ferethat our acceptible time and day of grace is palled owe have outflood our grace & mercy, and that heames are now for ever thut against vs. And if you obiect, Obiett, butte (q) thiefe was called on the croffe, and that (r) many q Luk, 23.49. entitled unto grace and favour at the elementh and laft bours r Mauh. 20,6, the dos therefore there is hope of grace and mercy for vs the laft, though we refuse Gods call and mercy now, and ditoff till then. I answere, that it is true, that some are Anfin. ded in the very period and vpfhot of their lives: but yet by are but few in number, scarce one of a Kingdome, or modan age: and art thou fure to be one of thele? But the are those whom God calls thus at last? are they those the wilfully put off the Lord, and neglect his call before? gor God feldome or neuer calle fuch men as thefe at laft: bewho then are called, are fuch as neuer heard Christs albefore: those who were hired into Christs vineyard at held and eleventh hower, were fuch as God never (pake Matth 20.6. besttofore: they (/) were others that food idle not thefe were hired in the third or fourth hower; the theefe malled on the croffe, but yet we read not, that hee euer and Christs call or law his face before : God may call fuch D, lefu christis'a. alst, who never had the meanes of grace before: but he dom or neuer calleth any in their age and ficknesse, who wilfully neglected and withflood his call (I meane his mward, not his inward, powerfull and effectuall call, " peropurchase grace and true repentance at the last. If calls any in their health and youth by religious and ody education, friends or company; by placing them a powerfull and fearthing ministrie, or by ficknesses, ts, judgements or afflictions, whereby there are some od defires and holy motions begun and kindled in their sans: if they neglect this call, this cime and day of grace: STAN SE Q93

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\* Amerif de Corrept.et Grat, car. 1 4. Fulgeus, de Incames.etGrat. 19.21. de Pradeft.ad Mon fag. 2 4.25.Iren adm. Her. 1.2.c.c. 65. 1.4.cap. 7 2 Juffin Mart, Dial, cum Triph pag 69 B. clem. Alex. 1.6 f. 14 3.E.F. Marar. Ateypt . Hom . 4. 2.30, Primal in Row. 8 f.39.B.Ar nob, adu. Gentes 129.70.901.7. P.141.

# Ads 34.25.

if they quench thefe motions and defites as commingions of feafon, and adjourne the Lord, as (t) Felix did Saint Paul, untill a fitter feafen, till death, ficknette, or till old age come, or till fuch a day, a yeare or bufineffe be paft and gone God feldome or neuer calls fuch men againe, he then gives over knocking at their heart for ever, and never profers grace the second time. Othen if you would have grace and mercie, then take them whiles God offers them if you will come into Christ, and enterinto heaven, delay not for to doe it: doe it forthwith, whiles Christs ames, and heaven gates fland open to receive you: if you now. deferre on this your day , your time and leafon will bepaff and gone: God then (v) will (weare wnto you in bir Wrath, that you shall never enter imo bis rest : beware then of delaying God, in posting off your time of grace, which is so full of danger. om God calls thus aclait?

> Pfal,95.11.

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# Varro Rust. li. y Pind Pyth. 8. Soph Alax, Pfal 103.11. 2 Plutarch, ad Apollen, PL.73. a Sener Troad 3. 6 lob. 7.7. Pfal, 78.39. ¿ Tames 4.14. d'Pfal.39 5. 12. P[2].62.9. ePf.103.15,16. Ilay. 40,6,7,8; Greg. Meg. Mor. Lib. 11. cap. 27. fP1.90.5,6. Pial.102.11 \* Homer. Iliad. 1, 21. Sapphus aoud Stoheum de

branis, vita.

Secondly, it is very dangerous to deferre your making out for grace, in regard of the frailty, brittelneffe and incon-Stancy of our lives: our life is bura (x) bubble, ableff, a() Shadow; a(z) dreame, a(a) smoke, a (b) puffe of wind, that goth away, and commeth not againe : a (c) v apour that appearath for a while, and then vamilbeshaway: (d) Enery man in his way best estate is but vanity and feasity: ( a ) all flesh is grafe, and a the glory of it is but as the flower of the field, when the wind of Gods displeasure passeth oner it, it is gone, and the placethered shall know it no more. He that is the most (f) flourishing men, and likelieft for to live of all others in the morning, may be cut downe and withered, before the eneming come. Doeweend fee and heare of thousands that droppe downe sodainely from the tree of life, who were more likely to prolong their dayes then wee ? doe we not fee how young andold, how good and bad, how rich and poore, and all men drop away "like leaves in antume before their expectation ; and are we of a better mouldy and ftronger frame then they? dee we not all carry our bane and poyfor , euen's body of finne and death about vs? are we not all befer with fo many casualties and dangers; with so many ficknesses and difcafcs,

which are able to curve off, and lay ve in the duft, the every minute threatens death vnto vs , if Gods providence doth not alwaies interpole itselfe to fence it off? Doe netour lives depend upon fo flippery, to fandy, and fo fraile I Nemo mortaliple, that we cannot promile one minute, much leffe one (1) day or hower to our felues ? and can we then have any opes or ground of promising future grace vnto our foules hen as we cannot hope nor promise life? If men had certine charters and leafes of their lives, by which they were fre to inioy them for a certaine feafon, there were then fine ground of deferring grace till laft; but fince they hold their lives at will, and on fuch ticklish termes, that dey have no affurance of them for the shortest feafon, there snow no ground nor colour for delaye.s (g) Boaft not thermeefie morrow, when as then art not fare of to day: (2) prome not grace vnto thy felfe in future times, when as thou and not promise time it felfe. Remember rather, that (b) thydages are in the Lords bands: that he can cut thee off, and batthee in a moment before the time of thy repentance cones. And know affuredly, that if thou once begin to fing a requiem and peace vnto thy foule, and to put farre from thee the ewill day; that (i) the Lord will come voon the Enang. blandy, like a thiefe in the night, in a day when then thinkeft not file, and in an bower when thou are not aware of, and will cut min pieces, and appoint thee thy portion with bypecrites in bell but yes ( ) when then shalt say peace and safety to thy selfe; when thou are most fecure, and farthest off danger in thy whe concert, then fodaine defruttion frall come upon thee, like wanded a Woman, and then fhale not escape: for the mouth of the Lord bath fooken it. No fooner could the (1) foolish vir-In goe to buy oyle for thy lampes, but the bridegroomie forthwith wars, and fouts them out for ever: no (m) fooner could the rich fing a lallaby and feareleffe fecurity to his foute: Soule, thou much goods light of for many yeares, take there eafe, drinke who merry , but that very felfe fame night was his foult reguimat bis bands. The very (n) felfe Jums bower that Nebuchad. Mixarwas vanning of his Babel; ( Is not this the great Babel 094 that

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um eft qui feit an fit villnym craftinum diem fusurum, Enrip. Alceftis. Quis /cit an aduciont bodiernacraftina Summe tempora dy /uperi. Horas. car . 4. Ode . 9 . Nemo tam dinos babuit fauentes, crafinum vs pof fit fibi polliceri. Sen Medea: \* Qui panitents vensam foo-Spondit, peccanti aiem craftinum non promifit. Gre. May Hom, 12.m g Pron. 27.1. 2 Vita Jumma breuis spem nos vetas inchoare long am, Hoyat. car.l. 1. Ode. 4. b Matth. 34.43, 1 Matth, 24.48, 49, 40,51. k1 Theff. 5.3. Matth. 25.10. mLuk.12.19,20 n Dan.4,29. to

o Gen 19. # Marth. 24.37, 28, 19. 9 1 Sam. 15.36. 10 39. rIob.1, 18, 19. / Dan. 5.3 to 6. 1 Pfal.73.19. \* Nemo celerias operimitur, quã qui mibil aut paru t met Patere, bift. l. 2.9. 125. Qu Curiimil. 4. 2 Seranimis vita est craftina, vine hotie Mar. tial, Epigram, li. 1. Epig. 15. > Ecclef, 5.7. \* Subito tollitur qui diu solerasur. Greg. Mag. Mer J'25c.3.

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that I have built for the house of the Kingdome , by the might of my power, and for the glory of my maiefty : ) was bee not driven from his Kingdome, to be a companion of beafts and exen: Looke vpon (e) Sodom, vpon (p) the old world, vpon (q) Nabel, vp. on (r) lobs children, vpon (f) Belfhazzar, and many others throughout the Scripture, you shall fee God fraiting them in the middeft of all their iollity and carnall fecurity, when asthey thought themselves to be farthest off from the reach of any danger. When men are in the deepest sleepe of carnall fectricy, then God doth commonly cut them off, (1) fo ther they dee fodainely confume, perift and come to a fearefull end. Since therefore our life is fo brittle, fickle, vncertaine and vnconstant, and fince God is alwaies ready to cut vs downe, and lay vs in the duft, when we are most secure; let vs besure to (3) line to day, to (v) make no tarrying to turns unto the Lord, let vs not put bim off from day to day , for then federal Ball the wrath of the Lord come forth against us, and in our fect rity (hall we be deftrojed, before the day of grace or oursepentance comes, &then how miferable shall our conditionsbet Alas if God destroy, confume and blast vs, before we have made out for, or gotten grace, we are irrecoverably loft for euer, there is no hope nor likelihood left unto vs , butthe we are everlaftingly damned into the pit of hell: if we deferre our repentance but a whiles, as our lives are exceeding short and crazie, (and so there is much danger in delaying) fo the Lord hath threatned and and he will performe it, that he will feize vpon vs in this procraftinaced and fecure feafon, and hew vs downe by death and judgement at vnawares, fo that we shall never spring vp more; this therefore should make vs quake and tremble at all prochraftinating and proroging thoughts, and cause vs for to cast of all delayes in making our for grace, for feare we should bee fodainly furprised and cur off bydeath , before we are promise ded of the state of grace, to the irresouerable perdition and euerlafting ruine of our foules. andbencerry, but that wer Thirdly, this procrastinating and deferring to make out

for grace is exceeding dangerous, because it rakes away.

and

lytterly cuts offall grounds and hopes of mercy. He will wilfully deferre, adiourne and put of grace, is in a my desperate and forlorne case , he hath no ground nor omile on which to build the smallest hope or thought of mor fauour , he wilfully reieds and purs off grace, hee wheth and wholly alienates and withdrawes himfelte mercy, because hee will have no acquaintance them he bokes and lockes his heart and foule, and m himselfe against his owne saluation, resoluing that he illnot yet be faued: and can fuch a wretch as this fo much sonce conceive or thinke that God hath grace or mercy whim? Can any one that is fick at heart fo much as dreame efarecouery, if hee wilfully reied that physicke which hold cure him , resoluing that hee will still retaine his griefe, and not be healed yet? Can any traitour hope for necy, who will Aubbornly reject his pardon, and profelle the will continue a traitour for fuch a featon, and then heill take his pardon? And can any one that is licke at terrand dead of finne, any one that is a rebell and traitour minft God, cherish the least hope or thought of grace or arrey in his heart , when he yet resolues to cast away his minal physicke and pardon, and to continue in his sickseleand his treaton for fome longer time? Doubtletle tris not the least ground, colour, promise nor hope of me for any fuch throughout the Scripture; yea he is fo are from any hope or thoughts of mercy , that God himfelichath decreed, destinated and doomed ruine and deluction vnto tuch a person; he hach ( w.) whet his glittein frord, and bent bis bow, and prepared the instruments of w Dent. 25.41. aub to (x) wound the bairy scalpe of fuch a one as goeth on ftill his wickednesse, and to ronder wrath and vengeance on him, 50 hertmoft. Gerrainly though the Lord be a God of merof long suffering and of infinite pitty and compassion, whetlath proclaimed it vneo all the world () that hee will membere clove the guilty , and (12) will not at allacquit the wicked, who deferre and put off grace. If then thou doft blay to make out after grace, and put it off from day to day In lib, 2 5.640.14

42, 43. Pfal, 7. 11,12,13. \* Pfal. 68,21° y Exod.34.7. 3 Nahum-1.3, 3. Douina feneritas co iniquim acrius punit, quo diurene permis. Greg. Mag. Mor.

in hope of gaining it at last, thou are a desperate, an hope. leffe and forlorne creature, the booke of God fpeakes no. thing but confusion and damnation to thee; it yeelds thee not one dram of hope or comfore, to ease thy conscience, or Wildom, 1, 12 fuftethe thy foule: Wherefore (a) forke not death and mine, in the continued and prolonged error of thy life ; exclude and cut not off at once, all hope of grace or mercy from the foule, in posting off repentance till the last. If thou will take grace and mercy whiles God doth offer them , there is hope and comfort for thee's thou maift thou fhalt injoy them : but if thou wilt now refolue to adjourne them fora longer season, and then to take them at thy leifure, thou art an hopeleffe, desperate and forlorne creature, there is no grace nor mercy for thee; God hath faid it, and thou mailt belieue it. Let this then perswade thee to deferrene ner, who will flubbornive eich his perdon, and rigne

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& Ads, 11. 18. Rom, 2,4. Eph. 2.5.8.2 Tim.2. 35. eEphc. 1.17.19

2 Iohn 3.8.

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Fourthly, Confider: that grace and repentance are not within thine owne power and command, but in Gods difpoling, and in his alone : (b) God is the only author and piner of grace and true repentance, it is he alone that must alter and change our hearts, our natures and our lines, and erech the frame of grace and holineffe within our foules, by the(r)d mighty power and working of bis Spirit : now God is a liberall, voluntary and free agent, who workerh when and (4) where be liftet bif then thou doft not take him at his appoinred times, thou haft but fmall or little hope of good successe or speeding with him, If grace and repentance were in thine owne power, if theu haddeft them at thine own command to get and take them when thou wouldest, ( as most that deferre repentance thinke they may) there were then fonte ground and reason of procrastinating and delaying grace: but fince thefe are not within the fpheare and compaffe of our owne commanding power; but in the free dispoling and dilpenling power of God himfelfe, who worker and gives them when and where hee wills it should cause vs for to take Gods feafons, and to waite his leifure, to take them for the prefent, whiles he offersthem, elfe it fands A 160.25 6.00 1. more

we with his justice to deny them, then with his mercy to befow them on vs at the laft , becaule we have reiected. entemned, flighted and put them off before.

Fifthly : Confider, that although there were a polli-Her of repenting and taking grace at last, yet the (8) lonerthou deferreft thy repentance & making out for grace, emore vnlikely are thou rogaine them par the laft, Cuome in finne (e) addes bardweffe to the beart, and breeds dethin euilly fo that it makes men not only vnable, but onwilling to make out for grace: whence it is as diffall athing for fuch as (f) are accustomed to suil to do good, airis for las Ethiapian to change hie skin, or a Lespard his A deadly fickneffe if it be taken at the first may eabe cured and removed, but if men fuffer it to runne on, ndro get into the nerues, the bones and heart, it then bemes (9) incurable. Sinne is a deadly poyfon and fick- paratur, cum effetoche fonle, if we looke to it in time, before irgetts thefull possession of our hearts and reines, there is some hope of cure , but if we fuffer it to runne; on ftill, and to the and roote it felfe within our foules: if wee permit it in grow frong and great within vs. and to (way the reines fra cum iam cund (cepter of our hearts, it then becomes (10) impregnahead mensable ; fo chat we shall never conquer nor expell, though wee thould fer ourforce and might against it. Conthere then be any wisdome or policy in men, to suffer. ich a poylon; fuch a deadly ficknelle as finne is, to increase ind grow wpon their foules, and to take the full possession deter hearts? will we not fo much as fuffer one griefe or ficinette to feife voon our bodies, but wee will prefently defome meanes for to expell and purge it out , will wee nor fuffer one thiefe, one enemy or traitout to lodge within our houses & and shall we yet maintaine, lodge and fostoffine; ( which is the deadlieft ficknelle, the most pet - lim mutari ab nimous thicke, and dangerous trainour; and energy to, out indica victorum forter ind within the very center and elofor of our heart de Doubileffe if we are fo foolift and treacherous to out o woth , Bernde Grane foules as thus to harbour, huggeand cherifh finne , it will vines

8 Dui non ef ho die , crae minue apteu erit, Quid, de Ramed. Amoru, bb. I. e Heb. 3.13.19. f ler,13.23.

o Principys ob Ba: ferò medicina mala per longas inualuere moras ere. Onid de Remed Amoris lib. 1. Elleborum frut is acgra tumebit Poscentes videar:veniensi occurrite morbo : Perfins Satyr. 3. Omne malum nascens facile exsinguitur: adultum vero atque robustum, difficillimecoercesur. Ofor. de Regum Inflit, lib. 7. 10 Senes in meconfuctudme difpeillimum of.

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fo infinuate it felle into our affections, & get fuch ftrength and power and power in our toules through custome and continuance, that we shall either be vtterly vnwilling, at least \*vnable to roote it out at laft, that so grace may come and lodge within vs . wherefore it must needs be folly and danger, to delay this pursuit after grace.

Sixthly: Confider with thy felfe, that there is this neceffity put ypon thee, that if thou deferre repentance new thou must either make out for grace, and repent thee of the finnes at laft, or elle thou must not repent. If thou make not out for grace, if thou doft not repent, it is infallible certaine that thou must to hell, there is no other hopenor comfort for thee. If theu refolueft with thy felfe to fue for grace, and to repent thee of thy finnes at laft, confider then and ponder it in thine heart, what a desperate madnesse and fortifhnelle it is , to resolue to doe that now , which thou purpofest to repent of afterwards. If thon determinest tors pent thee of thefe finnes at laft, why then wilt thou continue in them now? if theu wilt abandon and forfake them now, thou needest not to mourn nor gricue for them hereafter. Wherefore refolue, either not to repent at all of thefe thy finnes, and fo to goe to hell without redemption, of elfe neuer to commie them, because thou must repent thee of them at the laft. Againe confider, that if thou doft repent, the longer thou deferreft thy repentance, the greater must thy griefe and forrow be at last: the harder thine heart, and the greater thy finnes doe grow , through thy proctastinations and delayes, the more will God hammer and bruife thy heart, the more will he humble and terrifie thy confcience, the deeper will he wound and launce thy foule fo that the griefe, the fhame, the anguish and bitternelle of thy foule for finne at last, will farre exceed that fweetnesse, pleasure and concentment, which thy sinnes doe yeeld the now ; and is it not then a desperate folly to goe on in fin , and to deferre repentance to a further time ? O confider, what a fhame, a griefe, a bitternelle and anguille it will bee vnto thy foule at laft, to retract, recant, and quite vndoe,eисл

with a zealous loathing, and veter deteltation, what eper thou hast wrought and done in all thy life, and to accarle, bewaile, befoole and damne thy felfe in the very releand agonie of thy spirit, for all the pleasures and dewhere finne, for all the vaine, the carnall, worldly and full courfes, in which thou halt fpent thy time and dayes, and in which thou haft placed thy happinelle, thy comfort and contentment heretofore. When a man shall veterly defroy, pull downe and ruine at the last, what ever he hath beene building all his life, when he shall trace back all those myes and pathes, wherein he bath beene travailing all his dives, with a fad, a heavy, a drooping, bleeding and relening heart : ô how will this aftonish and confound, how will this appale, deied, afflid, torment and scourge his soule? low will it wholly ( g ) overwhelms and beare downe bis spirit, his flame, with anguish, with terrors and amazements ? gler. 3,24,35. how will it cause him to lament, bewaile, and even accurse therime, that ever bee did deferre or pur off grace; and to with that he hadneuer had a being in the world, that he had sener injoyed one day nor minute of that time which hee herh past and lived? how will it cause him to quake and tremble at the very thought of death and judgement, and even to wish himselfe in hell? If thou deferre repentance the thy death and latter end, if thou put off grace from day today, confider, that if ever thou commest to repent at last, then this will be thy cafe, that thou must vndergo: such griefe, fuch anguish . fuch shame and bitternesse of soule asthis, which will infinitely ouer-ballance all the pleafures, comforts and delights, that all thy finnes can yeeld thee sere vifuelt: es now; or elfethere is no grace nor mercy for thee: and let Redare, ranguam this cause thee to deferre no longer.

Seventhly: Consider, that this procrastinating and delexing of God & grace from day to day, as it is a meanes to make you "leffe acceptable to God at laft, fo it is a great and dingerous fin which moues the Lord (b) to wrath, and prolokes him wato angen He commands vs, (i) to remember Wereatour in the dayes of our youth: (k) to redesime the times

I Ingratum eft beneficium quod din inter manus datis bafit; quod quis exte demitfi fibi preriperet: Tantum grassa demus, quantum more adjicis Sen. de Benefic, li. I. cap.r.f. bPfil, 95.11. i-Ecelci. 13, 14 k:Ephel. 5.164. ecaple Col.4.4:

Pfal. 95. 7, 8.

mcbr. 3.7, 8,

m Ilay. 55.6.

mExod. 13.1.

James 1.18.

Ephel. 6.4.

p Ecclei 13.1.

q Deutr. 6.5.

Pial. 119. 60.

[Pfal. 95. 11.

2 Maxima vita saltura dilatto oft. Illa primum quemque extrabis diem;illa eripis prefentie du vlieriorapromittit: Maximum impedimentum vinendi el expe-Anioqua pendet a craftono. Perdimine hodier - : num; qued in mamu fortuna pofisum eft Rifponis: quod in tua, dimittie Sene de. Breu.vitz, ca.9. Qued bodie non est cras eris : pe vita truditur. Petronius p.44. Qui CTAL YIMETE feffman, bodie mon viwant. Pes zrarch. de Rem. ver. Form, lib. 1, Dial. 109. Dans eraftinam/emper aquem appara-1 mar, prefenti co-Bagramus incende. Marinus Barlepunde vi-

because the dayes are enill : (1) to beare his voyce whiles it is eat led to day, and not to barden our bearts: (m) to feeke bim while be may be found, and to call upon bim whiles he is neare : to offer vp our (n) first fruites, our (o) infancy, (p) our youth and (a) frength to bim: (r) to make haft, and not prolong the time to keepe bis righteous indgments. If now wee deferre, adjourne and post off God and grace from yeare to yeare, we breake all these commandements and precepts, and all the other lawes and rules of God, which are still propounded and enioynedin the prefent tence: and can wee then exped or hope for grace and mercy, when as wee runne on wilfilly in such a fin, as doth thwart and croffe all Gods commands. his starutes and injunctions, as cutts off all religion, andebedience for the prefent : as confumes and wafts our lines. as veterly difables vs to give an account or reckoning of our dayes, our time and yeares, or to appeare and stand in iudgement at the laft:and prouokes the Lord for(s) to freens in bis wrath, that wee shall never enter into bis rest ? Doubtlesse we cannot doe it.

Eightly: Confider, that this deferring and putting off our feeking after grace, from day to day, is a meanes to abbreuiate, shorten and abbridge our dayes and lines, and to confume, to (2) wast and eate out all that rich and precious time which God hath given vs. For whiles wee post off God and grace from infancy to youth, from youth to manage, from manage to old age, from one time, to another that infues it : wee found and wast our dayer in sinue and vanity: wee bring our yeares to an end, like a tale that is told, and neuer thinke of living, till our life is spent. Whiles we expect to morrow, we alwaies lose to day, and whiles wee hope for future, we let the present goe. This is the milery of all deferrers: their hopes of grace to come, doe alwaies make them gracelesse for the present : their thoughts of what they will bee, doe keepe them off frombeing what they should bee; their fancy of vsing and well-imploying time hereafter, doth cause them for to wast and misimpley, t now; their conceit of doing and living well at death, debare

bur them from doing or living well in life : their veeldento one delay, drawes on a second; and this second third, and this third a fourth, and fo to infinite, till their nes are infenfibly ipent, and themselves cut off, and sunke hell. As it is with men addicted vnto gaming , that one ne ope ftake drawes on another, till all their ftocke bee diem, douas? fed At or as it fares with a spaniell (tovie Saint \* Bafils simiade) which meeting with a partridge that hath young es, is drawen by little and little , by short flights and sosine falls, from the place where the young ones are, in peto catch the old one, till at last he lose both old and oung ones too: even fo it falls out with thefe prograftisking and delaying fooles : their forwardnetle to deferre ne day, doth draw them on to put off another, till at laft hey ger an habit of delaying God and grace for euer, to he vindoubted losse, mispence and wast of all their time; dthe certaine and eternall ruine of their foules. Now her wife man is there in the world that would harbour fuch a life-eating, and time-demouring finne as this, which on him to fo great a prejudice ? Are not our lines excecing fhort and fleeting? doethey not (3) post and passe sway before they come, and endere they are scarce begun? lethere not a treasure , a preciousnelle and richnelle in out time (which we shall be sure to know and find at last, howener wee outlooke it now ) that is more of price and value to ve, then the world it felfe? are we not to Ipend this shore ad precious time in honouring and feruing of our God, ndin creasuring vp grace vnto our hearts and soules, aminf the day of death ? and shall weenor shortly give an sount of every hower and minute of our lives , before great and dreadfull cribunall feat of Christ, who shall Edge both quick and dead at last, according to their works, the improvements or misimployments of their lines drime? and shall wee then cheriff fuch a finne, or nou-

ta et geftisScanderbegilib. 8.f. 139, Cras boc fiet ; idem erai fiet : quid ? quasi magnum, Nempe cum lux altera venit; lan cras besternum consumpfimus : coce alind crasegerit bos annos , et f per paulum cris vlera Perfius Sat . C. Cras te vi-Aurum, cras dices . Pofthume . Semper ; die mibi cras istud. Postbume, quado venis! Quam longe eras And, vbieff aut unde perendu? Nunquid apud Parthos Armeniof que latet? Lam cras istud habes Priami vel Mefloris aunos, Cras istud quanti, die mibi, poßit emi? Cras vines: bodie sam vinere Poftbume, ferum eff. Ille fapit quifquis Poftbume. vixis beri. Martial.Epig.L.s.Ep 96. Dim differtur vita trans feurist. In fpe

bus pholipsy sempar elabhar Son, Epift, a.et 101, \* Exbortatio ad Baptifud me brewiffmann of a adea quidon, ve quibufden mullam viden ur; in curfu cum The of Pout et pracipitatur; aute definit effe, quam venit. Sen, de Breu vitz, cap. to.

A Dum bibimur, dum certa ynguinta, puellas polemus , obrepit non intellecta Seneclus luucnal Sat.y. Vbi vita per luxum, ac negligentiam defluit, qua ire non meeleximu, preseriiffe feutimus, Sen de Bren, vita,c. 3 Circumcifa as breuis bominis vita longisima: Plia. Epift. li, 2. Epift.7. CLenior eft pecumix iactura, qua

temporis Petrar.

Rem. vtr. Fort.

lib.z.Dial.14.

rish such a vipour, moth or canker-worme in our soules, as will deuoure, confume and eat up all our dayes? as will fucke out and fleale away the very pith and marrow, the very quintescens, riches, price and treasure of our time and liues , (4) in an imperceptible and senceleffe manner ; fo that we shall neither obserue them how they wast, consume and glide away, before they are fpent and gone, nor yet fo much as foend or vie them to the good & comfort of our louies. as they glide and paffe away? O let vs neuer harbour fuchan enemy, but let vs now at last consider, what a price, a wealth and treasure, what a (5) shortnetle, brittlenesse and frailty there is in all our lives: what art (6) incomparable loffe and danger it will be vnto vs, to milpend and waft them we know not how ourselves, and not to improve them to their true and proper ends : let vs confider what a ftricand grand account we are to render of them vnto God ere longe and how eternall life or death depend vpon them ; and let this cause ve to cast off all delayes in feeking out for grace; because they are such helluoes, such caterpillers, such moths and cankers of our lives and time, which doe to much concerne vs. We are all exceeding apt and ready to complaine that our lives are momentany thort & fleeting that they are quickly spent and palled over before we are awares 1 and shall we then contract, confume and wast them by delayes, as if they were to long? If our lives are fo exceeding from why then doe wee abbridge and curtale them by delayes? why doe we not rather extend, inlarge and lengthen them by improving all the parts and parcells of them to the glory of God, and the good, the peace and comfort of our foulest The truth is this: (7) our lines are long enough; if wes would but busband, improne them, or redeeme them as we oughtethe reason why they feeme so short, is (8) not berenfe they are; but because wee make them foort , by these procrestinations and delayes of ours, which wast and spend our dayes of then we would not fhorten nor contract, bue lengthen and inlarge our lives, let vs learne this wildon e to improve and vie them whiles we have them, before they are past and gone

ti, longa eft. Sen. the Brett. vitz. c. 2.

2. Ita eff; won accepium w breuem
rriam, fedforimu: Non exignmu temporio loabeneue, fed multum perdimus
fed prodisi fumus. Sen, ibid. e.

7 Vica fi feist y-

one without recoverie.

Ninthly, confider, that ficknesse and old age are no fit seato fer out for grace: For fielt they are only times of fpenwand ving, not of purchasing or procuring grace: If we exeabout vs, and caft our eyes on all the fonnes of men, we all finde, that most men are so wise and provident for this refent life, that they will spend their youth and health in treaming up fome flocke or flore against an euill day, against these mes of age and ficknesse, because they know that these are ines of spending, not of getting wealth : yea, the very Bees ad Ants though they are but brutish creatures, have so much adement and discretion in them, as to prouide in Summer aanft the Winter fealon, wherein they cannot worke ; and all we then be leffe prouident for our foules, which are our befrand nablest part, then these brutish creatures or our selves refor the body? Shall we be fo vaine and fenceleffe, as to thinke, that age and ficknesse are times of getting and prouiinggrace, when as they are times of spending, as to all things de doubtleffe we are much mittaken in it. If we will but lemuly confider the meenes of getting and procuring grace, + Deut.6.5. recumor but difcerne our error. The onely meanes to pur Ecclef. 9.10. difegrace is to be feruent and frequent in hely duties ? to be Rom. 11.12. uch in prayer; much in reading and hearing of, and medita- Col.3.23. in Gods word; much in godly conferences and di cour- "Gen. 3 2. 24, is with the Saints; much in the affemblies of the Saints, and in "Hebr. 5.7. bepublike places and duties of Gods worthip; much in pri- \* Iam. 5.16. Meexercifes of religion, which we must performe with all our Non funt in femid, with all our heart, with all our foule, and with all our necture veres: ight and frengin: because weake, fai t, dead, cold, fickly or Cic. de jeperficial performances will not ferue the turne. He that will \* Cum corpomuile with God for grace must strue, and (a) wrestle with bim re weet, or deas lacob did, and neuer give him over : he must life (w) up forefeit anshing crees and groanes, and offer up (x) fernent and earnest confilsa frigens power onto God, with all the intention, might, and power of compens. foule and spirit, else he cannot prevaile: what hope then Lin. Rom, Hiftthe ficke or aged men of getting and procuring grace? Alas See Sene Epife. ber might, their "ftrength and spirit, their naturall powers and 10%.

abilities, are wholly loft and gone : they are fo full of fickness. aches, fores, and weaknesses, that they are not able for to well or helpe themselues : how then can they weld and managethes great and weighty duties which they could neuer sufficiently performe in the chiefelf frength and flower of their youth and health? Is fuch a man fit to heare, to pray, to read, to fing, to faft, to meditate, in a vigorous ftrong and lively manner, (1)10

7 Mat.20.1.8 & Phil.2,12.

14.Lu.13.24

works and labour in the Lords Vineyard, till he hath (2) wrough a Mat. 7.13. out his owne faluation with feare and trembling : to (a) fring to 6 1 Cor. 9.24 enter in at the fraight and narrow gate which leadeth unte life or (b) to runne the race of Christianitie, and to prese bard to 25,26. ot (b) to runne the race of Configuration the goale, who is cPhi.3-13,14 mards the marke, in such a manner, as to win the goale, who is not fo weake, fo ficke, fo lame, fo old or bedridden, that he is not able for to goe, to walke, to stand, to move or stirre himself? can he doe any good or pleafing thing for God, who can doe little or nothing for himselfe? can he be fit to serue and please the Lord, or to feeke out for grace, (which is the best, the chiefeft, and the hardest worke;) who is quite disabled from all imployments elfe, which are not halfe so difficult? Othen, let vs now at last consider, that in times of age and sicknesse we are veterly difabled to exercise the meanes, to trace and walke the wayes, to runne the race, to accomplish the warfare, and worke the worke of grace: that we have no strength, no mightner power in vs to practife holy duties, in fach a frequent, fement, constant, powerfull, and vigorous manner as may procure graces and that these are times of spending and imploying, not of winning grace : (whence it is that God himselfe exhorts vs in times d' Time, 19 of youthand health, (d) to lay up in flore for our feines a god foundation against the time to come : and (e) to come boldly was

+Heb.4.16.

the throne of grace, that fo we may receive mercie, and finde greet to belpe in thefe times of neede : ) and let this even put vs out of hope of gaining grace in these vnseasonable and improper simes, and so cause vs for to feeke it now.

Secondly, ficknesse and old age are no fit seasons to make out for grace, because then we neede it most; to comfort, pacifie, cherifh, fustaine and sence our soules : In health and youth there are many outward things and comforts to helpe, light,

comfort, and support mens soules, and to fence of feares and ers from them; which things doe all fall of when age and theffe come; fo that there is then more need and vie of grace. enthere is at other leafons. And what a madneffe is it then in to deferre their feeking after grace (which is not quickly and) till the times wherein they neede and want it moft, and most cause to vie it ? will a creditor goe to borrow money. what very instant where he is bound to pay it? will any man focareleffe as to feek out for horfe and furniture, he knowes awhere himselfe, at the very houre in which he is to take his ney? or will any man be so improvident for his body, as be running to the shambles for to buy his meat, at that very for in which he should make his meale? and shall we yet be himprovident, to negligent and desperately carelesse for our s, as to deferre our making out for grace, to the felfe-fame in which we are to yfe it most? Certainly if it be a folly inlother things, to deferre to feeke them till we neede them of then much more must it be so in delaies of grace : For as me is long and hard to finde, (but specially in old age, when m cannot feeke it as they ought.) fo it is the onely prop and pilato beare vp; and the onely cordiall, to heale, to comfort, wife and cheare vp our foules, in age and ficknesse. Alas this be wanting (as it cannot but be wanting for a time in \* Nulla nothis hole that thus deferre how can our poore diffrested soules sub- tenebracalignfill how can they fland, or what shall become of them in farmidimin tholeguill times? certainly they must needes "languish, droope comparantur : mimelt away, and finke in horror and despaire, if not for ever, quia millo page refor some long and tedious space, till grace be formed in their mins, Let this then cause vs not to deferre our search for grace, confin l weare we feele the want and ablence of it, when as we neede "morani.

Thirdly, sicknesse and old age are very improper times to sue for grace; because if we gaine it at such times as those, we can me no affurance of the truth or foundnesse of it, and so we can the no comfort in it. Late, forced and deferred grace is most mescounterfeit, seldome true, alwayes suspicious : it springs the most part, either from selfe-loue, or from a flavish feare

of hell and death, and not from any true, fincere, voluntary, and louing affection vnto God himfelfe; therefore it is most times falle ; and if it be true, mens hearts being alwayes icalous inthis cafe, and apt to suspect and judge the worst, are hardly able to discerne it to be true, for want of experience, of markes and it als to diffinguish it; therefore it is alwayes suspicious, so the they can take no loy nor comfort in it, though they doe mior it, This is one punishment that God doth alwayes inflid the fuch in whom he workes this grace in age or fickneffe; that the feldome reape the comfort of that grace which they do in trust possesse; their consciences are still suggesting this voto them If they did that which now they do, if they had these purposes defires, and resolutions which now they finde within their soules out of any true and perfect love to God, they should then have done, and felt them in their youth and health, as well as intheir age and ficknesse; nay much more then than now: but they melther did nor found fuch things in their youth and health; therefore they doe them onely out of a bale and flauish feare of death and hell; out of a mercenary loue of heaven, out of love vito them felues alone, and not ont of any fincere obedience or lone to God : fo that they are quite depriued of all the comforther their grace should yeeld them, by reason of this their long deferring : wherefore it is best to feeke grace in the fittelt feafon, for feare we loofe the benefit and comfort of it at the laft .

2 Ser. 1 (g) conpunctiofs emedate fenetation Ambr. Epif. valeutinsamo. 3 Nibilest torpius quam sonex vinere incipiens Sen. Epif. 13.

Fourthly, fieknesse and old age are very (2) incongruous and vasitting seasons to put out for grace, because they are times, not of beginning, but of ending life; not of forming, but of sinishing grace: they are times of resting, not of working; of the pecting glory, which is the end of grace, and not of seeking grace, which is the root of glory. And is it not then a shamefull and (3) vassemely thing to begin our life, in the very surfer and perclose of our dayes? to begin the worke of grace, where we should end and finish it: and to be making out for grace, whiles our hearts and thoughts should be imployed in expecting glory? Shall we alwayes be so farre behinde hand, as never to lay the rudiments or foundation stones of grace, till

hebuilding should be finished? as never to line the life of morellithe life of grace and nature and ? O rather let vs be forehand with God and with our felues : let vs (4) liuc the 4 Beatsu quiof grace before the day of death: let vs rather end betimes, dem Grunenis begin to late, that fo we may be happieft in our age. Doubt- qui bene Ging: will be too et late to worke in fickneffe, or to live in age. beatureft femen defereter ve not be healthy in fickenette smand fickely in gus bene vixit. metetore ret ve not be nearly nouth, and your onely in age : let Ambrie laco. mot die in life, and live onely in death; but let vs get heal- 116.2.cap.8. foules whiles we have healthy bodies : let vs be babes in whiles we are fuch in yeares; that fo we may be aged Mians, when we are aged ment alt is a thame for an old \* Nibil turni-He be wehilde in grace, and to have nothing elie but age to usquam grandehim venerable and will innot be thus, with you, if you nex qui nullum dereyour grace voto hoarie haires; that children shall excell habet alind arwin their graces, to your fhame, and that you fhall have gumentum, que ting elle to beaft of but your aged dayses Remember there- /s probet longe visiffe prater me what an vinicemely and thameful thing is it to bec long, but etatem Sende whe little to be men in yeares, and infants in grace ; to be Trang Amini. ding all your lives, and to thinke of living onely in your deathe? "3. whose to begin your lives where most men end them : and nein to thinke of getting grace, till the time of grace is past : cerwhile that will fowe in harueft, when others vie to reape, hall have but poore increases he that will put to fea when oten haue made up their voyage, Thall gaine but an ill returne : ble that fowes the feedes of grace in age and fickneffe, when ahers vie to reape the crop; or puts to ica to trade for grace, he others have arrived fafely with it; can have but little hopes \* See Heb. 2. weed successe: wherefore let vs learne this lesson from a 2,3. leathen; (5) before our old age and ficknesse (which is the proper 5 Ante seneda medflie) to make it our chiefest care to line well : and in our bene rivoren : allage and fickweffe (which are the common preludiums vnto in Senectare, ve testh) to care onely how to dye well.) Let vs be a pueritia fatim bene mortar. tair aged and white in grace from our very childhood; like Sen. Epif. 41. the Albanes, of whom (2) Plinie and Solinas write; whose 7 Plin. Nas. buts are boary from their very infuncie: let vs be alwayes as aged bill. 156.7.c.3. agrace, as we are in dayes; and then we shall live and dye in Solinus Polities.

6 Smell w ve (6) beneut, not in thame, 20 15 willing ad blood goistiadate

merabilis eft, Fifely, fickneffe and old age are very unfitting times of pur non annicana, ting out for grace; in respect of God himselfe. For can anym fed moribus expect, that God fhould receive him at his death, when he had Amb.de Abel Cain.1,1.4.3 wilfully rebelled and fought against him all his life? wheneshe hath spent his youth, his strength, his health, and all his dre wherein he was able to doe God fernice in a penpenual flaum trail trail trail . where there. to his finnes and lufts? Doc we thinke, that God will take the to vier beater. very ruines, the very refuse and carcases of our age, when athe . S. 18 2. L. diuell hath had the ftrength, the marrow, the flow to and famele of our youth and dayes? will God accept the frapment, or the gleanings, where the divell hath had the banquet, they

rage and the crop? Certainly, God, will never gleane, whenthe diucil reapes: he will never picke the bones, where the divel mer caucifors eates the flefth; he fcornes to take Satans leavings : i westful historial and or 001, 1001 1001, 20 his scruice when we are fit and able, he will surely cast vs off and comal to lord at refule to owne vs when we are fit for nothing: if we will be Sa totano o livar \*See Judg 10 tans whiles we are yong and healthy, we must "he his, when we

13,14. 23.6.25.10, 11,12,13. Luk. 13.25, 26,27. Rom. 8.13. Rom, 1. 80.

areficke and aged too; for God will not receive ve Puthe Mat. 7.2322 icale, that one who was young and healthy, and able for to does fernice, Thould fleight, contemne, reject and foorne our fernice in his youth and toalch; would we be willing to harbour and teceine him as our fernant in his age and ficknesse, when he were good for nothing, and east of by all his former Masters? how f See Mal. 1.8 then can we expect, but (f) that God flould deale with vs, 4 mm Mat. 7.12. ca. our felves would deale with orbers, in by very cafe? we our felus 6-12-6-18-23 will never make choice of old, of lame, of fickly and decreped to the end. men to be our feruantsorattendants, because they are not able to manage any worke: & can we thinke that God whose worke is great, and difficult, will cull out fuch as thefe? Is he note God of wisdome; and will he not then make choice of such to bee his feruants, as are futable and able for his worker Doubtleffe if God had any neede or vie of fickly feruants: he would never have enjoyeed men to (g) ferue him with all their foule, with all their might, and with all their frength. If he had

@ Deut. 6.5. Ecclef. 9. 10. Rom.12.11.

euer any purpose, to have retained aged men into his seruice : he would neuer haue recorded this as a precept? Remen-

ofbith) creator on the daies of thy youth, while the swill daies come 6 Ecclef. 12. 1. we the yeares draw nigh, wherein thou shalt fay I have no plea- to 7. See Pla. reinthem : or ener the filmer cord be loofed, or the golden bowle Lam. 3.27. be broken, or the pitcher be broken at the fountaine, or the wheele Wietforni : Youth and strength, not age and ficknesse, are methings and times that God requires : we must remember him mer yourb, not in our age alone; in our best, our prime and diefeff, to wit, our first, our yong, our strong and youthful \* Optime quedives; not in our (8) last and worst, which we know not how que dies mileris whend. And is there not reason for it? Is it not God alone mortalibus. who hath given vs our being and our times at first? is it not he gir. First.lib.3. the beds and boords vs from day to day? who gives vs youth Georg Sen. Ep. and health and firength, and life it felfe, to imploy and spend 108. then wholly in his feruice? and doe we not expect our waresfromhim at the laft? If then it be God alone who feeds, smo, fed peffipreferues, maintaines and cloathes vs, and payes vs at the last, is mum remaner. meet that finne or Satan onely should command our Trues Sen Ep.1. and service? If our lives are wholly Gods, shall we thinke to boohim of with a part? with an houre, a day, a weeke, a month, syeere or two at last, when as we are fit for nothing, and know not which wayes to bestow our sclues? Shall we thinke to plese God with the dregges, the refule, and rottennesse of our dayes, though we fuffer Satan (who hath no right nor title to one minute of our lives) to possesse the prime, the strength, the youth, the splendor, creame and vigor of our yeares? Alas we tre much deceived in these thoughts of ours. God is not so weake or fimple to be thus deluded. (1) If we offer up to bim the : Mal. 1.8. blinds the lame the corrupt , the torne , the old or ficke for facrifice : 10,11. wepresent our age and ficknesse, or our weake, our maimed, Leuis.22.27, lame and fickly feruices and prayers vnto him: bee will be fo22,23. fare from giving the least respect or entertainment to them, that be will otterly reielt them at our hands, and deeme himfelfe to be & Mal. 1.14 infifed and contemned by vs : yea, (k) curfed bee the deceiner (faith the Lord) which hath in his flocke a male, and yet vowerb and facrificeth unto the Lord a corrupt thing : hee that bath youth, and ftrength, and health, and yet will facrifice nothing elle vnto the Lord, but his corrupt, his rotten, his old, his fickly

and difeated dayes, shall be fo farre from being accepted of the

Lord, that he shall be accurred for his paines. In the Leutical (Leuit.21.17 . Law; (1) whofoener had any blemifb, or her that was blinds. lame, or broken footed, or broken banded, or crooke-backt, or awarfe or be that had a blemifb in bis eye or had the fourne or she Cab, or bis flower broken, was not to come night to offer the bread or offrings of the Lord: to typific vnto vs; that God will never accept the service of such persons, who flie vnto him onely in their blinde their lame, their broken, and their crooke-backt ages or in their fickneffe, and diseased times, when they are fit for no. thing. Wherefore let not the diuell flatter nor delude ys and longer, with this vaine, this falle and idle fancy; that God will receive vs into grace and favour in our age, our ficknesse, and our death-beds, though we deferre him now, and refuse the profers of his grace and mercy : alas its nothing fo, he will have our best our prime and chiefest dayes she youth and flower of our age, or none at all; you fee there is cause, and reason for it; let this then perswade vs to defer no longer.

Sixtly, ficknesse and old age are no fit times of making our for grace: for as then mens hearts and mindes are deuided and taken vp with anxious thoughts, and cares and griefes; in lo much that they cannot minde the Lord nor heavenly things, withall their minde and heart, nor yet in fuch a manner as to purchase grace : fo if they could get grace at last, they could expect but little fruite or comfort from it. For all the promiles of grace, and mercy, of heaven, happineffe and eternall life, are m Pfal. 15.1,2 made onely wato fuch as (m) lead a godly boly and religion life,

Pfal. 24. 3. to to fuch as line and die in faith: to fuch as line a life of grace; and 7.Pfal.84.11, not to fuch as die a godly and religious death, without a graci-1; .Gal. 2.20. ous godly and a religious life. And good reason is there for it! because God did at first create vs, and Christ redeeme vs, to this " Luke 1.75. onely end and purpose, (") that wee being delinered out of the 2. Cor. 5:15 bands of our enemies, might ferue him without feare, in holimfi and righteon freffe before him ; not in our age and fickeneffe onely, but all the daies of our lines. The whole and enery part of our liues are due to God alone, and to his worke and service, And can we then expect any recompence or reward from God

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that if we onely begin to ferue him, when we should make \* Quan feri need? if we ferue him onely in our death, though we fight a- of twee wwere mit him all our life? Can any feruant be fo fimple, as to ex-definendum. of an whole yeeres wages, for one dayes fickly fernice? and off et inde welle Christian then presume or hope to receine, not a meane via heteare, remuell, but a great, a rich, an infinite and euerlafting reward dustrant, See. sheauen, for a Lord haue mercy vpon me; or a few good at Brem, with thes purpoles and defires; or fome weake and dead perfor- cap-s. nances of some holy duties, at his death? If heaven could be michafed at fuch an eafie, flight and triviall rate, we fhould have \* See Rota 4. men faued : I confesse indeed that heaven is \* not merited by 4,5,66,23. my workes we doe ! but yet this we must know, that good Bohel 1.5.6, workes are the rule, though not the cause of our reward : Christ 7 .cap. 2.4. to lefus will reward all men though not for, yet (a) according to a Pfal. 62. 12. ther worker rand what reward can he expect, who puts of all Rom. 2.6. illaft, and hath no workes at all? Certainly if he bee not the Reu. 20.12. greatest in hell, he shall be the least in heaven; his reward shall peroportioned to his workes, and they are none at all. Such men who deferre till last are hopelesse creatures, who can exbedto boone, reward nor recompence from the hands of God, because they have no workes to be rewarded : beware then of drying and deferring grace, till times of age and fickneffe.

Tenthly confider, that albeit we could repent and purchase ence at laft, yet it will bee a loffe and folly to vs, to deferre it now : If we deferre our making out for grace, we shall lose the veryflower, the very fatneffe top and creame, and the very glorefour lives, and reape no comfort nor advantage from them toour foules : and is not this a folly and extreame madneffe to ben fuch a loffe? to lofe the very top and chiefe of all our daies, andto \* referre the very refuse and fragments of our yeares vn- \* Nonpudes wour felues? Will any man be fo foolish as to fay, I will keepe rereliquias mygaments till they are old and moth-caten, and then I will vita ribireferware then; I will keepe my horses till they are old, and lame, sum tombus be-Althey are full of aches and difeafes, and then I will ride them : no menti de-I will keeperny thipps in the harbor till they are rotten, crazie, finare, qued in adfull ofleakes, & then I will fet them out to fea : I will keep conferri poffe ? my dainties rill they are stale and mustie, and then I will cate sende Bren.

10.

them ? Gira,cap.4.

DENW MAN

um detrisentum eft Sel born Gnius. 3. Epift. ols. Vercel. Ecela. 2 Omne tem pus en quo te pre lioneus non feceris, hoc a-Asma perdidif-R. Hier. Virg-Lani ad Manr. fil. Emft. 14. Omnetem pus in que non wirtutibus, fed weys defermimus, perst, 60 qualinon tworst, reputatur in mbilum. Hier Com. in Agge.cap.1.

them? we fee that men are wifer for the world then to been fuch a loffe; and therefore they will take and vie all thefe things in their best and chiefelt seasons. And shall we yet be so for the 2. Non exign- for our foules, as to(2) lofe the very quinteletice & flower of our yeares, and the feed time, fpring and haruest of our lives (which would bring in such a crop of grace and comfort to our foules Andr. Epiff. L and referue none elle but the barren, cold, and fruitleffe winter feason, and the period and perclose of our dayes vnto our felies? O let vs now confider the greatnesse of our losse : Is it a fmall or trivial thing (thinke we) to (3) lose the very best of all our lives? to lofe so many goodly dayes and yeares which we have paft and seene, as if they had never beene; and to gaine no comfort from them to our foules ? O let vs neuer be fo infinitely befotted, at to suffer sucha loffe. Yet if this loffe were all it were too much : but besides this we lose farre more by our delaying to put out for grace. We lose the loue and fauour of God; the fweet the heavenly and foule-filling comforts & pre ence of his Spirit : we lose the benefit of all his facred, rich and bleffed ordnances & promifes; we lose the very wealth & treasure, the very dignity and excellency, the very happines & being of our foules: we put our selues out of Gods protection, and make him ashamed for to owne vs : we subject our selves to the very curse and wrath of God : to the flauery of fin te and luft, to the feare of hell and death, and to those rackes and terrors of conscience, which doe oft times cause our very hearts and soules to quake and tremble : and though we may chance to procure gracest laft (as ten thousand to one we neuer do it) yet we shall be fure to lose the comforts and degrees of all our graces here, and the degrees and measure of our eternall glory and happinesse hereafter. Wherefore presume the best that may befall vs : yet we shall bee infinite and eternall losers by deferring grace : and therefore it is the best, the wifest, and the safest course to make out for it without any more delayes.

Againe, confider with your felues, that there are (p) but few that Shall bee Saued : few that Shall enter in at beauen gates ? (9) scarce one of a City, or two of a tribe : (r) they are like the gleaning of grapes after the vintage or like the Olines on the top of the

HI. Mat. 7.14. Luk. 13.23, 9 ler. 3 . 74.

· Ilai 17.6.

soft bangbes after the haking of the Oline tree! it telped me great multitude of those that perifful If then there are fo tow that shall bee faued, can any man fo much as once con \* Pauci ques that be thall be one of that finall and little number, if het again amanis leferre his friung and feeking after God and grace ? H (f)ma. Impiter, and and ennand not obtaine ! ( ) of many foull firme Wenter in at adapters? befrance gote, and yet not be able to get in : how then can heex- the Virgal. A sed to winne the goale, or to enter in at heaven gates, who did neidd 6. Reas processing the firms in all his life ? Certainely if there are mere viz many dainned, who did run, and firme, and labour after grace, Sunt satidem braule they did not run and feeke in that manner and meafure quot Thefrewhey ou her then those without all question shall be dammed, districted who will take no paines to get and feeke this flate of grace, Nili. Intern. whiles they have time and frength to doit . o then beware of all Sagrassamo dayes; because there are so sew that shall be faued, for seare Luk.13.24 you are none of them.

Twelfely coafider, that this fuggestion of deferring grace, moneds from Sathan himselfe, and from the corruption and decedulactic of your owne hearts; which conspire together to delease and rob you of your foules at laft; and will you be then locardeffe and prodigall of your foules; as to hazard them vpon the deuils warrant? as to fquare and frame your lives according to the deuils rules and dictates, and the \* deceitfult counfels of \* Demens of pour owne fir full treacherous, and perfidious hearts P what can que fidem pra-goudle expect but ruine and damnation, if you follow these de Benefic.t.4. file, deceitfull, and pernitious guides? fince then this counfell cap.36. ofdelaying and deterring grace, proceedes from (v) your owne vier. 17-9. drenfull beares, and (w) lusts which fight against your soules : w I Pct.2.11. and from (x) that old ferpent, (y) and father of lies, your adversary x Reu. 12.9. the denill, who dereineth the whole world, and goeth about like a J loh.8.44. nating Lyon feeking to dewoure you : doc you never yeeld nor 2 1 Pet.5.8. hearken to it : but fo much the rather disclaime; reiect, and vetery renounce it, as a snare and wile that is set of purpose to intrap your foules.

Thirtenthly, confider that as long as you make not out for grace, but deferre your feeking & inquirie after it, you are but in afface of death and damnation; there is yet no truth nor fate of

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tupiter, and 2 Office bethe off etrium de Benefic, lib. 2 . 249. 18. a Pfal: 119. do. Cant. 8. 34.Pfal.70.5 Gal. 1.16. Omnis benig titus properati es proprimis est libenter faciencis, cità facere Sen, Benefic.1.2.c.5.

This are want

grace, with in your your deferring and putting off from the day, doth manifest and make good this vinto your conferne For how is it possible that be should have any state or truthin grace with in him, who never made out for it? who never fought it with a fincere & perfect heart, in the confoionable and confrant vie of all good meanes? True graces it ( ) require paines and industrie to winne and purchase in the provies not in mens hearts of its owne accord a fo where ever it is one meffeeft. Sen. truth begun, in the smallest and least degree, it is (a) impation of all delayer; is will deferrethe Lord no longer; it will be alwayer growing and increasing, and drawing men nearer andnearer unto God, it thinkes the time exceeding long and tedious fill doth enjoy him, and the affurance of his love and favour. Where then there are any secret proceastinations and adjournments of grace and holinesse in mens hearts, where their hearts do craces little more time and space to enjoy their sinnes and pleasures, before they bid adeiu voto them, and this their fuite is granted ; there is yet no truth no flate of grace in fuch a person, and folis cafe must needes be fearefull, ill and lamentable. And yet fuch is the pollicy of Sathan, and the fortifhneffe of men; that though they know that they have no truth nor flate of grace within them for the present, because their deferring of their grace and true repentance till a farther feafon, doth argue, euidence, and testific as much vnto their consciences, yet they will not bee perswaded, but that their estates are good and happy, though they know the contrary. If then all fuch who thus deferre and \* See August. put of grace, "are in a milerable, wretched, and curfed effated Queff.ex Mat, death and damnation for the present, what a madnesse is it for you to deferre? Would any man defue to continue in such state of death and misery, as makes him liable to eternall dannation; to Gods eternail wrath and fury? if God shouldcar you off in this estate (as for ought you know he intends to doe it) you are then vtterly loft for euer; and will you thus aduen-

lib. Qualt. 11. Gele Rectitud. Cathol. Conwerfattonis Tradat.

\* See Chryf. ture your foules vpon fuch an hazzard? \* Will no man be fo Hom. 23. in 2. foolish as to deferre and put of the assurances of his lands or Cor. 10. goods from day to day : or yet will you be so simple, foolish and

vnwife, as to procraftinate the euidences of your faluation, and

erand affurances of your foules, voon no ground at all? & cale not fo desperately and carelefly with your soules : but raberconfider and thinke well on this : that as long as you deme you are in a miferable and wretched condition a you are in flate of death and damnation, which is like to proue the euerafting bane, and increase ruine of your foules and hodies, and Her this cause you to deferre no longer, lest

you lofe your foules.

Laftly, admit you might have grace and mercy, and all you ould defire at the laft; yet confider with -your felues what makeleffe, vnkind, and vngratefull creatures you shall shew our felues to God, in deferring and putting him of vnto the at. Can you be so wretchedly and barbarously vnthankefull me the Lord, who hath thewed himselfe so louing, so kinde so compassionate, long-suffering, & tender hearted towards your who harh beene fuch a milde, fuch a meeke, fuch a bountifull, good and gracious Father to you all your dayes; as ftill to ftop your cares against his call; as still to rebell and finne against im; as full to grieve, provoke and vexe him by your continudinnes? as ftill to deferre and put him of from yeare to yeare, from day to day, though he attends and waites vpon you, for four owne eternall good? Alas, what hath the Lorddone to you, in what hath he offended you, that you fould fleight and shufe him thus ? that you should thus deferre and post him off? Suppose your earthly Prince, your natural father, your wines, your kindred nay your flaues and fernants, should wooe, follicite adintreat you day by day, to take any course that might tend to your temporall benefit or advantage, would you not readily reddento them with our any long delay? and yet will you for mich vilifie, the very (b) King of Kings, and Lord of Lords, the b Res 19.16. my Lord and God of Majeffie, might and glory : the very great creator and foueraigne commander both of heaven and orth and all things in them, who comes as a gracious father, ndlouing friend vinco you, for the eternall good and benefit of your foules : as to procrastinate, adjourne him, and delay him of, mo your very last and dying dayes, and not to gratifie him in his fuite till then ? Will you deale more coursly with the Lord!

some (seems

SULTER CECES

him-

e Pro 3.28.

himselfe, then with the meanest begger that mectes you in the Arcetes ? Must you (c) not fay onto your neighbour, goe and com agains, and to morrow I will doe it; and yet will you fay foto the Lord himfelfe? o do not, do not you thus require the Lord for all his goodnesse and his kindnesse towards you : let not his grace, his goodnesse, his mercyand his kin cuen breake and melt your hearts, and bring you in with speed) be a meanes or motive to harden and keepe you fill in finne :be not you fuch monfters of impiety, and myrrors of ingratitude, as to be fo much the worse, the finfuller and more insurious to wards God, by how much the more louing, good and gracious he hath beene to you : do not deferre nor put him of, because that he is mercifult and ready to receive you : but rather open and inlarge your foules without delayes, to their very greatef latitude and vetermost extent, that you may fully, readily and iowfully embrace the Lord with all the graces of his spirit, whiles you have life, and time, and ftrength to do him feruice. What though the Lord will receive you into grace and favourat the laft: (of which you have no affurance,) will you therefore fo much abuse his parience, his long-suffering, his loue, his good. neffe and his mercy, (d) which foould winne and leade you to regen. sance, as to delay him now ? Is it not enough, and too o much, that he hath fo long and patiently attended on you heretofore for many yeares and dayes, but that you must put him of a little longer? how can the Lord with any patience brooke fuch a great indignity and wakinducfle at your hands? Put the cafe to be your ownerwould you be \* well contented that God fhould procrast insteand put of you, as you have adjourned and deferred him? would you be willing that God fhould be folong in infwering of your prayers, petitions and defires which you preferre and put vp to him in your greatest needes, as you have beene in answering of his call and suite? would you not thinke it much, if God should delay you in your death, your sickenesse and extremities, fo long as you have thifted and deferred him in your youth and health? If so : why then will you deferre one minute longer? Doe you not neede the Lord from day to day? have you meernany faites to put up to him every moment

H. Equioro quidam animo forum pracoli spene fuem quam trab. Sende Bonef.

Rom. 2-4.

hich require a ready and a speedy answer? how can you ex-Athet God should expedite and speed your prayers, that he sould helpe and succour you at all your needes, when as you han delay and thift of him? If then you would have God himeffeto be alwayes neere vinto you, and ready for to answer all or prayers with the greatest speed: ô then bee ready for to esehis voyce (which cals vpon you to make out for grace) schout any more delayes. Remember that this (e) is the ac- e2 Cor.6 2. stable time, that this is the day of faluation, where in the Lord ch fommon you to make out for grace ; o answer, answer this is formmons (f) whiles it is called to day, for feare he call no more. What cause or reason have you, not to do it? Doe you fpfa.95.7,8. binke your best and chiefest dayes too good for God, that you Heb. 3.7,8. e fo ynwilling to bestow them on him? If so : consider then beit is the Lord himselfe that hath bestowed these rich and godly dayes vpon you to this very end, that you should returne dem vnto him againe with profit and advantage; confider that ishe who hath bestowed you nou himselfe, his Spirit, and his Some, and all those inward and outward mercies which you nwinjoy; & is not he then worthy of your choyceft, prime and theft dayes? Are not your whole lives and all the parts and recels of them due vnto the Lord? and can you then bee fo fund, as to resolue to please him and content him, with the frame and refuse, the carcale, the rottennesse and ruines of our dayes ? fay that the Lord would be so infinitly gracious as becept them at your hands, (which you cannot expect ;) yet what face or countenance can you prefent them to him? What hath the Lord beene so vakinde vato you, hath he now bill deserved at your hands, that the devill should have the vemattract, the very quintefence, vigor, frength and flower of ou yeares, and God the autumne, the blaftings, the gleanings dthe mines onely? are your worlt dayes good enough, or motogood for God? Do you not all defire and expect the vemopand chiefe of all Gods bleffings, and murmure and reine against his meaner fauours, though they infinitely tranand your merits ? and will you yet requite him withthe worst! jouhaue? with the very trash and refuse of all your dayes, which

\* Tantotur-P'ul gratiam wen referre, guanto beneft orcasfa referrends. Plin. Epift.L.8.E. dMat. 11.30. \* See Gregor. Magnus. Mor. L. 25.cap. 2.3. Orat. Exhart. ad Baptifm. Chyfoft. bom. az .in 2 Cor. 1.10 Ambr. de Panitent.1.2. CAP. 1. 11. . Hierom.Com. Eufeb.de Morte Heiron, ad Dimaf.Epift. lut. Docum, lib. 33 in Tohn : of the danger of deferr ng repentance. e Prou-1.28. Ifai 1.45. Lam. 3.8. flf.1.15.c.59. g Pfal. 95.11.

Pfa. 12-13.

Neh.1.2.

which the very deuill himselse would scarce accept? Deale no o deale not fo vakindly with the Lord, who hath been to louin to gracious, and fo kinde to you : But fince he ollicites in importunes you day by day, to come in to him; fince hee hath flore of grace and mercy for you, and spreads abroad his armes his heart and bowels to receive you if you will come in, not withflanding all your former finnes : finchis (d) route is effe and his burthen light, and his feruice full of profit, pleafure; in and comfort : fince there is now no let, co sub, no flumbling blocke, no couler nor cuasion left vnto you, ner lying in your way, to keep you of from making out for grace : and fince delayes are every way to hurtfull, fo dangerous and pernicious as hath beene now related : if there bee any natura'l affection or common sence and reason left within you : if there be any re-Hom. 12 in E- spect or loue to God, or any bowels of mercy or compassion mangelia. Bafil. in you to your owne poore foules: ô now, even now lay, whiles the day of grace and mercy lafteth : whiles the bleeding wounds, and earning bowels of your bleffed Sauiour lye openio receive you; whiles you have health, and life, and youth, and ftrength, together with all bleffed meanes (which will not alwayes laft) make out, make out for grace. \* If you defent, deferre, and wilfully put of grace in this your day of grace; til in Pro. 1 5 5 further times & firter fealons ; till dayes of age, of death, or ficknes come (I tremble for to speake it) there will be then no grace normercy for you to be found in God : (e) his cares will the be flopped : bu face well'then be clouded, his armes will then be e.3 p.et. Tratt. clofed, his backe will then be turned : his mercy will then change (e) to wrath and finie: and what infues vpon it? you are then vindone & loft for ever. If then you have any hopes or thought within you, of purchasing this happy, sweet, permanent, heart-filling and foule pleafing flate of Grace, of which wee have here discoursed; put of, put of no longer, but let it bee the present resolution, and resolute purpose and 2. Lam. 3.44. conclusion of your foules, to make, to post out for it withour any more delayes, for feare you flay to late, and neut flade it. You that are now in your yong and tender yeares; or Eze.24-13,14 in the Brength, the vigor and flower of your youth: confiden

unfelues; thenthis is your foring your feed time, our day of grace . wherein the Lord doth offer grace nercy to you in abundance, and cryes aloud voto you ective it: this is the time and fealon wherein you are b Eccles 13. 20 doe the Lord forme feruice. (4) Remember therefore reasy in the doger of youth, whiles you have time and th to doe him feruice, and to feeke for grace. If you me the Lord, and put off grace in this your day, and ne, your youth: your frength, and acceptable time. hen be paft; and Saran , finne and luft will ger fuch ach ground and footing in your foules, that there se no roome nor pallage lete for grace to enter in at and what then will your condition be? you shall bee minty ferlaken and caft off for over t athen deferre not to ir Chron. 18.9 brout for grace in this your day of grace, whiles you Heb a.s.3. ding and firength, and meanes to winne it. You. beare now in your middle and declining age . confeder your lelues, that the beft, the chiefelt, the sicheft, and egreateft part (for ought you know) of all your dayes . hand gone without recovery , that age, that death mil dayes begin to creepeypon you, in which there and gone for ever without redemption : O then de- thete. delay, put off no longer; but fince you have fpenty quire confirmed the toppes checreame, the befty the and chiefeft of your dayes in finne and vanity y and in my of wrathelet ( & ) the time past of your foules against ki Pet.43. Brought the will of the Gentiles, and to have put off God grace till future times and shipk it notinuch to come on home deferred and shood out for long that are now growen home, white and crocked agh delayer, you who are almost rotten, and ready to a cown from the tree of life into the very grame through I truember, that your threed of life is almost quite foun

mend like v. swo direret, our ben genen aufermag e and committees a

Sar M.c: fleg 2 Mars a fears ปีเคลงการกา en-Alterian Sa

an P. a. Heb.4,16. bee were ad I' -TUS OF ROMESTA chale mace

à Nibil babet quod speres, que Tenedin duest ad mortem.Huje yni intercadi non potoft. Senettus in/anabilic marbut eft. Sen. Epift 30. & 108. 3 Mors a fenet . suse mon poseff louge abelle, Cic. de Senectute. 4 Patitentia pof hant vitam nu 4. HilCan. 17. in Marth Chryfoft de Lazaro Concie s. The odoret, Interpr. in Pf.4. 1Heb.4.16. The ways and

meanes to purchase grace,

\* Matth, 6,23,

133

out, ther your race is well night finished, that you la and candles are almost, if not quite burnt out ! that likes draw neere vator period, that there are not if at all and dayes, not many houres, not many militures berne death and you " if you deferte one day, one minute le to fecke our for grace, your night will then be come, day will then be frent, and time will be no more: he gates will then be fine against you, and hell it felfe fiall vpon you to your endiene woe. O themadjourne, pre flinate, and put off no longer : remember; (2) that bane no tope of long continuance : that are is an thewirth a sperate and abadly fick well, which will shortly lay you in duft, (perchance as low as hell it felfe ) before you ar wares : remember that death and age goe hand in handin gether: that they are (3) atmaies mears, and moner fare der's If then you now deferre and put off longer in vernoft dayes, what hopes of grace or mercy can you live you cannot, dye you muff; and (4) after death there no time, no meanes, no way to purchase grace , how can you expect faleation if you now defente ! Wh tore, either now put out for grace (1) to below her time of mile elle refolucro fry to broyle, to lorch in hell for eutre lo if you wilfully put off it laft, I know no hopes of grace in mercy for you: Beware then of deferring my longer, make out forthwith for the flate of grace without any mor delayar sauch noy son

If now you are to faire affected and wrought your that you are heartily willing and defirous to feeke out to grace a that you way not fell like men that beat the are cake much painesto parchale grace, to fittle purpole til thefe directions with you how to feeke it. First be luten feake in speedily; delay is al water dangerous, as you have ready hours, because it puts of from vithe metry of food Christ, which is the only mendes to faur out forles when it is, that fuch as deferre their feeking after grace, doe n dome or never finde it at the fait. Secondly, lecke it all that is feele it alwayes in the first plate , not in the fecom

(e) seperad pearlesbefore friency has moner gines the of grace to fuch as vaderualne it? feeke it therefore "Marth.7.6. the for place, as Christ aduifeth your (f) Stoke for # Prou, 2.4. ee, and fearch for it at for hidereafares and then you the farero find it, Thirdly : Seeke it opertunely (2) & Ifai 55.6. cames defend , and whiles you injoy the meanes of when thefe meanes are taken from you, or you felues are difabled for to wfe them, it will be then ro ro feeks for grace. Fourthly, Seeke it carefully, with all mice and care; omit no meanes, no opportunity whatwhich may procure it. Fifthly, Seeke it constantly, meany intermission , and never give over feeking till inioy it. Sixthly, Seeke it carneftly with all the inien of your minds and foules : fecke it as you would for life ie felfe when you are in eminent danger and ofdeath. Seventhly, Seek it wifely, by a diligent, conmble and conflant vie of all the meanessleeke it in the oth sead and preached : feeke it in the Sacrament of lards supper : focke it in earnaft and feruent prayers:in and heavenly meditarions : in religious and godly burles, and in the fociety and company of the Saints richy vniop and communion with Chrift and the holy of the fprings and fountains of all Grace, (b) free whofe to al receite grace for grace : feeke it in God, from Ephel 122. and for God: and if you feeke it chus in the syncerity prightnetle of your hearts, and perleuere in fecking ty you shall be fore to find in at the last, to the vn peakay and andleffe comfort of your forles god nate bo

welly, If the sene Seines of God, can nener fall finally 1/23. table cordiall, for a fonetaigne, rich and precious to all perplexed and diffretled conferences ; to all toker and dejetted fairies who by scafon of the ng of their manifold fine, infemities and cor-most finking so despuire This test gammies aremiahiahipanyuaha Saranidosh sunda

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Martin, J.

afterevery little finne or infraity committed y that & teach veterly fortaken and call them offerhat he hach wi ly withdrawne his everlatting love and favour fromth that they have forfested, and wholly loft that flate of G Which once they had tother they have whally extinged that life of grace which was within themse flar they are dead againe in trefpaffer and firmes ; that they now lyen der the evertafting curfe, vengeance and wrach of God that there is no hope of any further grace or mercy fe chem. Now this our affertion of the constant, vocallands mall perfeuerance of the Saints in Grace; will aniwere a defeare alt chefe objections, and give much comfor in troubled foule, For let our finnes, our weakneiles aid is firmities bee what they will , let them be neuer fommy great , yet if we are once in Christ, if we are once in med potfetfed of the flate of grace, and our heares are von and fynceresthefe fins, thefe weaknetles and infirmides never fewer nor out vs off from Christy that never refere vecerly demolifisher building, ftampe, and feede of grad which is within our foules. Why then thould webe deed ed or difcouraged? why frould we call Gods love and is wour into question from which the fame, the power, in all the force and policy of earth or bell can never feptrals of why hould we feare the toffe or death of ther, which it is moreall; incorruptible, and final fill ubide within vit littleth God ener loued vs heretofore? why then he will affuredly los vs ftill: (k) for whom her lours, her lours unto the ends Hat God euer begun the worke of grace within vs? then d not but (1) the beauth confirme or to the out, and finitell works of his within as were shadon of Jofen Christi accord to his promifes. Had wee ever the life of grace within or foules ? then let we know it to our comforce ( m) that w Ball alwater Hay and neper die (w) the found death for power out were we cuer the theeps of Christ, belonging to his fold tirelien to you folide and rei

foules inchies (a) ches we filet leener meiste bo

\* Matth, 16,16 Rom.\$-35 to a the end, 1,1,1,2,3 & 2 Pet.1-7,23 C 2.4, 1 Iohn 2, 27 C,3.9, 4 Ioh. 12,1,

It Cor. 1,8, 24, 24, 24, 25, 26, 50, 51, 54, 22, 11.25, 26, 8 Reu, 20.6,

. Ick, 19.28,29

Wil Hallimet enouthe letth scomes sholeaft feede and self-spite & latting greecher this chan be our comforts
to Christ lesse will not breaks the bruised reed, nor quanch play 40.3.
white slave till be fends forth indgement unto vistory; he Matth. 12.20.
not scome not neglect the very least beginnings of mid of graces if there are hur ohe smallest breathings pice within our foules of Christ Lefus will not frother m them ones he will not fuffer them to be ffrangled certinguished; but he will cherish, kindle, firengrhen ling cafe them; till they doe throughly warme, animare, ten, comfore and in large our foules; and conquer and ble out finnes and lufter Can we but truly fay water fonles, that we are once the Ifraell children and fonnes God by faith in Ghrift I elus: then as fure as there is a sione and a God of Ifraell , we ( 4 ) are faned in the Lord moverlafting faluation : wee are paffed from death to life . fall air come into condempntion: we fool not be affamed nor and morld mubers and Wherefore let ys, arme our with thele (weere and heavenly confolations : and mont finnes, our infirmities and corruptions doe prele spainft vs. when euer Satan tempts va to diffian despaire in all our desertons and extremities feeter, wherein we want she fonce and feeling of our plet vs immute and fence our felues, lee vs effablifh, pacify and suppose our foules with this divine, angecordially and foule-refreshing medication , wherein very happinelle, comfort, life, and heart trings of a dish foule confift sharbeing onde to stuth regeneramitped offert the state of graces and gener forelly mally he distinstituted mondeprined of it more and chis lienevs from despaires and sedueb bes sors it sugrai Me 4. aftly, lifthole who are once truly regenerated and in-

chines Christ by a cute and linely fact . Ken seither from the corps the stay should be corps. inciprocebolisartasnit fouls of all fuch menta are the regenerated and inguiffed into Christa You that harby what you are regenerated and made new

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ercatures.

creatues, that you are ingraffed into lefus Chrift in fy

P Cant. 8, 7, Pfa. 44.17, 18, 19. Match. 7, 24, 25; Match. 16, 16. Epicef 6, 21, 13, 16.

f Ephe 1, 13, 14.
s Iohn 5, 24, c. 6,
47, 54. e. 10, 28,
e. 17, 2, 3, 1 Ioh
5, 11, 12.

£ Ro. 8.38, 39.

bPhil.44

sity and truch : yea, you who have but the leaft fparke acrome of true fauing grace begun, or planted in hearts, what cause have you to rejoyce and sing for jo You have fuch an heavenly treafure, tuch a firme, fer and fure efface of grace within your foules, as nothing be able to deprine you of it . let all the dinells in hell of men on earth, combine and plot rogether to deceine me spoile you of itsthey are not able to effect it. The leaft spart of that feede of true and fauing grace which is within yo is of fuch a divine, permanent and immortall nature: the (r) all the flouds of profestity, all the waters of adair foy, at a former of temptation, all the malice of men nor dinells, cause to terly extinguish or put it out agains. What then should a daunt your hearts, or cause you for to feare? What is the that should make you fad or heavy, or incersupe your je If once you have but the true feede of grace within you beit neuer fo little, neuer fofmall , fe isa fure (f) plat earneft of beanen, it giucs you ( ) altral poffeffion, and of eternal life, it keepes you fo that you can never peril. once you enjoy the fmalleft dram of true and fauing grice, you need not feare afflictions Her temptations , you nee norteare the very King of terrors, hell and death a younes not dread the most that men or dinells can doe to you (2) they cannot fener you from the lone of God, which is in Chi Tofm your Lord, nor yet difturbe you from the flate of grace Wherefore you (my brethren) who find and seele this and habit of thie and failing grace within your foulet, st flect on what you have, and fee that matchileffe happin the which you now injoy : banish all anxious, fad, and d lorous feares and doubts that cause your hands,your he and foules to droope, and take your fill of joy and comfort (b) veliges in the Errd always, and agains I for reinger ler not any thing deprite not (policyou of that joy & fort which is due voto you. This is the finte of months specially of young and tender heared Christians, that! ste to much you their finnes, and doe not for

face of groce a mor ether has ide and comfort in it as hould , they ate age to be discouraged and deietted all occasione is if they had loft their thate of grace and makes them to dull, so heaty, to dead and lumpish in od ferrice. Wherefore now at last endeaver for so know prhappinelle, and the worth and nature of your flate of \*Ily 30.39.c. nice It is a fate of ioy and comfort : it is fuch an effate as 35.6,10.4 51.3, secon neuer lofe nor fall from: hee that Hath the life of 11.0.55.13. Pf. nee begun within him, (i) can dye no more, she fecond death 32.11.Pf.33.10 dhene no power over him. Eftablish then and fettle this Pfal. 116. 19. moubted truth, and ingrave it in your hearts and foules : iRen so.6. The those who are once truly regenerated and ingraffed into thill by a true and linely faith, can neither finally nor totally fall for grace; and this will strengthen and support, this will mont ard reioyce your foules in all temptations and affliwhatfocuer, in all extremities and times of neede. Wahmeall great cause as the times are now, to trablish. dand lende this truth within our fourer? weo fee and and derige the truth what croffer and afflictions, what sigements and calemicies are like to come you vs ! wee he what miferable and wofull times are likely to befall vs; Ithen we have this truth ingraven in our foules, that the me wihane widin vi i of an incorruptible and immorall nature, that we can neuer lofe it: ô how will this efta-With, fettle, comfort and rejoyce our foules, and strengthand inable vs to vndergoe afflictions with patience, joy indcomfort? this will make vefette no euill. (4) Though het, 46,1, to 5. file Ses; though carnall and wicked men bee fo amazed malfrighted, with the wiferies and afflictions that shall bull them, (1) that they feel call to they end mountains I Luk, 21, 25, 26 branthem, and cover them, and be even at sheir wite ouds 1622.10.19.21. way fort, jet fach ar have this falle of greet within them hall not feare , but they shall even reis er and ling in the middelt of all their troubles and afflictions, (w) and lift up mLuk, 21.26,28 beads and hearts with ioy and comfort, because the day their redemption draweth neere. VVherefore Christian Readers.

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ders, if you wouldfill your fooles with joy and contor is arme your felues against the cuill day, be sure to grown and roote this comfortable, sweete and heavenly medical on and conclusion in your hearts; that if you are once my fetted in the state of grave, come then what will, you are not sure finally not stately full off from the more yet bee seed nor cut off from the first, and this will come foot, strengthen, and reloyee your foules in times of neede, and beare them

Likane he pow bnA casisimisms lkinicy and readed this youndered truch, and i usiber unit your nears and loules: I've the troof truch are once once one, seemented and ingraffed into Chilf by a remeable lives favor, converther floady nor corning full from the will throughou and tupport, this will know the mand tupport, this will exceed a called a called

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matnocrease; bur they fhall even reidyers floring.

middelt of all their tionbles and affilitions; (m) and till up moustains for berde or discovers with now and comfort; bread fittle day

fether ratemplies or more were. VVb et efore Counting the

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## PERPETVITIE OF A

## REGENERATE MANS

ESTATE

Wherein it is manifestly proued : That fuch as are once truely Regenerated and ingraffed into CHRIST by a true and linely Faith, can neither FINALLY nor TOTALLY fall from Grace. As also: That this hath beene the received and resolved Doerine of the ancient Fathers : of the Protestant Churches beyond the Seas; of the Churches of England, and of all Orthodox and folid Writers both forraine and do-

mestique. All the principall arguments that are, ormay be obiected againft it either from Scripture, or from reason, are here likewise cleared and

answered.

The vses which Christians ought to make of this Perpetuitie of the efface of fauing grace : the severall markes and characters whereby they may infallibly know whether they are yet in this effate : the mosines to firre men up to a freedy (ceking and inquirie after it : the

way and meanes to purchase it : together with a copious answer (pendy added) to all those secret objections and deceites which till, or focure persons, from a speedy pursuite after grace, are here likewise plainly deliuered.

The shird Edition perused and inlarged.

By WILLIAM PRYNNE Gent : Hofity Lincolnienfis.

Pfal. 125. Verfe I. They that trust in the Lord shall be as Mount Sion which cannot be removed but fandeth faft for ever.

Fulgentius de Prædestinatione ad Monimum,

Gratia pravenit imnium Gt fiat iuftus : [ubfequitur iuftum ne fiat impius : Pravenis elifum vi furgat : fubjequitur ele uasum ne cadas.

LONDON.

Printed for Michael Sparke, dwelling in Greene-Arbon. 1637

II.

God neither canthey befe.

duced.

They cannot depart from

whose names are regestred and written in heauen, and recorded in the booke of Life, can neuer bee blotted out againe; fo that they cannot fall quite away from grace.

Eleuenthly, those who are once truly regenerated & ingrafted into Christ, cannot depart from him, and it is impossible to feduce them. From whence this IT. argument doth arife, Those that cannot depart away from God, nor yet be possiblie se-

duced by any meanes, miracles, or policies what focuer, can

never finally nor totally fall from grace.

But all such as are once truly regenerated and ingrafted into Christ, can never depart away from God. God will put his feare into their hearts, that they shall not depart from him : Ier. 32. 40. And they cannot possibly be feduced by any meanes, miracles, or policies what foener. Matth. 24. 24. Marke 13.22. There shall arise falle Christs, and false Prophets, and shall shew great signes and wonders: infomuch, that (if it were possible) they shall deceine the very elect. Yea, the Beaft which did deceine all the other Inhabitants of the earth, could not deceive them with all bis subtiltie : Reu: 13.8. cap: 17.8.

Therefore they can never finally nor totally fall from grace.

The euasions to that place of Ieremy, I have already answered; I come now to answer the euasions to the other places, which are three in number. First, that these words, if it were possible, imply only a great difficultie, bur not an abfolure impedibilitie. Secondly, that they proue only, that the faint's cannot be feduced finally, not that they cannot be feduced totally. Thirdly, that this place extendeth meerely to the whole Church and number of the Elect and not to particular men who are Elected. To the first of thefe, I answer; that these words imply an absolute impossibilitie of seduceing any such as are the Elect of God. First, because the very emphasis of the words imply as much; for if it were possible; implies a more impossible impossibilitie then the word ( impossible ) doth. Secondly, because the end and scope of the text is to proue as much. For if any thing could seduce the Saints, then certainly falle Christs, and false Pro-

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A Obiett.

2 Obiett.

3 Obiett.

1 Answer.

phets comming under the colour and habit of Religion, and working great signes, miracles, and wonders, to the very admiration of the beholders, would feduce them : but yet all thefe great, lubtile, and lying fignes and wonders cannot deceive them; it is impossible even for these to doe it; therefore it is absolutely impossible for any thing to seduce them : for those who cannot bee seduced by the greater, can never be seduced by the leffe. Thirdly, because the Scriptures certifie vs, that the Beaft or Antichrift (whose comming is after the comming of Satan, with all power, and fignes, and lying wonders, and with all deceinablenesse of variebreousnesse) could never seduce any of the elect of God, whose names are written in the booke of life: but only fuch as neuer had any share or portion in this booke : 2 The[:2.10,13,14. Ren.13.8. cap.17.8. If hee could neuer feduce any of Gods Elect, it is then impossible for any to feduce them : for hee is the greatest and the cunningest seducer of all others; fo that this first euasion is but falle. As for the second; that the Elea of God cannot bee finally seduced, I willingly admit it : but that they may bee totally seduced notwithstanding, that I shall deny. they may be seduced totally for a time, then the words and fense of the place, are not so fully fatisfied > for hee that is totally deceived, is deceived; and so not impossible to bee deceived, as the words and sense import him for to be. Sccondly, hee that may be deceived totally, may bee deceived finally to, and so both finally and totally: which will quite tallifie and delude the Scripture: wherefore if it bee impoflible for the Elect of God to be finally seduced, it must bee likewise impossible for them to be totally seduced. Thirdly, the Elect are here put in opposition against these, many who were afterwards to be seduced, and whose love should afterwards waxe cold : as is euident by comparing Matth. 24. 11,12,13, 24,25.2 Thef. 2.13,14. Heb. 10.38, 39.2 Tim. 2.17, 18,19 Ren. 13.8.c.17.8. together: if then the electare put in opposition to such as are totally seduced; it is evident, that they cannot be seduced totally. Fourthly, Saint Panl affures vs, that though reprobates and others are rotally seduced, yet the foundation

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1 Thef. 1,9,10

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2 Answer.

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Obiett.

Anjwer.

foundation of the Lord abideth sure, baning this seale: the Lord knoweth who are his: if the foundation of the Lord in the elect abideth fure : if the elect fland falt vuto the truth when others fall off from it, where then is your totall feducement for a time, which would plucke up this fure foundation, which is not only fure at some times, but abidesh fure still ? Lastly, the fense and fcope of the Scripture, and the very litterall words doe fully imply and affirme, that they can neither finally not totally be feduced; therefore wee must give thefe Scriptures their full and perfed fense and meaning, and apply them to an impollibilitie of a totall; as well as of a finall leducement. If you object, that the Saints are oft-times deceiued and feduced. I answer, that they are oft-times deceiued, but yet not feduced: they may fall into divers percy errors in religion for a time, but yet they alwaies hold the maine annd fundamentall truths: I Cor:3:11 to 16. 2 Tim: 2:19. they are neuer totally nor finally seduced. So that this cuation hurts vs not.

To the last euasion : that this Scripture extends only to Obiettion. the Elect, in seusu aggregato non abstratto : to the whole Church of the Elect, and not to any particular or individual persons which are elected, who may be seduced, though the whole Church of God can neuer bee totally seduced.

Anfwer ,

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I answer, first : that the whole Church of God is made vp of and exists in individualls : therefore what cuer priviledges are incident to the whole Church of God, must needes be communicated to euery particular member of the same : and if to: then this prerogative, of not bring feduced, as well as any other. Secondly, if every particular Saint elected to faluation may be feduced ( as you affirme ,) then why not the whole Church, which hath its being and existence in them? if every part may bee seduced, why not the whole which is composed and made vp of them? Thirdly, this privile dge belongs to every particular man that is elected, which I proue by thefe two reasons. First, because it is a priviledge which is common to all the Elect : as is evident by Matth. 24.24,31. Marke 13.22. Ren. 13.8. cap. 17.8. if

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then it be common to all the Elect, then of necessity it must bee communicated to every one that is elected: this is a good consequent, all men are reasonable creatures, therefore enery particular man is a rea sonable creature: and so e conner fo : fo this is a good confequent : all the elect of God haue this priviledge, not to bee seduced, therefore every . particular man that is elected hath this priviledge to. Secondly because this is a priviledge which ariseth and springeth from the very decree of election itselfe : the elect cannotpossibly bee deceived, because they are elected : now this decree of election is particular, and every one that is elected, is particularly elected. Therefore this priviledge must belong to every particular man that is elected in fensu abstracto as hee is a perticular man, as well as to the whole multitude of the cleet, in fensu aggregato, as they make vp one incire body and Church. Fourthly, It is evident by the very wordes of the text, that this priviledge belongs to every individuall person that is elected. First because these words : if it were possible, they shall deceine the nery elect, have reference not to all the elect in generall : but onely to fuch particular elected Saints of God, which should live in the times of Antichrift (as most expositors agree ) if thenthis priviledge bee attributed to particular persons, and not to all the elea, it must bee a priviledge that is common to every particular person which is elected, and not proper onely to the whole number and multitude of the elect. Secondly, because they have reference to the maner and forme of seducing: Seducers, Antichrists, and falle Prophets, vie not to fet vpon all the elect at once, but they labor to divide & feuer them, and to feduce them one by one; witnesse the practife of the Priefts & Ieluits which lurk among vs:if then the elect of God, are affaulted particularly one by one, and not altogether: this priviledge of nothing leduced, must belong to every particular man that is elected, confidered particularly by himselfe : because it hath reference to the very manner of seducing. Thirdly, the Elect in this 24. verse, must bee taken in the same manner as it is in the 31, verse:

et they fall gather together his elect from the foure winds, from one end of the earth to the other: ) for both places are meant of the fame persons: now the elect in this 31 ver, are confidered as particular and private men, as divided and scattered over all the earth, and not collectively, as they are knit together in one body: and the Angells doe not only gather together, all of them, but likewise euery one of them, they leave not one of them behinde : wherefore, the Elect must be taken distributively to in the \$4. verse, as well as here : and so this priviledge, of not being deceived, belongs to every of them in particular. Fourthly, the scope and sense of these words, if you compare them with the 2 Tim: 2.19. Ren. 13.8. c.17 8. to which they may have relation, is only this: that none of the elect can be seduced: & so the other places do expresse it: if then none of the Elect can be seduced, then no particular man which is elected; and so this priviledge, belongs not only to the Elect in fen u aggregato, as they are all knit together in one body, but likewise in fensu diniso, as they are considered particularly and seuerally by themselves, So that this argument and text stands firme and good, not with standing their three gloffes and euafions.

They cannot but feare obey and ferue the Lord: they cannot finne ynto

12.

not finne vnto death. a Icr.32.39. b Erech.36.27.

eler,20.9.

d Pro. 8, 20.

62 Cor.5.14.

Twelfthly, the true Saints of God, cannot choose but alwaies feare, obey, ferue the Lord, and doe his will's they cannot doe the euill that they would, neither can they sinne vnto death. For God hath (a) ginen them one heart, and one way, that they may feare him for ener, God doth (b) put bis Spirit within them, and canfe them to walke in his statutes, and to keepe his indgements and doe If they should at any time resolue with leremiab, (c.) that they will not make mention of the Lord, nor speake any more in his name, his word which is written and ingranen in their hearts, will be as a burning fire that up in their bones, it will make them weary of rhearing, and they cannot flay, but they must presently both speake it and doe it to. Christ doth (d) leade them in the way of righteoujneffe, and in the middest of the paths of indgement, (e) The love of Christ doth even con-Straine them, for to please him, to that they cannot but fpeake and

and doe the things which they have seene and beard. (f) They fa Tim. 2.21, are v fels vinto honeur, fanctified, and meete for their masters ofe, and prepared unto enery good worke, the whole frame and disposition of their soules is bent, and set onely vpon that which is good, so that they cannot choose but serve. obey, and please the Lord continually in all things. They cannot doe the euill, and commit the finne they would. They are good trees of the Lords owne planting, therefore (g) g Match 7 18. they cannot bring forth enill fruit: (b) they are borne of God, b 1 Ioh. 3.9. therefore they cannot finne. (i) They have put of their coat of iCant. 5.3. sinne, bow then shall they put it on ? they have washed their feete, how then hall they defile them? They are dead vinto sinue, and & Rom, 6.2. (k) how can such as are dead to sinne, line any longer therein? (1) They are the sheepe of Christ, and will not follow a stranger, Ilohn to. s. but they flee from him , for they doe not know his voice. (m) m Gal 5,16,17 They walke in the Spirit, fo that they cannot doe the things they would, nor yet fulfill the lusts of the flesh. (n) The word of God na Cor. 20.5,2 doth cast downe their sinfull imaginations, and enery high thing shat exalteth it selfe against God, and bringeth into captivity ewery thought to the obedience of Christ: So that they cannot doe the cuill that they would. (o) They cannot finne unto . I Tohn 2.6,99. death, because their seede remaineth in them, and because they are cap. 5, 16, 17, borne of God : From whence I raise this twelfth argument. 18.

Those that cannot but alwaies feare, obey, and serne the Lord, and doe his will; those that cannot sinne unto death, nor doe the entil that they would, cannot fall finally nor totally from

But the true Saints of God cannot but alwaies fore, obey ferme the Lord and doe his will, they cannot finne onto death, nor doe she enill that they would, ( as appeares by the pramifes.

Therefore they cannot fall finally nor totally from grace.

How this argument can be answered, or cuaded, I

cannot yet conjecture,

Thirteenthly, the Saints of God, cannot be seperated from the love of God which is in Christ Iesus, they are married, espoused, and betrothed unto God for euer: God hath

hath chosen them to be his people, and they have chosen him to be their God: which yeelds vs this thirteenth argument.

Twose who cannot possibly bee seperated from the lone of God which is in Christ Iesus: those who are married esponsed, and betrothed unto God and Christ for ener: those whom God bath chosen to be his people, and hath likewise cansed them to choose him for their God, and to some themselves unto him in such an everlasting Covenant as shall never bee forgotten, it is impossible that they should ever finally or to-

tally fall from grace.

Bus all those who are once truly regenerated and ingrafted into Christ: are married, esponsed, and betrothed unto God and Christ for euer. Hojes 2.19,20. I will betroth thee vnto mee for euer : yea, I will betroth thee vnto me in righteousnelle, and in judgement, and in louing kindnesse, and in mercies: I will even betroth thee vnto me in faithfulnetle, and thou shalt know the Lord : God will marry himselfe to them, and them vnto himselfe, he will be their husband, and they shall be his Spoule, Pfal.45.10,11. Ifai.54.4.5. Ier. 3.14 cap. 31.1.32. Matth. 19.5,6. 2 Cor. 11.2. Rom. 7.4. Christ and they are become one flesh, and one Spirit, Epb. 5.28. to 33. 1 Cor. 6.17. They cannot poffibly be seperated from the loue of God which is in Christ Iesus their Lord, by any thing or creature whatfocuer. Rom. 8,34. to the end. God hath chofen there to be his people, and hath also caused them to cho ofe him for their God, Cant. 6.3, cap. 8.6. Jer. 24.7. cap.30.32. cap.32.38. Zech.8.8. Deut.26.17.18. lofhu. · 24 15 18. Pfal.4.3. ler.31.33. to .38. Ifai .43.1. tap. 62.4,5,12. Ezech. 11.20. cap. 3 7:27. Tit. 2.14. Hebr. 8. 10.1 Pet.2.6. He hath caused them to joyne themfelues vnto him in fuch an euerlafting league and couenant : as fhall neuer be forgotten, ler.50.5.

Therefore it is impossible that they should ener finally or totally

fall from grace.

Fourteenthly,

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Fourteenthly ..

Those who are established, setted, and grounded in grace: those who are so rooted and grounded in grace, that they cannot be removed nor cast downe: those who are as pillars in the house of God, and shall goe out thence no more: it is impossible for them, either finally or totally to fall from grace.

But all such as are once struly regenerased and ingrafted into Christ, are established setted and grounded in grace, 106.36.7. He withdraweth not his eyes from the righteous, but he doth establish them for ever, 2 Cor. 1.

1.21. He which establisheth vs with you in Christ, is God. See Psal. 89.36,37. Psal. 1.12. Ps. 78.69. Ps. 89.4, 21.28. Isai. 14.32. eap. 54.14. 1er. 24.7. cap. 30.20 cap. 32. 41. Rem. 16.25. 1 Cor. 16.13. Ephes. 3,18. eap. 6.10,11. 1 Thess. 3.13.2. Thess. 15,17. Col. 1.11. eap. 2.5. 7. and 1 Pee. 5.10. They are for rooted and grounded in grace, that they can never be removed nor cast downe: Ps. 37.27. Ps. 112.6. Ps. 125.1. Pro. 10.30. Matth. 7.24, 25. Eph. 2.21. Heb. 12.28. and 1 Pet. 2.6. They are as pillars in the house of God, and shall go out thence no more, Rem. 3.12.

Therefore it is impossible for them, either finally or totally ta

fall from grace.

Fiftcenthly, the true Saints of God, are Gods owne inheritance: they are to him a people of inheritance: God himselfe hath a rich and glorious inheritance in them: and he hath chosen them for an inheritance, a portion and possession to himselfe: Exode 34.9. Dens: 1:4:20. Pfal. 2:8. Pfal: 78:71. Pf. 79.1. Pf. 94.14. Pf. 106.5. Zech. 2.12. Ephes. 1.18. therefore they must needs continue Saints for euer, and neuer fall from grace. First. because an inheritance is not of transitorie, vanishing and sading: but only of such things as are permanent, perpetuall and euerlasting, admitting no totall nor finall interruption. Secondly, because God will alwaies protect and defend his inheritance, he will not lose it, not part with it upon any tearmes: (a) her will not cast off his people, neither will be forsate his inheritance. Men will not part with their inheritances.

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& 1 King, 28.3.

they will not lose them, nor yet fuffer them to be destroyed vpon any tearmes : (b) The Lord forbid mee ( faith Nabolt ) that I should give the inheritance of my fathers unto thee. If men then, will not part with a temporary and earthly inheritance, much leffe will God, depart with the perpetuall, spirituall

s Ephel 1.18.

and heavenly inheritance of his Saints, where in his (c) riches and his glory doe confift. Thirdly, because the Saints are a purchased inheritance. God hath purchased them at a deare

d I Pet, 1, 18,19

and invaluable price, (d) not with corruptible things, as filmer or gold, but with the rich and precious blood of his only Sonne Ie-[us Chrift. Certainly, God would neuer purchase a corruptible inheritance with an incorruptible price : he would neuer pay lo deare a rate for his inhetitance in his Saints, if euer he meant to reject and cast them off againe: he esteemes the blood of his Sonne Jefus Chrift ( which should be spilt in vaine if the Saints might fall from grace ) at an higher rate, then ever to part with or to reject and cast off the inheritance which hee hath purchased with it: this holy Danid knew full well: and therefore hee desires (e) to glorie with Gods inherstance and to resoyce in the gladneffe of his people : fince

then the Saints of God are the Lords inheritance: an inherirance which hee loues and will not part with; an inhericance which is perpetuall, permanent and stable: an inheritance purchased with the blood of his Sonne, it cannot be that ever they should fall from grace : for then they were not, then they should cease to be an inheritance, as God

& Pfaf, 106.5.

himselfe hath stiled and reputed them. From all which I frame this argument. Those who are Gods owne inheritance, can never fall finally nor

totally from grace:

But all these who are once truly regenerated and ingrafted into Christ are Gods owne inheritance.

Therefore they can never fall finally nor totally from grace.

Lastly, the true Saints of God, have all the inward and outward meanes and helpes that may be, to preferue and keepe them in the flate of grace: they have the Word and Sacraments; the communion, company, and prayers of all the

16. They have all the inward and ourward belos and meanes to preferue them in the flate of Grace. .





the Saints on earth; the continual presence and protection of God himselfe, they have Jesus Christ and the holy Ghost dwelling and residing in their hearts; they have the intercession and mediation of Jesus Christ, and all meanes else that may preserve and keepe them in the state of grace, as I have formerly proved at large; From whence I frame this sixteenth and last Argument.

Those who have all the inward and outward meanes that may bee to preserve and keepe them in the state of grace: those who have the Word and Sacraments, the communion, companie and prayers of the Saints: the continual presence and protection of God himselfe: those who have less the Christ and the holy Ghost dwelling and residing in their hearts continually: and those who have the perpetual intercession and mediation of selecutors; it is impossible for them, either si-

nally or totally to fall from grace.

But all those wibo are once truly regenerated and ingrafted into Christ, have all the inward and outward meanes, to preserve and keepe them in the state of grace: they have the Word and Sacraments: the communion, company and prayers of the Saints, the continual presence and protection of God himselse: they have lesus Christ and the holy Ghost dwelling and residing in their bearts and soules: they have the perpetual intercession and mediation of lesus Christ, together with the protection of all the blossed Angels, and many such like great and glorious priviledges which I have mentioned and proved at large to fore.

Therefore it is impossible for them, either finally or totally to fall

from grace.

Thus you (ee, how in regard of the very present estate and condition of such, who are once truly regenerated and ingrasted into Christ; and in respect of those many excellent, great, and glorious priviledges which they doe into you their regeneration and inscision into Christ, that it is altogether impossible for them, either finally or totally to fall from grace.

Sixthly, it is altogether impossible for such as are once Intelector

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# 2 Pet 1.3. 6 1 Pet 1.23. & & Pet. 3,4. d 1 Iohn 3.9. e 1 Iohn 2.27. fIohn 4 14. cap. 7.38. P Ilai. 58, 11. 6 Luke 12. 33. Matth.620. i Iobn 5.24. cap.6,27,47s 50,54. k Iohn 17.3. 1 Luke 22.32. m 1 Pet. 1.5. # Cant. 8.6,7. o P(al. 72 5.ler. 32.39.Pf. 19.9. p 1 Cot. 13.8, q Ilai, 36. 10. cap. 51. 11,12. cap, 61.7. lohn 16.22, 2 Theff. 2.16. Pfal. 113.3,9. \* See pag.34. \* Sce pag. 171. 10 175.

\* Greumeb.pa.
141. Bertius, de
Apoß. Santt. pa.
57.61. Thomps.
Diatr cap.9.
Bastius de Poss.
Apoß. Santt, lib.
1,549.19.

truly regenerated, to fall finally or totally from grace, in respect of the very nature of grace. For first, all true and sauing grace, as it is the immediate worke and fruite of Gods Spirit in our hearts; fo it is of a perpesuall, incorruptible, divine and perseuering nature, admitting of no finall end, nor totall interruption. Hence it is, that grace is ftiled in the Scripture, (a) the Dinine nature: (b) an incorruptible feede which abides for euer: (c) a hidden man of the heart which is not corruptible : (d) a feed remaining within the Saints: (e) an unclion abiding in Gods children: ( f ) a lining well of water springing up into enertasting life: (g) a spring of mater, whose waters faile not: (b) an beautenly treasure which never weareth out, nor waxeth old: a treasure which neither Moth nor Canker can corrupt, nor yet theenes purloine and steale : (i) and foode that perisheth not but indureth unto enerlasting life : Hence it is that faith is faid (k) to be enerlasting life : to bee such a grace as (1) shall never faile : (m) for it is kept by the very power of God. Hence it is faid of loue, that ( n ) it is as strong as death : that many waters cannot quench it neither can the floods drown it: for it is that fire upon the alter which (hall ever be burning , and never goe out : Leuit: 6:12, 13. of the (o) feare of the Lord, that it is cleans, induring for eeur : (p) of Charity, that it never faileth , that is, it neuer faileth in this life, nor in the life to come : of ioy in the holy Ghoft: that (9) it is everlasting toy which cannot be taken from vs : and of the (r) righteon freffe of righteous men, that it indu-Perpetuitie, immortalitie, and eviternitie, reth for ener. are of the effence and nature of true and fauing grace, That grace which is not perpetuall, and holds not out unto the end, it was but falle and counterfeite; because it wanted this perpetuitie, this euiternitie, immortalitie and perseuerance, which is an inseperable propertie and adjunct of all true grace. That which doth in part distinguish hypocrites from true beleeuers, and the shew and shaddow of grace, from the truth of grace : that which makes a reall, though not an only difference ( as \* fome would glose it, ) betweene a liuing and a dead faith; betweene a true beleeuer, and a temporary, is this: True beleeuers, true grace, and true living faith, doe alwaies

alwaies perseuere and hold out to the end, they neuer die, they neuer fade nor end. \* Hypocrites and fuch as haue but onely a flew of true and fauing grace, they neuer perfevere, they last not they hold not out vnto the end Perseverance is one discriminating character, badge and property, whereby God himselfe doth distinguish true and sauing Grace, from false and counterfeit, true Saines from Hypocrites and other men: 28 we may fee expresly by these texts of Scripture, Mat: 13.3.to 24. Luke 8.11.to 16.1 lohn 2.19. lohn 5.25.6ap; 6.66.to 70.6.8 3 1 2 lobn 9. Luke 8.18. Ifai. 40.29,30,31. lohn 17.9. Pf. 92.12,13,14. lob. 27.10.ca. 20.5. 2 Chron. 25.2,14,27.P1.78.8. 36,37,57. So that it is certaine, that true and fauing grace, is 17. of a perpetuall, incorruptible, divine, and perfeuering nature, admitting no finall end, nor totall interruption, as long as amy of those that doeinioy it, have any life or being in this world. Grace is a part of God, of Christ, & of the holy Ghost; it is a part of their Image, and it participates of their nature and immortalitie: (f) it is the worke of God, therefore it fall [Ecclef.3.12. bee for ever. The graces of the Saints are derived from the graces which are in Christ. they are the same in elsence and nature with his: (t) from bis fulnesse all the Saints rectine grace for grace: (v) and it is his fulnesse which filleth all in all: hence the graces of the Saints are stiled, the fulnesse of God, and the fulnesse of Christ, Ephes: 3. 19. cap: 4. 13. Col: 2 9, 10. Hence is it that Christ is stiled our bend, and we his members: that he is stilled our life, and our busband, that we are faid to be one flesh and one spirit with bim, and to be kuit and united by wernes and sinues to him; and that he and his Spirit are faid to dwell within vs : to fignific, that the graces of Christ and his Saints are one and the same, that they are the fame in effence and in nature : Wherefore as the graces that are in Christ himselfe can neuer end, ceale, fade, faile, perish nor decay, no more can the graces in the Saints, which are the same with his: Therefore they shall alwaies perseuere, they cannot die, nor haue an end, wee neede not doubt or question it Secondly, as true and fauing grace is of an immortal!, perpetuall, dinine, incorrup--sible

\* Caduca funz, quacumque fu- . cara (unt : Cypr de Hab Vir, Hypocritarum opera anse finem vi ta deficsunt, Capta bona non amisteret & hp pocrisa non fuiffes: Greg: Mag: Mor. lib & cap: 27. lib. 15,cap.

1 Tohn 1.16. v Ephef. 1.23. w Math. 12 31, 32. Mar. 4 31,33 x Iohn 4. 14. Ezec 47. 3. 10 7. y Pfal. 1. 3. Pfal. 93. 12, 13, 14. Ict. 17. 8. 7 Mal. 4.2. 41 Pct. 2.5. Col. 2.19. Ephcl. 4. 13, 16. tible, and perseuering, so likewise is it of a growing and increaling nature; it is alwaies growing greater and greater, stronger and stronger, as we may fee by these insuing Scriptures, lob:17.9.Pf:84.6.Pf:92.13,14.lobn 14,14.cap:6.27.1-[ai:40, 29,31. cap.44.4. Ezech : 47.3. to 7. 2 Theff: 1.3. 1 Pet: 2.2. 2 Pet: 3.18. Luke 2.52. and 3 lobn 2. Hence grace is compared (w) to a graine of mustard-feede, which though it bee but litele at the first , yea, the leaft of all feedes, yet at laft it growes to be the greatest of all bearbs, (x) to a spring of water foringing up onto enertafting life, and rifing higher and higher. Hence true regenerate Christians are compared (7) with prees planted by the waters side, and to Cedars of Lebanen, that are alwaies flourishing, growing and increasing. (2) To Calnes of the Stall, which are alwaies growing : (a) and to lining fiones and members growing up into an holy temple and body in the Lord. From the nature of grace thus proved and considered, I frame this argument, which doth most euidently and fully confirme and preue this our present affertion.

If all fuch as are once truly regenerated and ingrafted into Christ, have such graces in them, as are of a perpetuall, immortall, incorruptible, perseuering, growing and increasing nature, it must then be altogether impossible for them, either finally or totally to fall from grace.

But all such as are once truly regenerated and ingrafted into Christ, have such graces in them, as are of a perpetuall, immortall, incorruptable, persenering, growing and increasing nature.

Therefore it must be also gether impossible for them, either finally or totally to fall from grace:

Obielien.

The sequell of the Maior cannot be denied: vnlesse you will say, that though grace be permanent, immortall, perseuering and increasing in its ownenature, yet it is not so in respect of vs. that it is perpetuall in it selfe, but not in vs. To which I answer, that if grace in its proper nature, be perpetuall, immortall, and alwaies perseuering, then it must of necessitie be so to in respect of vs. First, because

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that which is perpetuall, immortall, and alwaies perfeuering in its owne nature, must needes bee so in all respects; for nothing can be truly considered as abstracted from its owne effence and nature, because then it ceaseth to be the thing it is, especially if it be considered in a notion which is quite contrary to its nature. A thing that is immortall and perperuall in its owne nature and effence, cannot bee confidered as a thing that is mortall and momentary, because this confideration destroyes the essence and nature of the thing considered. If then grace be immortall, incorruptible and perpetuall in its owne nature, it cannot be mortall, corruptible and transitorie in respect of those that doe injoy it. Secondly, grace hath neuer any effence, being, or subliftence but in man : it is no substance, but an habit and qualitie; therefore it hath no being, essence, or existence in it selfe, bue as it is conjoyned with its subject man. Let grace be seuered from man, or man from grace, then grace must needs perish and cease to be : it cannot subsist of it selfe; it cannot be transferred to another subjed; therefore it must needes vanish and come to nought. If grace then hath no being, effence, subsistence, nor existence of its owne, but only as it is inherent in its proper subject man; if it be immortall, perpetuall, and alwaies perseuering in its owne proper nature, it must needs be so likewise as it is in man; because it hath no being; no essence, no nature nor existence, but in Wherefore this your answer, which would give grace a being, and subsistence of its owne, abstracted from its subject man, must needes be false and idle. Thirdly, this your answer, that though grace cannot fall from vs, yet we may fall from it : may as well be applied to the state of glory, as to the flare of grace; and you might as well fay, that men might fall from the state of glory, though the state of glory cannot fall from them: as that the Saints may fall from the state of grace, though the state of grace cannot fall from them; which can neuer be admitted in the one; and therefore cannot bee admitted in the other; so that the fequell of the Major can neuer be denied. If you deny the

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Minor,

Minor, that true san@ifying grace, is not of a diuine, permanent, perpetuall, immortall, growing and increasing nature. I answer, that the premises doe sufficiently and vndeniablie proue it.

I Obiett.

But you will object. First, that grace may decay in part, it may decay in the fruits, and in the degrees of it, therefore it may decay in the whole: and so it is not of a diume, perpetuall and immortall nature.

Answer.

1.
2.

To which I answer. First, that in grace there are these two parts. First, there are the seedes and habits of grace, which are here in question. Secondly, there are the degrees and the fruits of grace, which are not controuerted here. True it is, that the fruits, the effects, the degrees, strength and vigor of grace may decay in part, and be suspended for a time, but the habit and seede of grace doe neuer perish, nor decay, nor suffer any diminution or abatement: Now the decay, and suspention of the fruits and effects of true saving grace, doth not argue or imply a decay or diminution in the seede and habit of grace. No man is so simple as to argue thus.

The Sunne is oft-times bindered from hining on vs, by reason of

the interposition of the earth.

Or: The Sunne doth not alwases shine so bright at one time as it doth at others:

Therefore it is not of a shining nature: therefore there is some defect, decay, and impersection in the Sunne it selse.

No man will argue thus,

The effects, the fruits and faculties of the soule doe oft-times decay, by reason of sicknesse, old age, or distemperatures of the body or minde.

Therefore the foule it felfe doth decay, and so it is not eternall in its ownenature.

Soneither is this a good argument.

The fruits, the effects and operations of true and fauing grace a dre sometimes decay in men, and are oft-times (uspended:

Therefore the very seeds and habits of grace decay, and so they are not of a perpetualiand immortall nature:

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Wee all fee by common experience, that the leaves and fruites of trees, of graffe and hearbes, doe annually decay, and yet the trees themselves, and the rootes of graffe and hearbes are alwaies living, and decay not with them. So it is with grace, the fenfe and feeling of it, the ftrength and vigor of it, the fruits and effects of it may be weakned, leffened, and suspended for a time, but yet, the seede and habit of grace remaine without any diminution or decay at all. Secondly, I answer; that the remission, diminution, and sufpention of the degrees, the operations and the fruites of grace, proceed not from any defect or decay in the feede. habit or roote of grace, but from some external cause and impedement, which doth hinder and suppresse these operations and fruits of grace. For either it proceeds from God himselfe, who doth sometimes withdraw & suspend the influence of his holy Spirit into our hearts for a feafoni (which should quicken and inliuen these fruites and operations of grace ) to humble vs, and to make vs to fee our weakeneffe. without his affistance: or to cause vs for to prife the influence & assistance of his Spirit more : or to stir vs vp to feeke him with greater 'diligence and importunity; or to punish vs for some neglect or sinne: or else it proceeds from some defect or impediment in our selues. For either wee neglect the meanes of grace in part or in the whole : wee doe not vie them all, or elie we vie them but negligently, carelelly, and superficially : or else we doe not cherish and stirre vp those sweete and comfortable motions, which Gods Spirit doth infuse into our soules : or else wee grieue the good Spirit of God, and hinder his sweete influence into our hearts, by some sinne or other which we doe commit: or else there is some indisposition, either of body or minde, which doth suppresse and hinder the operations, fruits, and effects of grace for a feason. So that these defects, ecliples and fulpentions in the operations, fruits, and effects of grace, procced not from any defect or decay in the habit and feede of grace it felfe, but from fome extrinfecall causes and impediments; which though they suspend and cloud the operations

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